

**ALL THE ARABIC
YOU NEVER LEARNED
THE FIRST TIME AROUND**

DEFENSE LANGUAGE INSTITUTE FOREIGN LANGUAGE CENTER

This publication is to be used primarily in support of instructing military personnel as part of the Defense Language Program (resident and nonresident). Inquiries concerning the use of materials, including requests for copies, should be addressed to:

Defense Language Institute
Foreign Language Center
Curriculum/Faculty Development
Presidio of Monterey, CA 93944-5006

Military personnel may find themselves in positions where clear understanding of conversations or written material of a controversial nature will be essential to their mission. As a result, topics in the areas of politics, international relations, mores, etc., (which may be considered as controversial from some points of view) are sometimes included in language training for DLIFLC students. The presence of controversial statements - whether real or apparent - should not be construed as representing the opinions of the writers, the Defense Language Institute, Foreign Language Center, or the Department of Defense.

Actual brand names and businesses are sometimes cited in DLIFLC instructional materials to provide instruction in pronunciations and meanings. The selection of such proprietary terms and names is based solely on their value for instruction in the language. It does not constitute endorsement of any product or commercial enterprise, nor is it intended to invite a comparison with other brand names and businesses not mentioned.

In DLIFLC publications, the word, **he**, **him**, and/or **his** denote both masculine and feminine genders. This statement does not apply to translations of foreign language texts.

Permission to use copyrighted material was granted on the condition that it be used exclusively for nonprofit educational purposes within the United States Government.

Further reproduction is unauthorized.

AD 0228 S ALL THE ARABIC YOU NEVER LEARNED THE FIRST TIME AROUND

Is This Book For You?

Have you had the equivalent of at least two-years of university-level Modern Standard Arabic? If the answer is yes, ask yourself the questions below.

1. Has it been a while since you worked with the language, and is a lot of the grammar unclear to you?
2. Are you currently taking “advanced” Arabic courses and finding that deficiencies in your grammatical knowledge are hindering your comprehension?
3. Is the verb system of the language still largely a mystery?
4. Do hollow and defective verbs scare you?
5. Do you often have to guess at case endings?
6. Are you put off by the commonly used introductory Arabic texts?
7. Do you want to bone up on your grammar before going off to Middlebury for the summer or to prepare for some other program?
8. Do you want to improve your knowledge of the language but find yourself unable to enroll in more Arabic courses due to other obligations?
9. Are you willing to try something on your own?

If you answer yes to at least *one* of the questions from 1-8, and if you answer yes to question 9, then this may be the book for you.

The text is the result of the author’s experiences both as a student and teacher of Arabic. The book is a complete self-contained course designed to help students master virtually all of the grammar they will ever need in order to be able to read Arabic newspapers, literature, and academic works. The style is informal and clear. The presentation of the grammar of the language is comprehensive. The text includes plenty of drills, authentic Arabic reading passages, and an annotated key which includes translations of every Arabic sentence in every drill.

The author of this text is a native English speaker born in the United States. He has been through the learning-Arabic grind in the university system in the States and he knows where you are coming from. He also is a graduate of the Center for Arabic Study Abroad program at the American University in Cairo, and a former Fulbright fellow to Jordan. He has a Masters degree in Islamic Studies and has been teaching Arabic for fourteen years.

If you think this book may be for you, turn to the following page.

How Should You Use This Book?

I know that students never read the preface to a book so I am including the material below in this section instead. Yes, I know that you know everything in the world about how to study Arabic and even more about how to work through a self-study guide. That is why your Arabic is weak and your grammatical knowledge embarrasses you. So take a minute and read the following.

This book is divided into three parts. Part I includes all of the basics commonly taught in the first semester in a university-level Arabic course. No matter how much Arabic you have had (two years, three years, or ten years), you should start at the beginning of Part I and work your way through every chapter from beginning to end. You should do this, of course, at your own pace. Most people, even those working full-time, find that they can work through one chapter and its drills per day. Since there are only five chapters in Part One, you can complete Part I in five days. At the end of these five days you will understand the basic elements of an Arabic sentence. You will fully understand the case endings, plurals, *idaafas*, noun-adjective phrases, demonstratives, most of the rules of agreement in Arabic, and much more. You will have mastered the equational sentence and will have dealt with simple verbal sentences. You will then be ready for the core of the book, Part II.

Part II concentrates on the verb system of Arabic. You will start with Chapter One of Part II. This chapter is the most crucial chapter in the book. Take your time with it. Go through just one section of it a day, or even one section every two days. When you finish this chapter you will understand how Form I verbs work. All of them. Sound verbs, hollow verbs, defective verbs, doubled verbs, and assimilated verbs. You will be able to handle these verbs in the past tense, present tense, and the jussive (a form of negation with a past-tense meaning). You will also understand *ليسَ* and *كانَ* and how they are used.

You will then go on to the next chapter and gradually work your way through all seven chapters of Part II. When you have completed Part II, you will understand almost all of the Arabic *grammar* you will ever have to learn in order to read, write, or speak Arabic at any level you wish.

How long will it take to finish Part II? It is hard to say. I recommend that you do just a few pages a day. No more than one section of one chapter at a time. If you do this every other day, it will probably take about about three months.

Part III contains explanations of Arabic grammatical points which are secondary to your over all understanding of the language. You may look at any of the first four chapters of Part III at any time you like.

Part III also contains chapters on the use of the *Hans Wehr* Arabic-English dictionary, and on how to be a good Arabic student. You should read these two chapters (chapters five and six) *soon after you start working on Part I*. Just take a break and go look at them. They are very easy to read, entertaining, and, in my mind, very, very important.

The last chapter in Part III is an annotated key to all of the drills in Parts I and II. You should refer to it as you complete each exercise. Now keep reading.

What This Book Will Not Do For You

When you finish this book and master all of the material, will you be able to sit down with a Naguib Mahfouz novel and read it for pleasure, almost as if it were in English? Will you be able to speak Arabic with the eloquence of Gamal Abd Al-Nasir? Will you write with the gracefulness and precision of Taha Hussein? **Absolutely not!**

However, you will have all of the grammatical knowledge you need in order to develop your abilities to read advanced Arabic works, speak Modern Standard Arabic correctly, write properly, and even to learn more grammar. However, in order to be able to do these things well, you will need to read extensively in whatever field you choose, acquiring the vocabulary and intellectual background that field or genre requires. In order to speak well, you will need to practice speaking. You are not going to learn to speak from a book. In order to write well, you are going to have to develop writing skills.

So you will still need to pursue your study of the language. The big difference will be that when you do so, you will be grammatically equipped. This fact will be of great benefit to you no matter what direction your study of the language may take. However, if you try to pursue your study of the language without a good grammatical foundation, the odds are very heavy that you really will not get anywhere. The fact that you have read this far is proof that you know that this is true.

It's time to get to work.

PERMISSION FOR USE OF THIS MATERIAL BY THE DEFENSE LANGUAGE INSTITUTE
FOREIGN LANGUAGE CENTER AND PRESIDIO OF MONTEREY, GRANTED 10 JAN 1997 BY
AUTHOR JAMES M. PRICE.

Table of Contents

| | |
|--|----|
| Author's Preface | i |
| Part 1: Back to the Basics | |
| Chapter 1: | 1 |
| A: The Equational Sentence | 1 |
| B: The Definite Article | 2 |
| C: Case | 3 |
| D: The Nominative Case | 4 |
| E: Question Words | 6 |
| F: Helping Vowels | 6 |
| G: Demonstrative Pronouns | 7 |
| H: Gender | 8 |
| I: Pausal Form | 8 |
| Chapter 2: | |
| A: The Genitive Case | 14 |
| B: Prepositions | 14 |
| C: The Idaafa | 15 |
| Chapter 3 | 21 |
| A: The Noun-Adjective Phrase | 21 |
| B: The Pronoun of Separation | 23 |
| C: The Nisba Adjective | 24 |
| D: Possessive Pronouns | 25 |
| E: Verbs - Past Tense and the Accusative Case | 26 |
| Chapter 4 | 39 |
| A: Sound Plurals | 39 |
| B: Verb-Subject Agreement | 41 |
| C: Masculine Sound Plurals in Idaafas | 43 |
| D: Broken Plurals | 45 |
| E: Plural Demonstrative Pronouns | 46 |
| F: The Words كُـلُّ and بَعْضُ | 46 |
| Chapter 5 | 51 |
| A: <i>The Rules of Agreement in Arabic</i> | 51 |
| B: The Dual of Nouns, Adjectives, Pronouns and Verbs | 53 |
| C: Direct Object Pronouns | 55 |
| D: Prepositions with Pronoun Suffixes | 55 |
| E: The Preposition لِـ "belonging to" | 57 |

Part II: Verbally Speaking

Introduction to Part II

Chapter 1

| | |
|--|-----|
| A: Sound Verbs, Form I | 63 |
| Sound Verbs, Form I: the Jussive | 67 |
| B: Hollow Verbs, Form I | 71 |
| Hollow Verbs, Form I: Present Tense | 74 |
| Hollow Verbs, Form I: the Jussive | 76 |
| C: Defective Verbs, Form I | 82 |
| Defective Verbs, Form I: Present Tense | 87 |
| Defective Verbs, Form I: the Jussive | 92 |
| D: Assimilated Verbs, Form I | 96 |
| E: Doubled Verbs, Form I | 100 |
| Jussive of Doubled Verbs | 101 |
| F: لَيْسَ | 104 |
| G: كَانَ | 108 |

Chapter 2:

| | |
|---|-----|
| A: Form II Verbs | 115 |
| Sound Verbs | 115 |
| Hollow Verbs | 118 |
| Assimilated Verbs | 119 |
| Doubled Verbs | 120 |
| Defective Verbs | 120 |
| B: Commands - Forms I and II | 123 |
| Form II | 123 |
| Form I | 124 |
| Form I Sound Verbs | 124 |
| Form I Hollow Verbs | 126 |
| Form I Defective Verbs | 127 |
| Form I Doubled Verbs | 128 |
| Negative Commands for All Forms | 130 |
| C: The Subjunctive with لَ | 132 |
| The Particle لَ | 137 |
| D: Verbal Nouns | 139 |
| E: Active and Passive Participles, Forms I and II | 146 |
| Deriving Form I Active Participles | 146 |
| Form II Active Participles | 149 |
| Summary | 150 |
| The Use of the Active Participle | 150 |
| Passive Participles Form I | 155 |
| Passive Participles Form II | 155 |

| | |
|--|-----|
| Chapter 3 | 161 |
| A: Form III Verbs | 161 |
| B: The Passive Voice | 167 |
| Chapter 4 | 182 |
| A: The Comparative and Superlative | 182 |
| B: Form IV Verbs | 186 |
| An Important Announcement | 193 |
| Reading for Comprehension | 194 |
| C: The Particles أَنْ, إِنَّ, and اَنْ | 196 |
| D: The Impersonal Passive | 204 |
| Chapter 5 | 210 |
| A: Form V and Form VI Verbs | 210 |
| B: Relative Clauses | 217 |
| C: The Cognate Accusative | 223 |
| Chapter 6 | 227 |
| A: Forms VII and VIII | 227 |
| B: The Haal Construction | 236 |
| C: The Tamyiz Construction | 241 |
| Chapter 7 | 246 |
| A: Forms IX and X | 246 |
| B: Quadriliteral Verbs | 252 |
| C: The Future | 253 |
| D: The Conditional | 261 |
| Part III | |
| Introduction to Part III | |
| Chapter 1 | 271 |
| The Little Words No One Ever Learns but Which are Very Important | 271 |
| Chapter 2 | 288 |
| A: Defective Nouns and Adjectives | 288 |
| B: Diptotes | 292 |
| C: Indeclinable Nouns and Adjectives | 295 |
| D: Doubly Transitive Verbs | 296 |
| E. False Idaafas | 298 |
| Chapter 3 | 300 |
| Arabic Numbers | 300 |

| | |
|---|-----|
| Chapter 4 | 314 |
| A: How To Tell Time | 314 |
| B: Colors | 316 |
| C: The Verb يرى , رأى | 319 |
| Chapter 5: How To Use <i>The Hans Wehr</i> Dictionary | 323 |
| Chapter 6: How To Be A Good Arabic Student | 328 |
| Chapter 7: Verb Charts | 337 |
| A: Sound Verbs | 337 |
| B: Assimilated Verbs | 354 |
| C: Defective Verbs | 361 |
| D: Doubled Verbs | 375 |
| E: Hollow Verbs | 384 |
| F: Quadriliteral Verbs | 395 |
| H: Oddball Verbs | 399 |
| Chapter 8: The Answer Key | 403 |

Author's Preface

Several years ago I taught a course in newspaper Arabic at a highly-respected Middle East related institution in Washington, D.C. The students in the course came from university graduate programs in Middle East Studies, the government, and from private industry. All the students had studied Arabic for several years. I had been told that the class would have a number of advanced students and was looking forward to doing some interesting work with them.

During the first class session, I discovered that none of the students could read even a paragraph of a newspaper article without considerable difficulty. I also soon discovered that if given a great deal of time, the best students could understand the gist of an article, but did not grasp significant portions of it.

Diagnosing some of the major problems was a simple task. Class discussion revealed that most of the students had a weak knowledge of the verb system in Arabic, especially of hollow, defective, and doubled verbs. They were totally confused by these verbs, but had plodded along in their studies of the language hoping that these verbs would be rare and that they could get by.

Additionally, many of the students were weak in basic grammar, things which are taught in first-year university-level Arabic courses. Among the problems were the rules of agreement, the comparative and superlative, and case. Even the difference between an *idaafa* construction and a noun-adjective phrase was not clear in the minds of some.

Other problems were apparent as well. Some students could not read for context, but relied instead on a dictionary, the use of which was also unclear to them. Those who did try to read for context were so impeded by their weak overall control of the language that they often misinterpreted what they were reading.

In short, reading Arabic was sheer torture for many of the students in the class. It is hard to understand why anyone would want to continue to study Arabic while operating under such limitations. However, the problems experienced by these students are typical, as far as I can tell.

In subsequent "advanced" courses which I taught, I saw the same phenomenon. This book is in large part a portion of my own response to what I have termed the "Arabic is Really Awful, Boring, and Incredibly Complicated Affliction" (ARABICA).

This book reviews the grammar which must be mastered by the non-native speaker of the language in order to be able to read, write, or speak Arabic. It is intended for students who have had at least two years of university-level Arabic and who need to solidify their grasp of the grammar. It is specifically not intended for first-time learners of the language. The primary goal of this text is the student's mastery of the fundamentals of Arabic grammar in order to help the student improve his or her ability to read Arabic. However, mastery of these fundamentals will also contribute to an increase in ability in other skill areas.

The fundamental premise upon which the pedagogy of this book is based is that the Arabic grammar which must be mastered by a non-native adult learner of the language is not intellectually difficult to learn. I also maintain that once the student learns the body of grammar presented in this book (or in any

of the standard introductory texts used in colleges and universities), the student will have almost all of the grammatical knowledge of the language he or she will ever need in order to read Arabic newspaper articles, editorials, modern literature, or academic works. That is to say, that while the student may still need to acquire the background, vocabulary, and technical terminology peculiar to such endeavors, grammar will cease to be an impediment in dealing with these materials and will become a tool facilitating the student's understanding of them.

Following directly from the above-mentioned premise, this book differs in tone from other grammars of Arabic. I have tried to keep the style of the explanations straight forward and simple in an effort to make the language seem learnable - which it is. The explanations sometimes include light-hearted comments and examples - all in an effort to make the language of Arabic more accessible to the American student.

A third premise vital to the production of this book is that many Arabic students, and no doubt students of other languages who need to shore up their knowledge, find that it is easier to review and master previously covered material through a new medium of instruction rather than returning to the texts with which they first started learning the language.

This book is divided into three parts. Part I is a review of the elements of grammar commonly taught during the first semester of Arabic study at a university. It starts with the most basic elements of the language in order to give the student a solid base for what is to come in Part II, and to help build the student's confidence.

In addition to traditional-style drills, which have been included for each grammatical point covered, two "authentic Arabic" passages are included in Part I. The students are asked to look in these passages for grammatical items previously covered, and to use their discovery of these elements as an aid in understanding the passages. They are not asked to translate the passages, nor are they asked to look up all the words they do not know. They are expected to rely on their previous contact with Arabic, along with the grammar covered before each passage is introduced, to write a short English-language summary of the passage. They can check their comprehension by referring to the translations of these passages included in the annotated answer key at the end of the book. The answer key also includes answers for all of the drills in the entire text, along with a translation of each sentence in each drill.

Part II focuses in large part on the verb structure of the language, although many other items are introduced as well. The order of presentation of the verb system is different than is usually the case in most university classrooms or in programs such as that at the Defense Language Institute (DLI). The primary difference is that in this book the major categories of Form I verbs are taught before the introduction of the derived forms. What that means is that the student masters Form I sound, hollow, defective, doubled, and assimilated verbs before going to Form II. Form II verbs in the various categories are then mastered before going on to Form III.

The reason for this is that the various categories of verbs which give the non-native student of the language difficulty include very common verbs which the student must master. It is better, in my view, to get right into these categories, instead of waiting until later and forcing the student to learn doubled,

hollow, and defective verbs for all 10 forms in rapid succession, as is the case with many text books and in many classrooms.

Additionally, once all categories of Form I verbs are mastered, these same categories of verbs in the derived forms are easier to grasp. In terms of conjugations, derived verbs require learning very little new material if the student has mastered Form I.

Drills are provided, of course, on all of the categories and forms of the Arabic verb. There are also drills on all of the other grammar points covered in Part II. As stated above, the answers to these drills are in the key at the end of the book.

The grammar presented in Part II is also taught with an eye to helping the student's reading comprehension. Students are encouraged to read contextually, using the grammar they are learning to help overcome deficiencies in vocabulary, and to help them determine the roots of words which may need to be looked up in a dictionary. In Chapter Four of Part II, there is an extended discussion of reading strategies, dictionary use, and vocabulary acquisition. Ten more "authentic Arabic" passages are provided throughout Part II. The student is again asked to find specific grammatical structures, to read for comprehension, to use the dictionary sparingly, and to summarize the passages (the student is asked to translate *one* of these passages). Again, the passages are translated in the key, so the student can check his or her comprehension.

Part III itself can be divided into three parts. The first part is Chapters One through Four. These chapters contain material which, based upon my own experience as a student and teacher of the language, are either not essential for non-native speakers of Arabic to learn *in a classroom*, or that seldom interfere with a student's comprehension of the written language, especially a student who has studied the language previously and needs to concentrate on regaining the fundamentals. Therefore, in these chapters the student will find sections on such items as telling time, diptotes, a review of defective nouns and adjectives, and a complete discussion of the rules of the Arabic number system. Chapter One of Part III focuses on the use of selected words and phrases. This section could easily be greatly expanded and I may expand it in the future. No drills are provided for the items discussed in these chapters. The student is encouraged to look at these chapters from time to time, but is not expected to work through them systematically.

Chapters Five and Six form a second section of Part III. Chapter Five is a discussion of the mechanics of how to use the *Hans Wehr* dictionary. The student is encouraged to read this chapter as soon as he or she begins to seriously work through parts I or II of this book.

Chapter Six is a discussion of how to be a good Arabic student. It is filled with advice and exhortation all based on my experiences as a student and teacher of Arabic. I strongly encourage all students who use this book to read that section, either before beginning Part I of this book, or very soon thereafter.

The final section of Part III begins with a chapter containing verb charts for all of the major categories of verbs taught in this text. The final chapter is an annotated key to all of the drills and Arabic passages in the book. The key provides the answers to the drills, translations of either each model

sentence in each drill or of the answer to that sentence, commentary on certain grammatical points, and translations of each of the authentic Arabic passages.

On one level, this text is intended for use by the student entirely on his or her own. The book is intended to benefit students who have had at least two years of university-level Arabic but who either stopped studying the language and wish to get back into it, or who have realized that their grammatical skills are weak and need to shore them up in order to make the most out of their study of the language.

However, this book can also be used in a classroom setting. I have used earlier drafts of this text in such a setting many times. Outside of being used in some sort of grammar review course, this book would also be useful as a back-up tool in advanced classes. Often, students in Arabic media, literature, or religious studies courses, have started to forget some or even many of the items covered in this text. An instructor of an advanced class may find it useful to have students review certain portions of this text while they are also doing the work for the class.

Although this text differs considerably from standard introductory Arabic texts, I am very much indebted to a number of them in producing this book. First and foremost among these sources is *Elementary Modern Standard Arabic*, (*EMSA*) vols. I and II, edited by Peter Abboud and Ernest McCarus. This book became the bible of university Arabic classes during the 1970's and 1980's and is still widely used to this day. I have chosen many of the grammatical topics in this book based on their being presented in *EMSA*, incorporated some of *EMSA*'s grammatical terminology, and have used a fair amount of the basic vocabulary found in *EMSA* throughout this book, especially in Part I. Since many potential users of this text will have used *EMSA* in the past, the vocabulary and grammatical links to *EMSA* should make re-entry into the language a bit easier.

A New Arabic Grammar, by J.A. Haywood and H.M. Nahmad was also of considerable value as a source. A more traditional Arabic text than *EMSA*, *A New Arabic Grammar* contains elements of grammar that *EMSA* does not cover. Even with regard to items *EMSA* does cover, *Haywood/Nahmad* sometimes provides information not included in *EMSA*.

Vincente Cantarino's *Syntax of Modern Arabic Prose*, a marvelous three-volume work, was also an important source. His technical terminology is rather obscure, however his examples are superb and his coverage of the language is very broad, far eclipsing the material in this book. I often found myself referring to him in order to verify specific points mentioned in other texts, or to verify points which I could not find in those texts.

A work called *Adawat Al-Rabt* (أدوات الربط) by Naiman Waraqi and Abbas Tunsu was also a useful source. This work focuses on connecting words in the Arabic language and is very popular among students at The American University in Cairo and in other places. This book is highly accessible to the average American student and I highly recommend one's working through it.

Finally, the mother of all grammars available in English, W. Wright's *A Grammar of the Arabic Language*, was consulted on a number of points. While *Wright* contains very much that is beyond the scope of the text, and has a style which renders the work inaccessible to many students, it was through writing *All the Arabic* I learned to enjoy reading Wright's grammar. Perhaps a few of those who work through my text will later find pleasure thumbing through *Wright*.

PART I: BACK TO THE BASICS

كل شيء يرجع الى اصله

Chapter One

- A. The Equational Sentence
- B. The Definite Article
- C. Case
- D. The Nominative Case
- E. Question Words
- F. Helping Vowels and the Elidable Hamza
- G. Demonstrative Pronouns
- H. Gender
- I. Pausal Form

A. The Equational Sentence

There are two kinds of sentences in Arabic, those with a verb and those without a verb. For the first few lessons we will deal with those sentences which have no verb. These sentences have the fancy name “equational sentences” but do not be put off by the terminology.

Equational sentences are sentences which would have the verb “to be” conjugated in the present tense if they were in English. For example, “I am Jim” would be “I Jim” in Arabic. Equational sentences can become quite complex; an entire paragraph may consist of a number of equational sentences or of one long equational sentence. Alas, the American student all too often never masters even this basic element of the language. Over the next few chapters we will learn to use equational sentences of increasing complexity. It will be easy.

In this lesson we will limit ourselves to very basic vocabulary in the examples and in the drills. All of the vocabulary items should already be very familiar if you have studied Arabic before.

Look at the Arabic sentences below.

| | |
|-------------------|-----------|
| I am Samiir. | أنا سمير. |
| You are Muhammad. | أنت محمد. |
| She is Samiira. | هي سميرة. |

Each of these sentences contains a subject that is a pronoun. Each of these sentences also contains a predicate (something that tells us about the subject) which is a proper name. The meanings of the sentences should be obvious if you have had Arabic before. If you have not, you now have examples of the most basic equational sentences.

The subject of an equational sentence does not have to be a pronoun. It can be any noun or proper noun. We could have sentences such as:

| | |
|------------------------|------------|
| Muhammad is a student. | محمد طالب. |
|------------------------|------------|

Here Muhammad is the subject and “student” is the predicate. Thus the predicate can also be any kind of a noun. In fact, the predicate can also be an adjective. For example:

| | |
|-------------------|------------|
| Muhammad is tall. | محمد طويل. |
|-------------------|------------|

Here the predicate “طويل” is an adjective.

B. The Definite Article

Words are made definite in Arabic by attaching **أل** to the beginning of the word. For example, **مُدَرِّس** means “a teacher”. “The teacher” is rendered by **الْمُدَرِّس**. The only difference is that we have attached the definite article **أل** to the noun. The definite article is always attached to the noun. Note that there is a sukuun over the **ل** of the definite article and that the **ل** is written in medial form.

If a word begins with the letters **ي ه و ي ك م ه و ي** or with a hamza (which will be seated on an alif), we place a sukuun on the **ل** of the definite and pronounce the **ل**. Thus **الْمُدَرِّس** is pronounced “almudarris”.

If a word begins with any of the rest of the letters of the alphabet something else happens. Let’s take the Arabic word for sun, **شَمْس** and make it definite. We add **أل** to **شَمْس** just as we would to any other word and we get **الشَّمْس**. Can you see what is different? First of all, there is no sukuun on the **ل** of the definite article. Second, there is a shadda over the **ش** which is the first letter of the indefinite noun. The **ل** has been assimilated into the **ش** and will not be pronounced. Consequently **الشَّمْس** is pronounced ash-shams. In this situation you can tell that the word is definite by the sound of the hamza and the fatha, and by hearing the shadda on the **ش**. You will not hear the **ل** at all. However, the **ل** must be written. The letters which cause the **ل** to be assimilated are:

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

This group of letters is known as the “sun letters” **حروف شمسية** because they all assimilate the **ل** just as the **ش** does in the word **شمس**. The first group of letters, those which require that a sukuun be placed on the **ل**, are known as “moon letters” **حروف قمرية** because the word for moon **قمر** begins with **ق** which does not require assimilation of the **ل**.

Students usually balk when they first learn of this phenomenon. Often they try to memorize which letters are sun letters and which are moon letters. Normally, I do not recommend that a student do so. Instead, under normal circumstances, a student can learn when to assimilate the **ل** and when not to by listening to the instructor, to the tapes that usually accompany the standard Arabic text books, and by speaking Arabic in class. However, if you are reading this book it is likely that you are not studying Arabic under normal circumstances and you may wish to memorize the sun and moon letters. One thing

that may help you a lot (and also facilitates learning which letters are which when you practice speaking and listening) is that the sun letters are all pronounced near the front of the mouth, while the moon letters, with the exception of the ج and the و, are pronounced further back.

Since Arabic texts are virtually never vocalized, you will not see the shadda on the first letter of a definite word beginning with a sun letter, nor will you see the sukuun on the ل when a word begins with a moon letter. You will already have to know what to do every time you see a word with the definite article. At the end of this chapter is a drill which will give you some practice.

Lest you think that Arabic is a tough language and that even making a word definite entails quite a hassle, be aware that the definite article in Arabic does not show gender, number, or case, unlike other languages supposedly easier than Arabic.

It might also interest you to know that the definite article is often part of Arabic names, especially surnames. This is why you may have seen Arabic names in the newspapers beginning with “al” and then with a dash separating the article from the name. Since most (but not all) American journalists working the Middle East are so unfamiliar with the language that they do not even know how to use the definite article, you sometimes will see names such as السادات spelled al-Sadat at one point and as-Sadat at another point. When radio and television journalists read these names out loud, they do not know what to do with the “al”. Sometimes, it becomes a middle initial “L” as in Anwar L. Sadat. Don’t be an ignoramus like an American journalist. Learn how to pronounce the definite article. Go do the first drill at the end of this chapter now. Then come back and start reading below.

C. Case

Nouns and adjectives in Arabic are declined for case. Part One of this book will focus a great deal of attention on case. If you are new to the language, it may interest you to note that American students of this language have a very tough time with cases. But cases in Arabic are very easy. Although case may seem to be a foreign concept to you, you should have little trouble with it here. Many languages have many more cases than Arabic does and they are much more complicated.

Case refers to the form a noun or an adjective takes depending on its function in a sentence. For example, a noun functioning as the subject of a sentence will have a different case than it would have if it were the direct object. In general, different cases are indicated by changes in the vowelings attached to the ends of nouns and adjectives. In Arabic there are three cases. We will do one case in this lesson, another in the next lesson, and the last case will be covered in lesson three. At that point you will know about 90 percent of everything you will ever need to know about case. The rest of what you will need to know will be treated at appropriate times in this book.

Case endings in Arabic are applied to most nouns and adjectives. They are not applied to the pronouns such as أنا and أنت, nor do they apply to singular demonstratives such as هذا and هذه. Case is not applied at all to words used to form questions such as مَنْ and أَيْنَ. Furthermore, this text will not use

any cases with proper nouns. There will be plenty of examples below so you will see what is going on and how easy it really is.

D. The Nominative Case

The nominative case is used in an Arabic sentence primarily in two situations. The first is for the subject of any sentence. That is to say, *until I tell you otherwise*, the subject of any sentence will always be in the nominative case.

The only other time a word will be in the nominative case is if it is the predicate of an **equational sentence**.¹

The nominative case is indicated by placing a dhamma over the last letter of a word. For example, to put the word الطالب in the nominative case we will write a dhamma over the ب and get الطالبُ .

Notice that الطالبُ is definite. When a word is in the nominative and is indefinite, we will write two dhammas over the last letter instead of one. The second dhamma is pronounced as a ن and not as a “u”. Thus “a student” is written طالبٌ and is pronounced “taalibun”. Arabic does not have an indefinite article; thus the second dhamma serves the purpose instead.

Many texts, including this one, use a modification of the two dhammas instead of writing them both. The modification consists of the first dhamma being written, but with a tail attached to it which represents the presence of the second dhamma. Our word “taalibun” would look like this طالبٌ instead of this طالبٌ. This text will use the one dhamma with a tail instead of the two dhammas.

The pronunciation of the ن sound instead of the actual sound of the second of the two case markers is called in Arabic تنوين, literally “nunation,” meaning the pronouncing of the letter ن at the end of the word. Thus “a teacher” is مُدَرِّسٌ (mudarrisun). “A book” is كِتَابٌ (kitaabun), and “a moron” is بَلِيدٌ (baliidun).

Thus the nominative case is indicated by one dhamma if a word is definite and by two dhammas if the word is indefinite. The second dhamma is pronounced as a ن and is often written as a little tail added to the first dhamma as a sort of short hand.

As I said above, in an Arabic sentence, the nominative occurs primarily in two situations. First, the subject of an Arabic sentence is in the nominative. Look at the sentence below.

الطالبُ جديدٌ .

¹ The nominative case is also the case used in word lists, or in what is often referred to as “citation form”. It is a sort of default case when a word is listed outside of usage in a sentence. Students of *Elementary Modern Standard Arabic*, by Abboud, et.al., will be familiar with this. In addition, there are other uses of the nominative case, such as after the vocative particle يَا. You need not worry about such uses for now. Focus on what is in this chapter.

In this sentence الطالبُ is the subject and it is definite. Therefore it is in the nominative case and has just one dhamma. There is no nunation since the definite article and nunation are mutually exclusive. The sentence means "The student is new." The predicate of this sentence is جديد. Since the predicate of an equational sentence is also in the nominative case we need to put جديد in the nominative also. Question - do we write only one dhamma, or do we write one dhamma with a tail (the equivalent of two dhammas)? We write the dhamma with a tail because جديد is indefinite. So you have الطالبُ جديدٌ.

Here are a few sentences. Write in the correct case endings and then look at the explanation below.

١. الكتاب جديد.
٢. الطالب جميل.
٣. المدير طالب.
٤. أنت مدير.
٥. أنا المدرس.

The first three sentences all begin with a definite subject. The subject of these three should each have one dhamma. The first two sentences have an indefinite predicate which is an adjective, while the third sentence has an indefinite noun as its predicate. Remember that the predicate of an equational sentence can be either a noun or an adjective. The predicates of these three sentences will all have nunation (that is, they will have one dhamma plus the tail indicating the presence of the second dhamma), since the predicates are indefinite.

The last two sentences begin with pronouns which are themselves the subjects of those sentences. The pronouns do not have case endings. The predicates of both sentences are nouns: the first of the two is indefinite and thus has two dhammas; the second is definite and will have only one dhamma. Here are the same sentences with the case endings included.

| | |
|----------------------------|-------------------|
| The book is new. | ١. الكتابُ جديدٌ. |
| The student is handsome. | ٢. الطالبُ جميلٌ. |
| The director is a student. | ٣. المديرُ طالبٌ. |
| You are a director. | ٤. أنتَ مديرٌ. |
| I am the teacher. | ٥. أنا المدرسُ. |

Some other things you need to know before you can do the drills at the end of this chapter:

1. Question words
2. Helping vowels
3. Demonstrative pronouns
4. Masculine and feminine
5. Pausal form

E. Question Words

Arabic, like English, adds words to sentences in order to form questions. Here we will deal with some of the most common interrogative words used in Arabic, **هَلْ** , **مَا** , **مَنْ** and **أَيْنَ**.

هَلْ is an interrogative used in sentences such as “Are you a student?”. In this kind of sentence in English, we take the appropriate form of the verb “to be” and place it first in the sentence. In Arabic, we just put **هل** as the first word of a statement in order to make that statement into a question. For example, **هل انت طالب؟** “You are a student” is made into a question by placing **هل** first, so we get **هل انت طالب؟**. (Note that **هل**, like all questions words, does not affect the case of any word in the sentence.) Similarly we can make **المديرُ بليدٌ** “The director is a moron” into a question by putting **هل** first and getting **هل المديرُ بليدٌ؟** “Is the director a moron?”

ما has many uses in Arabic. One of them is as the question word “what,” used to refer to things. For example, **ما هذا؟** means “What is this?” **ما** is not used to refer to people.

مَنْ means “who” and is used to refer to people. **من هذا؟** means “Who is this?” **من أنت؟** means, “Who are you?” Do not get the question word **مَنْ** confused with the preposition **مِنْ** which means “from”. When these two words are unvowelled (i.e. always) they look alike and new students tend to read them incorrectly.

أَيْنَ means “where” and is only used in a question. **أين المدير؟** means “Where is the director?” If you want to know where someone is from, you use the preposition **مِنْ** along with **أَيْنَ**. For example, “Where are you from?” is rendered in Arabic **من أين انت؟**. Note that **مِنْ** comes before **أَيْنَ** and that it will look just like **مَنْ** since it will not be vocalized. Therefore it is the CONTEXT that tells you what the word is. Context is going to play a big role in your study of Arabic in future lessons.

F. Helping Vowels and the Elidable Hamza

We have already seen the definite article in Arabic - **أل**. The first letter of the article is actually the hamza. The hamza is seated on an alif. The alif has no phonetic value when it is a seat for the hamza. The vowel on the hamza is a fatha. Whenever a definite word begins a sentence we always pronounce hamza and its fatha. However, look at this: **أنت المدير** “You are the director.” The normal American student will read this as “Anta almudiir” but the Arab will read it “Antalmudir.” Oh no.

Here is what has happened. The hamza, when written on the definite article, and on some other words, none of which have been introduced yet, will disappear when it is preceded by another word. In the sentence above, **أنت** comes before **المدير**. The final fatha of the word **أنت** kicks out the hamza (elides the hamza) completely along with the fatha written over the hamza. Thus instead of having “fatha - hamza - fatha” followed by the **ل**, we now have only the first fatha and the **ل**. The first fatha followed by the **ل** make the Arab’s pronunciation of our sentence above sound like one word. The hamza and fatha of the definite article will always be replaced by the final vowel of the preceding word. Thus **أنت المدير**

is pronounced “Antilmudiira.” Please note that in this lesson no other word which begins with hamza will lose the hamza in this way. For now, only the hamza on the definite article will elide. In future lessons I will tell you how to know when to elide the hamza.

When the hamza is elided a “wasla” is written in its place. The wasla looks like a dhamma with a tail and is written over the alif. The wasla, like other diacritical markers, is usually written only in the Qur’an, children’s books, and in some text books. It will not be used in this text.

Now, what do you think happens if you make a word definite which begins with a sun letter and then elide the hamza? For example, how would you pronounce أنت الطالبُ? The Arab will say Antattaalib.” Here the hamza and its fatha are elided just as before, but since طالب begins with a sun letter we do not pronounce the ل of the definite article. Instead we go all the way over to the ط and pronounce it with a shadda.

As you will see as you go through this book, most Arabic words will end with some sort of vowel. (This is because nouns and adjectives usually have case endings and the case endings are vowels.) However, we have already seen some Arabic words which do not. Examples are هل, مَنْ, and مِنْ. So what happens if we want to say: هل المدير بليد؟. In most cases, whenever the hamza of the definite article is preceded by a word which does not end in a vowel, we add the vowel kasra to that word and it elides the hamza. Thus in the sentence above we add a kasra to هل getting هل المدير pronounced “halilmudiir.” The only exception to this rule so far is the word مِنْ. When it precedes the definite article we add to it a helping vowel of fatha. This is the only word in the language to which we will add a fatha as a helping vowel. In later lessons you will learn when to add a dhamma as a helping vowel - and that is all there is to know.

Reality Check

Some instructors and some textbooks are very strict about eliding the hamza and the use of helping vowels. In fact, you will hear a lot of these things done when listening to news broadcasts. However, in other situations when native speakers of Arabic are speaking in MSA, especially in interviews and in discussion formats, there is less elision of the hamza and the dhamma and fatha are not usually used as helping vowels. Instead, when a speaker uses a helping vowel, it is usually a kasra, which is what is often done in colloquial Arabic.

G. Demonstrative Pronouns

هذا is a masculine demonstrative pronoun meaning “this”. ما هذا؟ means “What is this?”. هذا طالب means “This is a student”. هذا is the subject of the sentence but it is not a word that has case.

ذلك is a masculine demonstrative pronoun meaning “that”. As in English, ذلك “that” refers to objects which are more distant or is used in contrast: هذا طالبٌ وذلك مُدرِّسٌ.

ذلك and هذا are the feminine equivalents for ذلك and هذا.

Whenever any of these four words is followed by a definite noun we have one unit meaning “this noun”. For example, هذا الكتاب means “this book” and ذلك البليد means “that moron”. (These are phrases, not sentences. Note that all four demonstratives end in a vowel, so no helping vowel is needed for elision.) Also, be aware that phrases such as هذا الكتاب **do not mean** “This is the book” but only “this book”. These phrases often serve as the subject of an equational sentence as in: هذا الطالب جميل “This student is handsome.”

H. Gender

Like Spanish, Arabic has two genders, masculine and feminine. Most nouns not referring to people are arbitrarily assigned a gender, again, just like Spanish. For example, كتاب is masculine, but سيارة is feminine.

You can usually spot a feminine word, because, just as in Spanish, it has a feminine suffix attached to it. The suffix is a ة (called a “taa marbuuta”). The ة is always preceded by a fatha. Since the ة will often not be pronounced, you will hear only the fatha which precedes it when someone says a word which is feminine - it will sound just like a Spanish feminine word.

With words referring to human beings such as طالب, we add the feminine ending in order to indicate that we are talking of the feminine variety of such creatures. Thus a female student is طالبة. This is just like Spanish as well.

Of course, just as in Spanish, every word that looks feminine will not necessarily be feminine. خليفة “Caliph” is an example. These words are few and far between. Additionally, some words which do not end with ة are feminine; حرب “war” is one example. (“Peace” is سلام - masculine - interesting.) Spanish does the same thing.

When a word ends in a ة we will pronounce the ة only if we wish or need to pronounce the case ending on the word. For example, “a student” is written طالبة. If we wish or need to pronounce the entire thing, we will say “taalibatun”, pronouncing the ة as a regular ت. But, if we wish to read the word without the case ending, we do not pronounce the ة at all; we only pronounce the fatha which precedes the ة. Thus the word can also be pronounced “taaliba”.

I. Pausal Form

The case endings on the last word in a sentence are usually not pronounced. Nor are they pronounced before any other natural pause. Thus in this sentence: هذا طالب جديد the last word will usually be pronounced “jadiid” without the case ending. If the word is feminine, we will not pronounce the ة or its case ending when we use the pausal form. We will do just as I have outlined in the paragraph above this one. There will be a little more on this later when we deal with the accusative case.

A Final Note

You have now covered quite a number of basics which are essential to learning this language properly. If you have had Arabic before, the above explanations should prove helpful and should be very easy to absorb. If you have not had Arabic for a very long time, it may take you a little time to absorb them. That will be normal. But you should be able to see that nothing here is intellectually difficult. Take the time to learn all of these things. Start with the drills which begin on the next page and then go to the key at the end of this text. If you still have problems understanding what is going on, reread this chapter and also look at lessons 1 and 2 of *EMSA*, which cover essentially the same grammar.

Regardless of whether or not you have studied Arabic before, you must know the material in this chapter. The evening newscaster may never understand why, but you will.

Drill 1. Special Drill on the Definite Article.

Pronounce each word below, one at a time. Pay no attention to what the word means. There is no doubt that at least some of the vocabulary below is new to you. Focus on the first letter of each word. If that letter is pronounced near the front of the mouth near the teeth, then indicate that it is a sun letter by making the word definite and writing a shadda over the sun letter. If the letter which begins the word is pronounced farther back in the mouth or on the lips, indicate that the letter is a moon letter by making it definite and putting a sukuun on the ة of the definite article. (Check your answers with the key.)

| | | | |
|-----------|----------|----------|----------|
| نَمِر | صَادِق | كِتَاب | لُغَة |
| سِمَسَار | زِيَارَة | بَاب | دِينَار |
| قَذَّافِي | تَعَارُف | طَاوِلَة | ظَالِم |
| ذَهَاب | شَرِيط | ثَالِث | خَلِيج |
| عَيْن | جَذُول | ضَابِط | حَلَال |
| أَمْر | مَعْرُوف | شَرِكَة | نَهَار |
| رَقِيب | هَام | وَزِير | يَقِين |
| غَرْب | عَرَب | بَرِيد | إِسْلَام |
| دَبَابَة | تُرْكِي | مُدْرَس | ظِلّ |
| لَيْلَة | طَاقِم | ضَرْب | شَامِل |
| سَعِيد | زَمَان | رَفِيق | ذِرَاع |
| قَلَم | صَعِيد | خَرِيف | جَنُوب |

Drill 2: Answer the questions below. In your answers, if a word should be in the nominative case, write in the appropriate nominative case marker indicating the presence or absence of nunation. (Do not include case on proper nouns.) Sample answers, notes, and translations of each question below are in the answer key.

١. من أنت؟

٢. من أين أنت؟

٣. من أين سليم؟

٤. من أين نبيلة؟

٥. أين الكتاب؟

٦. أين المدرسة؟

٧. من أين الطالب؟

٨. من أين الطالبة؟

٩. من المدير هنا؟

١٠. من أين هذه المدرسة؟

١١. من أين ذلك الأستاذ؟

Drill 3. Part I: Read sentences 1 and 2 below. Why are they marked for case the way they are? Now write in the case endings for the remaining sentences in this part and make sure you can translate them.

١. الطالبُ جديدٌ.

٢. الطالبةُ جديدةٌ.

٣. المدير جديد.

٤. المديرة جديدة.

٥. هذا المدرس ممتاز.

٦. هذا الكتاب ممتاز.

٧. هذه المديرة جديدة.

٨. ذلك المدرس جيّد. (good = جيّد)

٩. تلك المدرسة جيدة.

١٠. هذه المدرسة جديدة.

Part II: Answer the sentences below in the affirmative. Provide all case endings in your answers.

١. هل الكتاب مُفيد؟ (beneficial = مُفيد)

٢. هل الجريدة جيدة؟ (newspaper = جريدة)

٣. هل انتَ الأستاذ؟

٤. هل انتِ الأستاذة؟

٥. هل انت استاذ؟

٦. هل انتِ استاذة؟

٧. هل هو مدير؟

٨. هل هي مدرّسة؟

٩. هل هي المدرسة؟

١٠. هل هذه المدرسة جديدة؟

Chapter Two

- A. The Genitive Case
- B. Prepositions
- C. The Idaafa

In this lesson we will cover the second of the three cases in Arabic, the genitive case. In lesson three we will cover the accusative case.

A. The Genitive Case

The genitive case occurs in Arabic in two situations. Both of these situations occur very often in the language. First, a noun or adjective following a preposition will **always** be in the genitive. The only other time the genitive occurs is if a word is the second or later term of an idaafa. (The idaafa is discussed below.)

The genitive case marker is one kasra if a word is definite and two kasras if the word is indefinite. The second kasra is pronounced as a ن , just like the second dhamma in the nominative case. كِتَابٍ is an example of the indefinite genitive (pronounced "kitaabin"). الْكِتَابِ is an example of the definite genitive (pronounced "alkitaabi").

B. Prepositions

Prepositions are words like مِنْ , عَلَى , فِي , بِ , ل , إِلَى , عَنْ . In addition, there are large number of words, which, while they are not technically prepositions as understood by Arab grammarians, function as prepositions. These are words such as أُنْشَاءً , بَعْدَ , قَبْلَ . Whenever you see any of these words you will always put the following noun or adjective into the genitive. Always. Every time.

Enter all case endings in the sentences below.

| | |
|---|---------------------------------|
| 1. The student is in the house. | ١. الطالبُ في البيتِ. |
| 2. You are the director in this office. | ٢. أنتَ المديرُ في هذا المكتبِ. |
| 3. The library is near the university. | ٣. المكتبةُ قريبةٌ من الجامعةِ. |

Here are the same Arabic sentences with the case endings. An explanation follows.

الطالبُ في البيتِ.
أنتَ المديرُ في هذا المكتبِ.
المكتبةُ قريبةٌ من الجامعةِ.

The first sentence has الطالب as its subject. Hence that word is in the nominative and has no nunation since it is definite. The predicate of the sentence is في البيت, which is a prepositional phrase. The noun البيت follows the preposition في so it must, must, must, be in the genitive case. Since البيت is definite it cannot and must not have nunation, so it takes only one kasra.

The second sentence has أنت as its subject. That word is a pronoun, so it will not take a case ending. المدير is a predicate and so must be in the nominative case. In fact, أنت المدير is itself an equational sentence. However following أنت المدير in the sentence above is a prepositional phrase في هذا المكتب. You should know that هذا المكتب is one unit (this was discussed in Chapter One). هذا is not a word that takes case but المكتب is a regular noun and it will always have a case. Since هذا المكتب is one unit, المكتب is put into the genitive because of the preposition في.

The third sentence is very similar to the second. The first two words المكتبة قريبة can themselves form an equational sentence. The first word is the subject, the second is the predicate. من الجامعة is prepositional phrase so الجامعة must be genitive. Since الجامعة is definite it gets only one kasra. I hope that you did not confuse the preposition من with the interrogative مَنْ.

Before you do any drills at the end of this chapter, read part C below.

C. The Idaafa

The idaafa is an extremely important construction in Arabic. It is very easy, basic, and **ABSOLUTELY ESSENTIAL** for any student of the language who wants ever to be able to do anything at all in Arabic. I am upset about the number of students who have had several years of Arabic and do not know the difference between an idaafa and a noun-adjective phrase. In fact, many students do not seem to know the difference between an idaafa and a French horn. The noun-adjective phrase will be taught in the next chapter. The French horn will not.

The word idaafa means “addition” or even “annexation”. The idaafa is used to indicate possession in Arabic. In English we say “John’s book”. In Arabic we say “the book (of) John”. Below are some examples of idaafas, their translations into English, and an explanation.

| | |
|--|--------------------|
| 1. A university professor (a professor of a university) | ١. أستاذ جامعة |
| 2. The office director (the director of the office) | ٢. مدير المكتب |
| 3. A teacher’s house (a house of a teacher) | ٣. بيت مدرس |
| 4. The teacher’s house (the house of the teacher) | ٤. بيت المدرس |
| 5. An office director’s car (a car of a director of an office) | ٥. سيارة مدير مكتب |

| | |
|---|----------------------|
| 6. The office director's car (the car of the director of the office). | ٦. سيارة مدير المكتب |
|---|----------------------|

The translations in parentheses are literal translations; the others are what would most likely actually be used.

Now let's study the idaafas above. In sentence one we have a standard two-term idaafa. The first term is the thing possessed. It can be in any case depending on its use in the sentence. But, the first term of an idaafa **never has nunation**. The second term of this idaafa is in the genitive. **IN AN IDAafa, THE SECOND TERM AND ANY FOLLOWING TERMS ARE ALWAYS GENITIVE**. Since the second term in this particular idaafa جامعة is indefinite, it will take nunation. Because **the second term is indefinite the entire idaafa is indefinite**. Thus we have "a professor of a university".

Now look at the second idaafa. The first term is مدير. It does not have nunation because the first term of an idaafa **NEVER** has nunation. The second term of this idaafa المكتب is in the genitive case because the second term of every idaafa in the entire length and breadth of the history of this great language is always genitive.

But we have a difference between this second idaafa and the first idaafa. The second term of the second idaafa المكتب is definite. Because it is definite, it will not have nunation. But there is something even more important. Because the second term is definite, **THE ENTIRE IDAafa IS DEFINITE**. Thus, this idaafa means, literally, "the director of the office". This means that the first term of this idaafa is definite even though it does not itself have the definite article. Now hear this: **THE FIRST TERM OF AN IDAafa NEVER HAS THE DEFINITE ARTICLE**. This means that the first term of an idaafa never has the definite article.

The third idaafa is indefinite because the second term of that idaafa is indefinite. The fourth idaafa is a definite version of the third.

The fifth idaafa has three terms; the last two terms themselves being an idaafa. The first term is nominative because I put it in the nominative. As you know, the first term of the idaafa will be in the case that the sentence requires. The second term of this idaafa is genitive, because the second term of all idaafas is always genitive. However, the second term of this idaafa does not have nunation because it is followed by yet another term. The last term of the idaafa, مكتب, is, of course, genitive. Since it is indefinite it has nunation. **THE LAST TERM OF AN IDAafa IS THE ONLY TERM OF AN IDAafa THAT CAN HAVE NUNATION**. An idaafa can have an unlimited number of terms, although you will rarely see one with more than four.

The first term of the fifth example is سيارة, which is feminine. When speaking, the ة of any term except the last term of an idaafa must be pronounced. That is, you would say "sayyaaratu mudiiri maktabin". Often American students forget to do this.

The sixth idaafa is a definite form of the fifth. This entire idaafa is definite BECAUSE THE LAST TERM OF THE IDAFA IS DEFINITE. Since the last term is definite there is no nunation in this idaafa. THE LAST TERM OF AN IDAFA IS THE ONLY TERM THAT CAN EVER HAVE THE DEFINITE ARTICLE.

Here are the important rules about an idaafa which you must remember:

1. An idaafa consists of two or more nouns.
2. If the last term of the idaafa is definite, the entire idaafa is definite.
3. If the last term of the idaafa is indefinite, then the entire idaafa is indefinite.
4. The first term of the idaafa can be in any case required by the use of that word in the sentence.
5. All terms other than the first term MUST be in the genitive case.
6. The only term in an idaafa that can have nunation is the last term of the idaafa. It will only have nunation if it is indefinite.
7. If you like to memorize lists of things as a means to demonstrating knowledge of a subject, I recommend you study Buddhism.

I know that this explanation may seem repetitive. But you must know these things. If you do not understand what an idaafa is, or do not understand the relationship of the words in an idaafa to each other, you will never understand Arabic above the level of a two year old, or of an American journalist.

One question that I am often asked is: How does a student spot an idaafa? What I tell them is this: whenever you see two nouns or more in a row, and the first noun does not have a definite article (or a pronoun suffix) then assume that you have an idaafa. Pronoun suffixes are discussed briefly below and in detail in the next chapter. Remember also that an adjective will never be the second term of an idaafa.*

Another thing that a student should be aware of is that nothing can come between two terms of an idaafa except the demonstratives هذا , هذه , ذلك , تلك the dual forms of these words, and their plurals. (The dual and plural forms will be discussed later on in Part One.) If anything else appears between two words that you think are in an idaafa relationship with each other, then you do not have an idaafa - ever.

Also be aware, while you are reading an idaafa, that as soon as you come to a word with the definite article or a pronoun suffix, you have reached the end of the idaafa.

Here are some examples of these things that you should be aware of.

* There is an exception to this rule. Sometimes an adjective can stand in place of a noun. For example, محمد may be known as الكريم “the generous” or “the noble.” This title can stand in place of the name محمد. Thus بيتُ الكريم “the house of the generous (Muhamad),” is an idaafa with an adjective as its final term.

| | |
|--|---|
| 1. The director of this office is a moron. | ١. مديرُ هذا المكتبِ بليدٌ. |
| 2. The study of Arabic grammar is enjoyable. | ٢. دراسةُ قواعدِ اللغةِ العربيةِ مُمتعةٌ. |
| 3. Her office is a large office. | ٣. مكتبُها مكتبٌ كبيرٌ. |

The first sentence has an idaafa as its subject - مديرُ هذا المكتبِ. The word هذا does not interfere with the idaafa relationship of the noun before it and after it since هذا forms one unit with the noun which follows it. The noun after هذا is in the genitive case as it is the second term of the idaafa. The last word in that sentence is in the nominative since it is the predicate of the equational sentence.

The second sentence has as its subject a three-term definite idaafa. The last word in the idaafa is اللغة. You know it is the last word in the idaafa because it is the last of the nouns and it has the definite article. Even if you did not know the meaning of العربية, which comes after اللغة, you would know that العربية could not possibly be part of the idaafa since it comes after a word which has a definite article on it. If you know that العربية is an adjective, that would also tell you that it cannot be part of the idaafa.

The third sentence has مكتبُها as its subject. You may recall that ها is a possessive pronoun suffix for the third person feminine singular (it corresponds to هي). Since it comes between two nouns, those nouns cannot be in an idaafa with one another. (In fact, Arab grammarians would understand the suffix ها to be the second term of the idaafa "مكتبُها"). Since possessive pronouns are grammatically definite, they will always end an idaafa and define it, whenever they are used. Possessive pronouns will be discussed in Part D of the next chapter. Do not worry about them for now.

Now do the drill on the next page.

Drill 4. Part I: Provide all case endings for the sentences below. Make sure that you can translate each sentence.

١. الطالب في مكتب.
٢. المدير في المكتب.
٣. المكتبة بعيدة عن الجامعة.
٤. المكتبة قريبة من المدرسة.
٥. انا طالبة في هذه الجامعة.
٦. انا المدير في هذا المكتب.
٧. هو الرئيس في هذه الشركة.
٨. هي المديرية في ذلك المكتب.

Part II: Provide all case endings for the sentences below. Then underline all of the idaafas. Make sure that you can translate each sentence. (The sentences are translated in the key.)

١. بيت الاستاذ قريب من الجامعة.
٢. مكتبة الجامعة قريبة من المتحف.
٣. هذا قلم مدرس.
٤. هذه مكتبة جامعة.
٥. هذه مكتبة جامعة القاهرة.
٦. هذا كتاب الاستاذ.
٧. ما عنوان محاضرة الاستاذ؟
٨. ما عاصمة هذا البلد؟
٩. من اين رئيس شركة النفط؟
١٠. دراسة هذا الكتاب ممتعة.

Part III: Write out answers to the following questions. Provide all case endings in your answers. Sample answers are provided in the key.

١. ما اسم رئيس امريكا؟

٢. ما اسم نائب رئيس أمريكا؟
٣. من وزير الدفاع في أمريكا؟
٤. من وزير الخارجية هنا؟ *
٥. اين جامعة القاهرة؟
٦. هل دراسة هذه اللغة ممتعة؟
٧. هل حروف اللغة العربية جميلة؟
٨. هل محاضرة الاستاذ طويلة؟
٩. هل رئيس دولة العراق مجنون؟
١٠. هل انت طالب علم؟

* Treat وزير الخارجية as a two-term idaafa.

Chapter 3

- A. The Noun Adjective Phrase
- B. The Pronoun of Separation
- C. The Nisba Adjective
- D. Possessive Pronouns
- E. Verbs - Past tense and the Accusative Case
- F. The Pausal Form Revisited

A. The Noun-Adjective Phrase

Up until now we have worked with sentences such as:

هذا كتابٌ.
هذا الكتابُ جديدٌ.
كتابُ المدرسِ جديدٌ.

The sentences you have learned to deal with have grown a little in complexity. However, you have not yet studied how to modify a noun with an adjective. In this section of this lesson you will learn how to do so.

Contemplate the following sentences.

١. هذا كتابٌ جديدٌ.
٢. هذا الكتابُ الجديدُ عن التاريخ.
٣. كتابُ المدرسِ الجديدُ في المكتبِ.
٤. كتابُ المدرسِ الجديدِ في المكتبِ.

The first sentence means “This is a new book.” Here جديدٌ modifies كتابٌ. Note that both كتابٌ and جديدٌ are masculine, singular, indefinite, and are both in the nominative with nunation.

The second sentence means “This new book is about history.” In this sentence الجديدُ modifies الكتابُ. Note that here the noun and the adjective are both masculine, singular, definite, and are both in the nominative case with no nunation. There is a message here somewhere. Now, we will replace كتاب in the two sentences with مقالة which means “article” as in a newspaper or academic article. The first two sentences will now become:

هذه مقالةٌ جديدةٌ

هذه المقالة الجديدة عن التاريخ.

In both sentences, هذا as been changed to هذه. I hope I do not have to explain this. Now, in both sentences you see that the adjective is now feminine and that all else remains the same with respect to agreement between the noun and the adjective. The message should be sinking in about now. Just in case, here are the rules of agreement between nouns and adjectives.

1. Agreement in gender.
2. Agreement in number (more will be said about this one in chapter 5.)
3. Agreement in definiteness or indefiniteness.
4. Agreement in case.

Never forget that a definite noun must be modified by an adjective which is also definite. Thus الكتاب الجديد is a phrase “the new book” but الكتابُ جديدٌ is a sentence “The book is new.”

In our third model sentence above we have a definite idaafa followed by an adjective. Most of the time only one term of an idaafa will be modified by an adjective. Usually the term modified will be the last term, but not always. In our model sentence we know that الجديدُ modifies the first term of the idaafa because both words are in the nominative case. The sentence should be translated as “The teacher’s new book is in the office.”

If we changed the case of the adjective to the genitive we would be modifying the second term of the idaafa. This is what has happened in model sentence four. It should be translated as “The new teacher’s book (the book of the new teacher) is in the office.” However, since the case endings are not usually written, when you are reading a text you will have to decide which word is being modified on the basis of context. Usually, you will find that only the last term of an idaafa is modified. But this is not always the case. Sometimes number and gender can be clues. For example: مقالة المدرس الجديدة. Here we know that the first term of the idaafa is being modified because it and the adjective are feminine.

On occasion you will even find that more than one term is modified. Look at the examples below.

| | |
|---|--|
| 1. The new president of the American company | ١. رئيسُ الشركةِ الأمريكيةِ الجديدُ |
| 2. The new student of the American university | ٢. طالبُ الجامعةِ الأمريكيةِ الجديدُ |
| 3. The new student (f) of the American university | ٣. طالبةُ الجامعةِ الأمريكيةِ الجديدةُ |
| 4. The student (f) of the new American university | ٤. طالبةُ الجامعةِ الأمريكيةِ الجديدةِ |

When more than one term is modified, the last term is modified first and the first term is modified last. The idaafas in the examples above all have just two terms. The second term is modified in each case by the word *الامريكية*. Then in examples one through three, جديد or جديدة modifies the first term. In idaafas one and two, we really don't need the case endings because the gender tells us what is being modified. In idaafas three and four, the case determines what is modifying what. Again, these case endings are almost never written, so you'll sometimes have to rely on context and common sense.

Read section B and then do drill 5.

B. The Pronoun of Separation

You have so far dealt with sentences such as هذا كتابٌ جديدٌ “This is a new book”, and هذا الكتابُ جديدٌ “This book is new.” How would you say “This is the new book”? The answer is هذا هو الكتابُ الجديدُ.

What has happened is that the pronoun هو has been inserted between هذا and الكتاب. As I indicated before, هذا and هذه when followed by a definite noun form one unit with that noun. Thus هذا الكتاب means “this book”. The only way to say “This is the book” is to break up the unit. The pronoun هو in the example above is placed between هذا and كتاب to break that unit. It is called the “pronoun of separation” (ضمير الفصل in Arabic).

A phrase such as هذه المديرية, “this director (f),” is broken up with the feminine pronoun هي to get هذه هي المديرية, “This is the director (f).”

If the phrase is plural, then plural pronouns are used. You will see examples of this later on in Part One. Note also that the pronoun of separation does not affect the case of the word following it.

Sometimes the pronoun of separation is optional. When the demonstratives (and sometimes other words) are followed by an idaafa instead of a noun with a definite article, the pronoun of separation does not need to be added, although often it is used for emphasis. For example:

| | |
|--|------------------------------------|
| 1. This is the new professor's article. | ١. هذه مقالةُ الاستاذِ الجديدِ. |
| 2. This is the new professor's article. | ٢. هذه هي مقالةُ الاستاذِ الجديدِ. |
| 3. What is the importance of this article? | ٣. ما أهميةُ هذه المقالةِ؟ |
| 4. What is the importance of this article? | ٤. ما هي أهميةُ هذه المقالةِ؟ |

Now do drill 5.

C. The Nisba Adjective

The nisba adjective is the “relative” adjective in Arabic. It is often used with place names. For example, a man from Baghdad can be referred to as **بغدادِيّ**. What we have done is we have added the suffix **ِيّ** (the letter **ي** with a shadda) to the name of the city. Thus a male from **دِمَشَق** is a **دِمَشَقِيّ**. We do the same thing for countries. So a man from **مِصر** is **مِصرِيّ** and one from Tunis is **تُونِسِيّ**. This is pretty difficult isn't it?

These words are made feminine by adding the **ة**. So a woman from Tunis is **تُونِسِيَّة** (pronounced “tunisiyya”).

Now as you know, some Arabic place names come with the definite article as part of their names. For example **العراق**, **الأردن** and **السودان**. If we wish to convert these into indefinite relative adjectives we must drop the definite article and then add the nisba. If we want to say, for example, that King Hussein is Jordanian, we say that he is **أُرْدُنِيّ**. What we have done is we have taken off the **ال** and then formed the indefinite adjective. If we want to say someone is “the Jordanian” we would reattach the definite article and say that he is **الأردنيّ**. If we want to say that a male is Sudanese, we drop the definite article and are left with **سودانيّ**. If we want to say “the Sudanese (sing.)” we say **السودانيّ**.

Some words end in an alif, **امريكا** is an example. When this happens, just drop the alif and then add the nisba - **امريكِيّ** for example.

The nisba can be applied to a wide variety of nouns in addition to place names. For example **مركز** means “center” and **مركزيّ** is “central”. **وطن** means “nation” or “homeland”. Something which is national or a person who is a nationalist is called **وطنيّ**.

Many nouns to which the nisba is applied are feminine. To apply the nisba to a feminine word, the **ة** must first be dropped and then the nisba is added to it. For example, **جامعة** “university” is feminine. If you want to say a “university student” (masc.) you would drop the **ة** and add the **ِيّ** to **جامعة** to get **جامعيّ**. “University student” would then be rendered **طالب جامعيّ**. If the student is feminine, the **ة** is then added to the nisba ending and you have **طالبة جامعيّة**.

The country of Syria in Arabic can be spelled one of two ways **سورية** or **سوريا**. To form the nisba for this country drop the **ة** or the **ا**, as the case may be, and then get rid of the **ي**. Then add the nisba's ending. Thus “a Syrian” (masc.) is **سوريّ**.

القاهرة is Cairo. How would you say that someone is Cairene? First you drop the definite article and then you drop the **ة**. Then you add the nisba ending to get **قاهريّ**. So **هو قاهريّ** is “He is a Cairene.” “She is a Cairene” is **هي قاهريّة**. You add the **ة** to the masculine **قاهري**.

That does it for the nisba for now. For plurals of the nisba, see Chapter Four. Now do drills 6 and 7.

D. Possessive Pronouns

Arabic uses pronoun suffixes as another way to indicate possession. In English we say “my house,” “his house,” etc., to indicate that something belongs to someone. In Arabic the same thing is done but the possessive pronouns are suffixed to the noun instead of written as independent words before the noun. Below is a chart of the possessive pronoun suffixes along with their corresponding independent pronouns.

| Independent Pronoun | Possessive Pronoun |
|---------------------|--------------------|
| أنا | ي |
| أنتَ | كَ |
| أنتِ | كِ |
| هو | هُ |
| هي | هَا |
| نحنُ | نا |
| أنتم | كُمْ |
| أنتنَّ | كنَّ |
| هم | هُم |
| هنَّ | هُنَّ |

When we attach pronoun suffixes to nouns, we are indicating who possesses the nouns and we are also making the nouns definite. For example, “his book” in Arabic is a combination of كِتَابٌ and the suffix ي. When we combine them we get كِتَابُهُ. Notice that the case ending of the noun is now without nunation. That is because the word is now definite. When a word has a pronoun suffix attached to it, it will show its case but it will not have nunation. Thus “your book” (masc.) is كِتَابُكَ and “their book” (masc.) is كِتَابُهُم.

All of these suffixes begin with a consonant except the suffix for أنا which consists of the letter ي acting as a vowel. So if we wish to say “my book” we add ي to كِتَابٌ and get كِتَابِي (pronounced “kitaabi”). This word will not be inflected for case because the ي is acting here as a vowel and we cannot have a vowel following the vowel of a case ending. If we did we would have كِتَابِي, pronounced “kitaabui” which sounds funny and we do not wish to sound funny when we speak Arabic. So know that any noun to which the pronoun suffix ي is attached will not ever be inflected for case. Do not confuse the pronoun suffix ي with the nisba suffix ي. The nisba suffix will always be inflected for case.

When we add a pronoun suffix to a word which ends in a ة , the ة is written and pronounced as a regular ت. For example “your article” is مَقَالَتُكَ and is pronounced “maqaalatuka”. The case ending is written between the ت and the suffix. Of course, “my article” مَقَالَتِي (“maqaalati”) will not be inflected for case for the reasons outlined in the above paragraph.

Since words with possessive pronouns are definite, any adjectives which modify them must have a definite article. For example, “your new teacher” is مَدْرَسُكَ الْجَدِيدُ.

The suffixes هُ, هُمْ and هُنَّ undergo a vowel change whenever they are preceded by a ي or by a kasra. For example, “in his office” is فِي مَكْتَبِهِ. The dhamma of the suffix هُ has been changed to a kasra due to the kasra on the ب. (The kasra on the ب is there since مَكْتَب is genitive because of فِي). In fact, as you will learn later, we can attach فِي itself to هُ and that yields فِيهِ.

The same thing happens to هُنَّ and هُمْ. For example فِي مَكْتَبِهِمْ and فِي مَكْتَبِهِنَّ.

You have now seen the three ways in which a word in Arabic is made definite. The first is the definite article. The second is by being in a definite idaafa. The third is by attaching a pronoun suffix. Any adjectives modifying a definite noun must be definite and are made definite with, and only with, the definite article.

In Part C of the last chapter, I mentioned that Arab grammarians consider the possessive pronouns to be in an idaafa relationship with the noun to which they are attached. For example مَكْتَبُهُمْ is an idaafa. The first term is مَكْتَب and the second term of the idaafa is the pronoun suffix هُمْ. Because the possessive pronouns are considered definite, they define the noun to which they are attached. It is quite common for an idaafa with two, three, four or more terms to end with a pronoun suffix. The entire idaafa will be definite. For example مَكْتَبُ مَدِيرِ شَرَكَتِكُمْ “the office of the director of your company”. The word شَرَكَة is definite because of the suffix كُمْ. Since شَرَكَة is definite, the entire idaafa is definite - just as if the word شَرَكَة had been defined by having the definite article attached - مَكْتَبُ مَدِيرِ الشَّرَكَةِ “the office of the director of your company”.

Now do drill 8.

E. Verbs - Past Tense and the Accusative Case

We have covered so far two of the three cases in Arabic. Now we come to the last case, the accusative. The accusative is primarily used for the direct object of the verb but appears in other situations as well. These other situations will be discussed in other parts of this book. The information on the accusative below is crucial, essential, and fundamental. If you learn the material on the accusative presented in this lesson, you will know much of what you will ever need to know about case in Arabic and will have the foundation to be able to understand easily the remaining material concerning case in the other parts of this book. If you don't learn the material in this lesson, go study Spanish.

The accusative is easy, but first we will look at some simple verbs so that we can apply the accusative in actual Arabic sentences.

The verb system in Arabic is thought by most, including myself, to be the core of the language. Part Two of this text will concentrate on the verb system of Arabic. Here you will review just enough about verbs (and that's not much) to enable you to understand the accusative case.

You will now learn (relearn) how to conjugate some basic Arabic verbs in the past tense. There is no infinitive form of the verb in Arabic. Instead the conjugation for the third person masculine singular is normally used as the base for conjugations. For example **دَرَسَ** is translated as "to study" when it appears at the head of a verb chart, but it actually means "he studied." The root of the verb is made up of the three consonants. The fatha placed over the **س** is the conjugation for **هو**. In other words, **دَرَسَ** is the stem or the root, we add the fatha over the last letter of the word and we get **دَرَسَ**, which really means "he studied."

Arabic verbs are conjugated in the past tense by adding suffixes to the stem of the verb. A nice thing about Arabic is that the same suffixes are added to every verb in the language when we conjugate in the past tense. Basically, if you can conjugate one Arabic verb in the past tense, you can conjugate them all. Isn't this an easy language?

Below is a conjugation chart for the verb **دَرَسَ** in the past tense. No doubt it will look familiar to you if you have studied Arabic before, as most Arabic texts (including this one) are filled with conjugation charts. Take a look at it and then read the comments which follow.

| | |
|-----------|-------------|
| أَنَا | دَرَسْتُ |
| أَنْتَ | دَرَسْتَ |
| أَنْتِ | دَرَسْتِ |
| هُوَ | دَرَسَ |
| هِيَ | دَرَسَتْ |
| نَحْنُ | دَرَسْنَا |
| أَنْتُمْ | دَرَسْتُمْ |
| أَنْتُنَّ | دَرَسْتُنَّ |
| هُمْ | دَرَسُوا |
| هُنَّ | دَرَسْنَ |

Let's examine these conjugations a little. For **أنا** the suffix **تُ** is added to the root **دَرَسَ** and we get **دَرَسْتُ**. Another way to look at it is that we are replacing the final fatha in **دَرَسَ** with a sukuun and we are then adding the suffix **تُ**. This suffix is used for the first person singular conjugation in the past tense on every verb in the language.

For the pronouns **أنتَ** and **أنتِ** we add the suffixes **تَ** and **تِ** respectively in the same way we added the suffix **تُ** for the first person. Again, these suffixes will be used on every verb in the language.

For **هي** we add **تْ** to the stem. Another way to look at it is that we are just adding a **ت** with a sukuun to the conjugation for the pronoun **هو**. We will do this for every verb in the language.

I won't belabor this by going over every single plural conjugation above, but do note that the conjugation for **هُمْ** is not phonetic. The conjugation consists of a waw and an alif - **وا**. The waw is pronounced as a long vowel and the alif is not pronounced at all. The verb would be read "darasu". Other than this one, all of the conjugations are phonetic.

Now when Arabic is written, as you are no doubt aware, the short vowels are almost always not written in the text. Thus **دَرَسْتُ**, "I studied," will appear as **درست**. Three of the other conjugations will look exactly the same. It is the context that tells you how to read the conjugations.

Also, the internal vowels of verbs like **دَرَسَ** will not always be only fathas. For example **شَرِبَ** means "to drink." Here one of the vowels is a kasra. That vowel will always be a kasra, but the conjugations of this verb will otherwise be exactly like those for **دَرَسَ**. Likewise, the verb **كَرَّمَ** "to be generous" has a dhamma for its stem vowel. It will keep the dhamma in all of its past tense conjugations.

Memorize the conjugations above for **دَرَسَ** so you can apply them to the other verbs which will be used in the drills at the end of this chapter. Since you have had Arabic before, this should only take you a minute or two. Then go on to the next part of this chapter.

The Accusative Case

The accusative case is applied to the direct object of the verb. For example "I studied the book" is rendered in Arabic as **درستُ الكتابَ**. Notice several things about this sentence.

First, the pronoun for "I," **أنا** is not used in the sentence. Such pronouns are usually not used, since the verb conjugation tells us who the subject is. These pronouns are used sometimes for emphasis.

Second, notice that I left most of the verb unvowelled. The only vowel I used is the vowel that tells you for which person the verb is being conjugated. Sometimes you may see such a vowel included in an authentic Arab text if there is a chance of ambiguity. However, usually the verb, like all words, will be completely unvocalized.

Notice that the verb ends in a vowel and that the vowel will elide the hamza on the definite article.

Fourth, the direct object of the verb, الكتاب ends in a fatha. The fatha is the accusative case marker. Look at this sentence: درست وثيقة "I studied a document." Notice that two fathas are used here. The second fatha gives us the nunation. This is just like the other two cases, nominative and genitive where the second dhamma and second kasra provide the nunation. So, we use one fatha if the word is definite and two fathas if the word is indefinite. But there is just a little bit more. Look at the following:

درست کتابًا

This is "I studied a book." Here the indefinite direct object ends in two fathas but we have also added an alif. What is this?

Here is the rule. *An indefinite word which does not end in a ة will have an alif attached to it in addition to the two fathas when that word is in the accusative. The alif is not pronounced. The alif must be written.*

Let's look at the rule carefully. "An indefinite word that does not end in a ة," means words like سلام and طالب, كتاب. These words will all have the two fathas attached to them when they are accusative. But after you do that, you add an alif. The alif is a spelling convention and will not be pronounced. However, you must write the alif. As you know, the short vowels in Arabic, including the case endings, are almost never written. However, the alif of the accusative case must be. Thus, the sentence above would appear in a newspaper like this: درست كتابًا. The fathas often will not be there, but the alif will.

If a word ends in a ة then we do not add the alif. The word طالبة is an example. If we make it accusative we will write two fathas over the ة but we will not write the alif - طالبة.

Since you have had Arabic before, you know that some words have what are called "broken plurals". The broken plural of طالب is طلاب. The rule about adding the alif applies to broken plurals as well. Therefore the indefinite accusative of طلاب is طلابًا. Many students believe that the alif is not added to broken plurals. But it is added to them unless they belong to a category of words called diptotes (won't you diptote, through the tulips...). Some diptotes are singular, some are plural. They have different rules for their case endings. They are discussed in detail in Part III of this book. For now, you have no need to deal with diptotes.

Remember, the alif is only used for the indefinite accusative and only for words which do not end in a ة. Any word ending in ة will not have the alif. That means, do not write the alif on such a word.

F. The Pausal Form Revisited

In Chapter One we briefly discussed what is known as the “pausal form”. We noted that the case endings of words at the end of a sentence, or any other natural pause, are usually not pronounced. There is one exception to this. If the word in question is in the accusative case with the alif and the two fathas, then the first fatha is usually pronounced. This makes the word sound as if it were feminine singular. For example:

I studied a book.

درستُ کتابًا.

would be pronounced “darastu kitaba”. Whereas:

I studied a new book.

درستُ کتابًا جدیدًا.

would be pronounced “darastu kitaban jadiida”. The first accusative has its nunation pronounced, but for the second accusative, the one being read in pausal form, we only hear the first fatha.

That is it, for now, for the three cases. You now know much of what you need to know about case. There is more, but you are now ready to handle the rest.

Now do drill 9 and the reading exercise which follows it and then go on to Chapter Four.

Drill 5. Provide all case endings in the sentences below. Then underline the words in each noun-adjective phrase. Make sure you can translate each sentence.

١. هذا باب جديد.
٢. هذه زيارة طويلة.
٣. هو رئيس ممتاز.
٤. القاهرة مدينة عربية مشهورة.
٥. مديرة الشركة الجديدة مديرة جيدة.
٦. رئيس العراق رجل غريب.
٧. هذا هو الطالب الجديد.
٨. هذه هي الطالبة الجديدة.
٩. مدينة بغداد هي عاصمة العراق المشهورة.
١٠. ما اسم المدير الجديد في هذا المكتب اللعين؟

Drill 6. In each question below, circle every noun-adjective phrase and underline each idaafa. Then indicate all of the case endings. Then answer each question, including the case endings in your answers. (Starting with this drill, more and more vocabulary is going to be used. Do not worry about new words you encounter in the drills. If you know how to use a dictionary, look them up if you want. You can also refer to the key, which will include translations of most of the questions used in the drills.)

١. هل انتَ المدير الجديد؟

٢. هل انتِ طالبة كويتية؟

٣. هل سليم فنان لبناني مشهور؟

٤. من الرئيس الجديد في هذه الشركة؟

٥. اين مكتب رئيس الجامعة الامريكية؟

٦. هل يوم الاحد يوم عمل في دولة الكويت؟

٧. ما اسم المراسل المغربي؟

٨. ما اسم مديرة البنك العالمي الجديدة؟

٩. متى (when) موعد وصول الطائرة الامريكية؟

١٠. هل دراسة اللغة العربية امر صعب؟

Drill 7. Provide the indefinite masculine and feminine nisba adjective of each word below. Then take 5 of them and use them in equational sentences. Provide case endings in your sentences.

| | |
|--------|---------|
| العراق | القاهرة |
| المغرب | الكويت |
| لبنان | سوريا |
| امريكا | الاردن |
| عمل | اقتصاد |
| اجتماع | دراسة |
| وطن | عرب |

Drill 8. Part I: Combine the words in parentheses using the correct pronoun suffixes and write the answers in the blanks provided.

١. هل هذا (كتاب + انت) _____ ؟
٢. مكتبة الجامعة أمام (بيت + الرئيس) _____ .
٣. (مدرسة + الطالبات) _____ بعيدة عن الجامعة.
٤. (سيارة + نحن) _____ جديدة جدًا.
٥. (رئيس + انتم) _____ رجل مشهور ولكن مجنون.
٦. (كتاب + انتن) _____ كتابٌ مُملٌ جدًا.
٧. (فكرة + مريم) _____ فكرة جيدة.

Part II: Answer the questions below. Indicate all case endings in your answers. Pay attention - remember that you are answering the questions, and that you may have to use different pronoun suffixes in your answers than the ones used in some of the questions.

١. ما اسم استاذكن؟
٢. من اين رئيسكم؟
٣. هل بيتك قريب من مدينة كبيرة مشهورة؟

٤. هل كتابنا العربي كتاب جيد؟

٥. من صديقها العربي؟

٦. هل زوجتك عربية؟

٧. هل بيتهم في شارع التحرير؟

٨. هل مديركم رجل طيّب؟

٩. هل رئيس الشركة الوطنية التقدمية بليد؟

١٠. اين سكرتيرها الامريكي الجديد؟

Drill 9. Write in the case endings for the sentences below. Then circle each noun-adjective phrase and underline each idaafa. Make sure you can translate the sentences.

١. درست الطالبة كتابها العربي.
٢. درست كتابي العربي.
٣. قابلت المراسلة الوزير في مكتبه الرسمي.
٤. هل انتقلت الى جامعة القاهرة يا سميرة؟
٥. قرأوا جريدة "الاهرام" كلها.
٦. اكملن دراسة اللغة العربية.
٧. زاروا مدينة تاريخية مشهورة في العراق.
٨. استقبلنا صديقنا في المطار الدولي.
٩. قرأنا كتابا طويلا عن الشرق الاوسط.
١٠. كتبت رسالة طويلة الى امي في مدينة الكويت.

Authentic Arabic Exercise.

For the first three chapters you have worked pretty basic drills designed to get you back into the language. Most of the vocabulary was kept very simple until the past couple of drills where a few more vocabulary items were included. There are many more drills in this text. But now it is time to get back into dealing with what is called “authentic” Arabic. An authentic text is a text created in a particular language by a native speaker for other native speakers. The item below is an example. Since it is authentic, it will include a great deal of grammar that you have not reviewed at this point. (It contains no grammar at all that is not covered in detail throughout this book.) It will no doubt also contain many vocabulary items that you have never seen or have long since forgotten. Do not worry about all the grammar and vocabulary. Instead, follow the directions below.

1. Scan the article and look for anything you can recognize - such as personal names, place names, job titles, and any other vocabulary that you can recognize right away without a dictionary.
2. Now look for the structures you have studied in this text so far. First, find all of the idaafas you can. Remember, you may not know the meanings of the words, but you can probably recognize what words are nouns and tell if they are in idaafas. Circle the idaafas or make a note of them some other way. Then look for noun adjective phrases (which may well overlap with some of the idaafas) and study the agreement and see if it matches what you have learned so far. You may find one or two items that don't yet match. This is because we have not yet covered all of the rules of agreement in Arabic.
3. Now write in all the case endings on the nouns and adjectives - except for personal and place names.
4. Write a two-sentence summary of what you think the article is about.
5. Now go to the key and see how much you got correct. The key will also include a translation of the passage.

The passage is on the next page.

The passage below is a partial transcript of a Voice of America Arabic Broadcast on June 9, 1995.

من المقرر ان يجتمع اليوم في القاهرة زعماء مصر واسرائيل ووزير الخارجية الامريكي Warren Christopher لدفع عملية احلال السلام في الشرق الاوسط. ومن المتوقع ان يضغط الرئيس المصري حسني مبارك على رئيس الوزراء الاسرائيلي اسحق رابين كي يسحب القوات الاسرائيلية من مرتفعات الجولان و مناطق الفلسطينيين في الضفة الغربية. وتطالب سوريا بانسحاب اسرائيلي كامل من مرتفعات الجولان مقابل احلال السلام مع اسرائيل كما يقول الفلسطينيون ان الانسحاب الاسرائيلي من الضفة الغربية دليل اساسي على ان عملية السلام تعمل بنجاح. وقال وزير الخارجية الامريكي في اسرائيل امس ان المحادثات السورية-الاسرائيلية ستدخل مرحلة هامة. وسوف يجتمع كبار القادة العسكريين من البلدين في واشنطن في وقت لاحق من الشهر الحالي لمناقشة الترتيبات الامنية بعد الانسحاب الاسرائيلي من مرتفعات الجولان.

Chapter Four

- A. Sound Plurals
- B. Verb-Subject Agreement
- C. Masculine Sound Plurals in Idaafas and with Pronoun Suffixes
- D. Broken Plurals
- E. Plural Demonstrative Pronouns
- F. The Words كُلٌّ and بَعْضٌ

In this lesson you will delve into the world of the Arabic plural. Unfortunately, no one ever told the Arabs that all you have to do is put a **س** on the end of a word to make it plural. Instead, Arabic uses a large number of internal and external changes to nouns and adjectives when they are made plural.

Plurals are divided, in general, into two categories, sound plurals, and broken plurals. Broken plurals are words which have undergone internal and sometimes external changes in order to be in plural form. We do the same thing in English with a number of words. For example, the plural of “foot” is “feet” and for “tooth” the plural is “teeth”. An example in Arabic is **حَرْفٌ**, which has a plural of **حُرُوفٌ** as well as **قَلَمٌ** whose plural is **أَقْلَامٌ**. Broken plurals come in many patterns. They are briefly discussed in part D of this lesson.

A. Sound Plurals

A sound plural is a suffix which is added to the end of the word in order to indicate the plural. The suffixes reflect gender and case as well. First we will deal with masculine sound plurals and then with feminine ones.

Masculine sound plurals have the suffix **ونَ** attached to them in order to indicate the plural in the nominative case. In the genitive and accusative cases the ending is **ينَ**. For example, the plural of **مدير** is **مديرونَ** in the nominative case and **مديرينَ** if the word is in the accusative or genitive cases. Look at the two sentences below.

The directors are in their office.

المديرونَ في مكتبهم.

This memo is from the directors.

هذه المذكرةُ من المديرينَ.

In the first sentence, the plural of **المدير** is written in the nominative case to indicate that it is the subject, whereas in the second sentence we see the genitive case because of the preposition. Remember that the accusative form will be the same as the genitive form.

Many students think that the fatha which is written over the **ن** in these plurals (**ونَ**, **ينَ**) is itself a case ending. The fatha is not a case ending. It is just a part of the plural and is really only functional as a

helping vowel. Indeed, the fatha is usually dropped in pausal form. The و and the ي , in addition to being integral parts of the plural, are the indicators of the case of the word.

Sound plurals are also used with many adjectives. For example مُمتاز takes a sound plural ending. So do almost all nisba adjectives. For example, we wish to say that “The Egyptian directors are superb.” In Arabic we get:

المديرون المصريون ممتازون.

المديرون is nominative because it is the subject of the equational sentence. المصريون agrees with the word it modifies in every way. It is definite, it is nominative, and it is plural. Also NOTE THE SPELLING OF المصريون. Many students seem to think the ي of the nisba adjective disappears in the plural. This is not the case. The ي of the nisba adjective never disappears when the sound plural suffix is added. This is true even when the sound plural suffix is in the accusative/genitive case. المصريون when written in the accusative or genitive is المصريين. So do not ever drop the ي of the nisba adjective when you make a sound plural.

Finally, note that ممتازون is plural and nominative as it is the predicate of an equational sentence with a masculine plural subject.

Masculine sound plurals are only used for words which refer to male human beings. In other words, a non-human noun such as بيت can never have a masculine sound plural. However, not all masculine nouns which do refer to human beings have sound plurals. For example, the plural of مدرس is مدرسون but the plural of أستاذ is أساتذة. Basically, you never can be sure what the plural of any word is in Arabic (though you can learn to make educated guesses), so you must learn the plural of each word when you learn its singular form. With respect to masculine sound plurals, however, you may generally assume that any active or passive participles of derived verbs will take a masculine sound plural if they refer to male human beings. If this last sentence is Greek to you, do not worry; you will see what I mean in later chapters.

In order to form a feminine sound plural, we drop the ة from the word and then add the suffix ات. For example, the plural of مدرسة is مدرّسات. For the genitive and accusative cases we use only the two kasras. So the accusative or genitive case form of the word in question is مدرّسات. If we make a feminine plural definite, it loses the nunation. Do not forget that, just like the masculine, the feminine sound plural uses the same case markers in the accusative as it does in the genitive. أت for the feminine and ين for the masculine.

Feminine sound plurals are used for almost all nouns which refer to female human beings, for many other feminine nouns which do not refer to human beings, and for some masculine nouns which also do not refer to human beings. In addition, adjectives which are made feminine with the addition of a ة will also take feminine sound plurals when the need arises.

Here are some examples. طاولة is a non-human feminine noun. It takes a regular feminine sound plural طاولات. مطار (airport) is a masculine non-human noun. Its plural is مطارات. Thus, although مطار is masculine in the singular, it takes a feminine sound plural. You must try to learn the plural of each word as you learn its singular.

Most adjectives are made feminine by adding a ة. For example جديد becomes جديدة and عراقي becomes عراقية. All of these adjectives will take a feminine sound plural. So in order to say that the Iraqi (f) teachers are in their office we say المدرسات العراقيات في مكتهن.

One final note. Look out for nouns which are feminine and end in ة but do not have feminine sound plurals. Instead they have broken plurals. There are many of them. For example, the plural of جريدة (newspaper) is جرائد and the plural of مدرسة (school) is مدارس.

You cannot always tell by looking at a word what its plural will be. You will need to learn the plurals of new words as you learn their singulars - as I have already said.

B. Verb-Subject Agreement

You will like this. This is easy. The typical Arabic sentence begins with a verb. In Arabic such a sentence is known as a جُملة فعلية “a verbal sentence.” The subject, if included in the sentence, normally comes after the verb. Here are two examples.

| | |
|---|--------------------------------------|
| 1. The student studied his Arabic book. | ١. درس الطالبُ كتابَهُ العربيَّ. |
| 2. The student (f) studied her Arabic book. | ٢. درستِ الطالبةُ كتابَهَا العربيَّ. |

You will notice that in both sentences the verb agrees with the subject in number and gender. In both sentences, if we wished, the subjects could be left out. No other changes would be made in these sentences if we did so. By the way, I hope I do not have to explain the case endings for the words in the two sentences. Also, what case do you think the last word of each sentence should take?

Now look at the two sentences below.

١. درس المدرسون كتابَهُم العربيَّ
٢. درستِ المدرساتُ كتابَهُنَّ العربيَّ

The subject of each sentence is now plural. Notice that the verbs are still singular but they agree with the subjects in gender. **IN A SENTENCE WHICH BEGINS WITH A VERB FOLLOWED BY A PLURAL SUBJECT, THE VERB WILL ALWAYS BE SINGULAR AND WILL AGREE WITH THE SUBJECT ONLY IN GENDER.** If we were to drop the subjects from these two sentences, then

the verbs would indicate the number as well as the gender. That is, the verbs would become plural. Our two sentences would then be:

١. درسوا كتابهم العربي

٢. درسن كتابهن العربي

So far, so good. Now look at the following three sentences.

١. ذهب ياسر عرفات وسميرة الى المطعم العراقي.

٢. ذهبت سميرة وياسر عرفات الى المطعم العراقي.

٣. ذهبت الى المطعم العراقي سميرة وطلابها.

٤. ذهب الى المعظم العراقي سميرة وطلابها.

In each sentence the subject is made up of more than one individual. Each individual is mentioned in the sentence. Sentences 1 and 2 show that the verb will agree in gender with the subject which comes **immediately after it**.

In sentence 3 we have a situation which occurs sometimes in Arabic. Here, the subjects (or subject as the case may be) are separated from the verb by one or more words. When this happens, if the subject is feminine, the verb can be feminine singular. Alternatively, the verb can be made masculine singular even when the subject is feminine. In sentence 3, the normal agreement would be feminine singular, since سميرة is the first subject. However, since سميرة is separated from the verb by one or more words, the verb can be made masculine singular. Sentence 4 illustrates this point. Note that the option of using either a feminine singular verb or a masculine singular verb does not depend on the presence of more than one subject in the sentence. For example, you could easily see the following:

حصل بعد سنوات من الجهد الموظفات على حقوقهن. After years of effort, the employees (f.) obtained their rights.

Now we come to verbal sentences which begin with a noun. Any sentence which begins with a noun is known in Arabic as a *جملة اسمية* (a “nominal sentence”). Whenever the subject precedes the verb the verb agrees with the subject in **number and gender**. Look at the examples below.

١. المراسلون المصريون كتبوا المقالة.

٢. المراسلات المصريات كتبن المقالة.

٣. سمير ومحمد وفريد كتبوا المقالة.

٤. سميرة ونادية وفريدة كتبن المقالة.

٥. سمير ونادية وفريدة كتبوا المقالة.

The situations in sentences 1-4 should be clear. Sentence 5 reminds us that the presence of one man in a group renders the group masculine for grammatical purposes. The only exception to that rule is when you have two or more subjects all of which follow the verb, as I have outlined above.

Review of the Verb-Subject Agreement Rules

Here is a quick run down of the rules.

1. If the subject comes before the verb, then the verb agrees with the subject completely (gender and number).
2. If the subject is not included in the sentence, then the verb will again show full agreement.
3. If the verb precedes a plural subject, then the verb agrees in gender, but is always singular.
4. If the verb is followed immediately by two or more subjects, the verb agrees with the first of those subjects. If the first of those subjects is plural, the verb will remain singular and agree with it only in gender.
5. If a feminine subject following a verb is separated from that verb by one or more words, then the verb may be either masculine or feminine singular.

Below is one example for each of the five rules above. The number for each example corresponds to the number for the rule.

١. المديرين السخفاء حضروا اجتماعات كثيرة.

٢. حضروا اجتماعات كثيرة.

٣. حضر المديرين السخفاء اجتماعات كثيرة.

٤. حضرت المديرات الحكيمات والمديرون السخفاء اجتماعات كثيرة.

٥. حضرت (حضر) هذه الاجتماعات الكثيرة المديرات الحكيمات.

C. Masculine Sound Plurals in Idaafas and with Pronoun Suffixes

How would you say “the correspondents of the newspaper” in Arabic? What YOU would probably do is what most American students of Arabic usually do: they would say مراسلون الجريدة. Tsk tsk. Don't do that.

Masculine sound plurals in an idaafa as any term except the last term, lose the ن. You must drop the ن. So instead you will say and see: مراسلو الجريدة.

The same holds true if the noun is in the genitive/accusative case. For example “I saw the reporters of the newspaper” is: شاهدتُ مراسلي الجريدة.

Most students would see the word مراسلي in this sentence and immediately assume that it means “my correspondent.” Furthermore, upon reading the entire sentence they would maintain that assumption despite the fact that with that interpretation the sentence would not make any sense at all. They would do so for two reasons. The first is that their grammar is weak. The second is even more important: they have not learned to read things in context. As you will see constantly in Part II of this book, Arabic must be read in context.

As I said above, the ن of the sound plural will drop if that plural is any term of the idaafa except the last one. For example:

تكلّمتُ مع مدير موظفي الشركة المصرية.

In this sentence there is a three-term idaafa. The second term is a masculine sound plural with the ن dropped. Why is that plural spelled with a ي and not a و?

We also drop the ن of the sound plural when we attach a pronoun suffix. Look at the examples below.

١. موظفوك العراقيون انصرفوا.

٢. استقبل رئيس الجامعة مدرسيه الجدد.

In the first sentence we have dropped the ن from the subject of the sentence and added كَ , which is the possessive pronoun أنتَ. Do you understand the rest of the grammar of the sentence? What word modifies the subject? Is it definite? Is it plural? What case is it in? What about the verb? Does it agree with the subject?

In the second sentence the word مدرس is made plural in the accusative case. We have dropped the ن because we always do when we add a pronoun suffix to a masculine sound plural. The suffix we have chosen here belongs to the category of suffixes that has its vowel change from a dhamma to a kasra when it is preceded by either the letter ي or a kasra. This word is modified by an adjective. The adjective is the plural form for جديد. This tells us that جديد does not have a masculine sound plural. It has a broken plural instead. Why is الجدد in the accusative case in this sentence? What are the cases of the other nouns?

So remember to drop the ن of the masculine sound plural whenever you add a pronoun suffix to it. Just one more thing. How would you say “my” reporters or employees, etc.? You need to combine the sound plural ending with the ي, indicating first person singular possession. For example, we want to say “my employees.” So we combine ي with the word موظفون. When we do this, the result is as follows: موظفِي. This word is pronounced “muwththafiyya.” You will use the same word for all three cases. Thus you may see a sentence such as the following.

موظفي ذهبوا الى المطار.

The plural verb tells you that the subject is not “my employee” but is instead “my employees.” Sometimes a text may include the shadda over the ي to give a clue; sometimes not. So it is context that tells you what is going on.

Feminine sound plurals are completely regular in this regard. The ending ات never loses the ت. So nothing happens to them in an idaafa or when a pronoun suffix is attached. Nothing. For example, “his female students” is طالباتُه. “The female students of the university” is طالباتُ الجامعة.

It is only with the masculine sound plurals that these things happen.

D. Broken Plurals

I briefly alluded to broken plurals at the beginning of this chapter. These are plurals which arise from internal and sometimes external changes to the singular noun. For example, the plural of كتاب is كتب. The word كتب is a broken plural.

Since you have had Arabic before, you know that broken plurals exist in many patterns. My advice is not to try to memorize the patterns themselves. Instead, learn the plurals of new words as you come to them. In time you will become familiar with the patterns themselves and may even be able to produce the plurals for new vocabulary items on the basis of intuition and experience. Lesson 13 of EMSA lists the plurals of some very common words and incorporates many of the major patterns. You might want to take a look at that lesson. Keep in mind that adjectives as well as nouns can have broken plurals. Also be aware that some words may have more than one broken plural, and that sometimes these different plurals will have different meanings.

It is important, very important, that you learn the plurals of new words as you come to them. (The dictionary by Hans Wehr usually gives the plural under the entry for the singular.) This will help when you see new vocabulary items in authentic Arabic texts which are already plurals. You need to be able to recognize that a new word may already be plural so that you can discern the root, make a good guess at what the singular is, and therefore be able to find the word in the dictionary.

Again, remember that adjectives as well as nouns have broken plurals.

E. Plural Demonstrative Pronouns

The demonstrative pronouns **هذه** and **هذا** have a lovely broken plural. The plural for both of these words is **هؤلاء**. This plural is only used when referring to people and it is used for both genders. For example:

| | |
|--|-----------------------------|
| 1. These students (masc.) are from Beirut. | ١. هؤلاء الطلاب من بيروت. |
| 2. These students (fem.) are from Beirut. | ٢. هؤلاء الطالبات من بيروت. |

Please note that the ه, the first letter of هؤلاء, has a daggar alif.

ذلك and **تلك** also have a common plural. It is **أُولَئِكَ**. The ل in this word also has a daggar alif. It too is only used to refer to people and is used for both genders.*

| | |
|--|---------------------------------|
| 1. Those students (masc.) are from Beirut. | ١. أُولَئِكَ الطلاب من بيروت. |
| 2. Those students (fem.) are from Beirut. | ٢. أُولَئِكَ الطالبات من بيروت. |

Now do Drill 10.

F. The Words **كُلٌّ** and **بَعْضٌ**

كُلٌّ is a noun which means ‘each’ or ‘every’ and sometimes means ‘all’ depending upon the context. When **كل** is followed by an indefinite noun, it is translated as ‘each’ or ‘every.’ For example, **كلُّ طالبٍ** means ‘each student’ or ‘every student.’ The phrase **كلُّ طالبٍ** is an idaafa. That is why there is no nunation on **كل** and why the word **طالب** is in the genitive case. **طالب** also has nunation because it is indefinite.

Because **كل** is a noun it can be in any case as required by its usage in the sentence. For example: **قرأتُ كلَّ كتابٍ في المكتبةِ**. Here **كل** is in the accusative because it is the object of the verb.

So far, the examples using **كل** have been indefinite. When **كل** is followed by a definite singular noun **كل** is usually translated as ‘all.’ For example **كلُّ الكتابِ** means ‘all of the book.’

When the word following **كل** is plural, that word is usually also definite. In this case also **كل** is translated as ‘all.’ For example **كلُّ الطالباتِ** ‘all of the students (fem).’ Below are two columns. On the

* The software used for this version of the book does not include the daggar alif, so I cannot write it in over the ل. The word **أُولَئِكَ** does have another spelling, however. That spelling is: **أُولَئِكَ**. Here the alif is actually written in. You may sometimes come across this spelling of the word.

right are phrases and sentences using كل. On the left are the translations. Cover up the English and read the Arabic; then use the translations to check yourself.

| | |
|--|--|
| 1. Every student (fem) in this class is from Lebanon. | ١. كلُّ طالبةٍ في هذا الصف من لبنان. |
| 2. All of the students (fem) in this class are from Lebanon. | ٢. كلُّ الطالبات في هذا الصف من لبنان. |
| 3. In every classroom | ٣. في كلِّ صفٍ |
| 4. In all of the classrooms | ٤. في كلِّ الصفوف |
| 5. All of the city. | ٥. كلُّ المدينة |
| 6. Every page | ٦. كلُّ صفحةٍ |
| 7. All of the page (The whole page) | ٧. كلُّ الصفحة |
| 8. All of the pages | ٨. كلُّ الصفحات |

Often you will see كل with a pronoun suffix following the direct object of a verb. In this case كل and its suffix are used for emphasis. For example قرأتُ الكتابَ كُلَّهُ. "I read all of the book." (Literally "I read the book, all of it.") Because الكتاب is in the accusative كل is also in the accusative. This is called apposition and refers to consecutive nouns in the same case. The suffix هُ refers to الكتاب. The suffix will always agree in gender and number with the noun to which it refers. If مقالة ("article") were used in place of كتاب, the sentence would be قرأتُ المقالةَ كلها.

It is also possible to see the two sentences discussed in the above paragraph rendered as قرأتها كلها and قرأته كله. Here the nouns المقالة and الكتاب have been replaced by pronoun suffixes attached to the verbs. In each sentence كل and the suffix attached to it, are still being used for emphasis.

كل is also used for emphasis following plural verbs. For example, كلُّهم فهم means "All of them understood." But the sentence فهموا كلهم stresses that *all* of them understood. If كل is placed before the verb, the verb will agree with the noun or pronoun following كل. See the examples below.

١. كلُّهم ذهبوا.
٢. كلُّ الطالبات درسن.
٣. كلُّكم فهمتم.
٤. كلُّ استاذةٍ حضرت.

Likewise, in an equational sentence, the predicate will agree in number and gender with the noun or pronoun following كل. See the next page for examples.

١. كل مدير في هذه الشركة مجنون.

٢. كلهم لبنانيون.

“I شاهدتُ كلاً من الموظفين في الاجتماع” means “every one of” or “each one of.” For example “I saw every one of the employees at the meeting.”

الكل means “all of it” or “everyone” if it refers to people.

بَعْضٌ is a masculine singular noun meaning “some.” It is usually followed by a definite noun (singular or plural) or a pronoun suffix. Like كل, بعض is in an idaafa with the noun that follows it. قرأتُ بعضَ means “I read some of the book” and قرأتُ بعضَ الكتبِ means “I read some of the books.” The latter Arabic sentence can also mean “I read some books” as بعض is not usually followed by an indefinite plural. Thus, “I want to ask you some questions” is usually rendered أريد أن أسألك بعضَ الأسئلة.

When بعض follows the verb the verb will usually be masculine singular regardless of the gender and number of the noun or pronoun following بعض. See the sentences below.

١. لا يفهم بعضُ الرؤساءِ العربِ شيئاً عن حقوق الإنسان.

٢. درس بعضهن العربية مدة طويلة.

However, when بعض precedes the verb, the verb *usually* agrees with the gender and number of the noun or pronoun following بعض.

١. بعضُ الرؤساءِ العربِ لا يفهمون شيئاً عن حقوق الإنسان.

٢. بعضهن درسن العربية مدة طويلة.

On the other hand, the tendency does not always apply, so you may sometimes see the verb following بعض remain masculine singular because بعض is a masculine singular noun as said above.

In an equational sentence, the predicate will *usually* agree with the noun or pronoun following بعض. For example: بعضُ المدرسين لبنانيون. (You might see بعض المدرسين لبناني, but stick with the first example for the purposes of this book.)

Now do drill 11.

Drill 10. Rewrite each sentence making the underlined words plural. Make all other necessary changes. Give all case endings in your answers. Make sure you can translate your answers.

١. المدرس لبناني.
٢. الأستاذة مصرية.
٣. شاهد الطالب الكويتي فيلما اجنبيا.
٤. تكلم المدير الجديد مع الموظفة الجديدة.
٥. حضر طالب اردني.
٦. ذهبت مدرسة المدرسة الثانوية الى بيروت.
٧. ذهب مدرس المدرسة الاسلامية الى بيروت.
٨. شاهد سكرتيرك صديقته في القاهرة.
٩. تحدث المدير الى موظفه في البنك.
١٠. رجعت المعلمة الى بيتها.
١١. مديرة البنك موجودة في مكتبها.
١٢. صديقتي التونسية درست لغة أجنبية في بلد غربي.
١٣. مراسل الجريدة الامريكية حصل على جائزة (prize) صحافية.
١٤. معلمي سوري.
١٥. بنّنا تحدثت الى مدرّسها.
١٦. هذا الطالب من الكويت.
١٧. ذلك المدير لبناني.

Drill 11. Rewrite each sentence making the underlined word (s) plural. Make all other necessary changes. Give all case endings in your answers. Make sure you can translate your answers.

١. قرأتُ كلَّ كتاب في مكتبة الجامعة.
٢. أكملت سميرة كل درس في كتابها العربي.
٣. المدير تحدث الى كل موظف جديد في البنك.
٤. كل بلد عربي اوفد وفدا الى المؤتمر.
٥. حضر كل مندوب كل الاجتماع.
٦. استمعنا الى المحاضرة كلها.
٧. شربوا القهوة في كل مطعم عربي في المدينة.
٨. قرأتُ بعض الكتاب العربي.

Part II: Translate the sentences below.

١. هل قرأتَ كل الكتاب يا سمير؟ لا. قرأتُ بعضه فقط.
٢. بعضهم ذهبوا الى الحفلة.
٣. أكملت وداد الدروس كلها.
٤. سمير أكمل بعضها فقط.
٥. فهموا كلهم الدرس.
٦. فهم كلهم الدرس.
٧. فهم بعضهم الدرس.
٨. كل الموظفين حضروا بعض الاجتماعات.

Chapter 5

- A. The Rules of Agreement in Arabic
- B. The Dual of Nouns, Adjectives, Pronouns, and Verbs
- C. Direct Object Pronouns
- D. Prepositions with Pronoun Suffixes
- E. The Preposition لـ Meaning “belonging to”

A. The Rules of Agreement in Arabic

Whether you realize it or not, you already know most of the rules of agreement in Arabic. There is really only one more thing you need to learn. First, I will review the rules you have had. Then I will discuss the one thing you do not yet know (well, since you have probably had Arabic before you probably have heard of it, but I bet you do it incorrectly all the time).

All of the rules of agreement we have had so far appear in the sentences below. First look at each sentence and then ask yourself why the verb is conjugated the way it is and why the adjectives appear as they do. Then look at my discussion after the sentences.

| | |
|--|---|
| 1. The new student went to the new library. | ١. ذهب الطالبُ الجديدُ الى المكتبةِ الجديدةِ. |
| 2. The Iraqi teacher (f.) went to her house. | ٢. ذهبت المدرّسةُ العراقيّةُ الى بيتِها. |
| 3. The Jordanian students understood their lessons. | ٣. فهم الطلابُ الاردنيون دروسهم. |
| 4. The Jordanian students (f.) understood their lessons. | ٤. فهمت الطالباتُ الاردنياتُ دروسهن. |
| 5. The Tunisian teachers (m.) saw the new teachers (f.). | ٥. المدرسون التونسيون شاهدوا المدرسات الجديدات. |

Now assuming you have meditated upon the esoteric meanings of these sentences, I will give you a quick run-down of the rules they reflect.

- 1. Verbs agree with their subjects in number and gender. This is clear in sentences 1 and 2.
- 2. Adjectives agree with nouns in definiteness, gender, number, and case. This is clear in each sentence.
- 3. If a verb precedes a plural subject, the verb will always be singular. The verb will agree with the subject only in gender. This is clear in sentences 3 and 4.
- 4. If a plural subject comes before a verb, the verb will agree with the subject in gender and in number. This is clear in sentence 5.

I hope you understand why the nouns and adjectives are in the cases they are in and why those cases are written the way they are. If not, refer to the appropriate sections of earlier chapters before you do anything else.

Now comes the one thing that is new. Look at the sentence below.

قرأتُ مقالاتٍ كثيرةً في هذه الجريدة.

Note that the plural noun مقالات is modified by **THE FEMININE SINGULAR ADJECTIVE** كثيرة. This is because **ALL PLURAL NOUNS WHICH DO NOT REFER TO HUMAN BEINGS ARE CONSIDERED TO BE GRAMMATICALLY FEMININE SINGULAR IN MODERN STANDARD ARABIC**. This rule is difficult for Americans to accept. In fact, sometimes native speakers of Arabic who come to this country while they are young have trouble with this rule when they learn how to read and write Arabic. But this rule can be internalized with practice.

This rule does not just apply to adjectives. Anything that has to agree in some way with a non-human plural will always be feminine singular. Thus pronouns, demonstratives, and verbs will always be put in the feminine singular whenever they must agree with a non-human plural. Here are some examples:

| | |
|---|--|
| 1. I read many articles in these newspapers. | ١. قرأتُ مقالاتٍ كثيرةً في هذه الجرائد. |
| 2. Did you read these articles? Yes, I read them. They are great. | ٢. هل قرأتَ هذه المقالات؟ نعم، قرأتُها. هي ممتازة. |
| 3. These important articles were published in these magazines. | ٣. صدرت هذه المقالاتُ المهمةُ في هذه المجلات. |

In sentence 1 we see that the plural of جريدة is modified by the feminine singular demonstrative هذه. The demonstrative هَذِهِ will be used with any non-human plural (regardless of the gender of the singular of that noun). Thus هذه الكتبُ means “these books.”

We see that in the response to the question in sentence 2 the person is saying “Yes, I read them.” He is using the direct object pronoun ها, which is feminine singular, to refer to “the articles.” (Direct object pronouns are discussed below.) Then the speaker says that the articles are excellent. He uses the feminine singular pronoun هي to refer to them and uses a feminine singular adjective in the predicate which refers to هي but which would be used to refer to مقالات as in: هذه المقالاتُ ممتازة.

In sentence 3 the verb صدر is used. It is an intransitive verb meaning “to be published.” المقالاتُ is the subject of the sentence, so the verb must be feminine singular. Note that even if المقالاتُ were written before the verb, the verb would still be in the feminine singular.

So now you should have the idea that any non-human noun, when it is made plural, will have feminine singular agreement at all times. Be sure to know that this applies to all non-human plural nouns, irrespective of the gender of the noun in the singular. Thus, if we replaced مقالات in the sentences above with the word كتب, which is the plural of the masculine كتاب, there would be no changes to any of the sentences.

You must learn this rule and work to become accustomed to it. When you read or hear MSA, this rule will be very helpful to your understanding of what you are reading or hearing.

Thus when words in Arabic are said to agree for number and gender you must take into account the rules regarding non-human plurals.

Now do Drill 12.

B. The Dual of Nouns, Adjectives, Pronouns, and Verbs

Plurals in Arabic always refer to three or more things. Arabic has special forms to deal with two things. Americans hate the dual. However, unlike the plural business, which I admit is difficult, the dual is very easy. We will begin with nouns.

Nouns are made dual by the addition of the suffix **ان** to the noun. Thus, “two books” is rendered **كُتَابَانِ**. The **ان** ending is for the nominative case. For the genitive and accusative we would have **كُتَابَيْنِ**. This is pronounced “kitabayni.” The ending of the dual will not usually be vowelled, so the genitive and accusative dual ending will appear like this - **ين** - and will thus look like a sound plural but it will sound differently. When you are reading, context will tell you whether you are reading the dual or the plural.

For feminine words we add the same endings onto the **ة** which will be written as a regular **ت**. For example, two students (f) is written as **طَالِبَتَانِ** or **طَالِبَتَيْنِ** depending on the necessary case.

There are no irregular words in the dual. There is no such thing as a broken dual. All words are made dual in the same way.

A dual word is modified by a dual adjective. Thus, “two Egyptian (m) students” is **طَالِبَانِ مِصْرِيَانِ**. “Two Egyptian (f) students” is **طَالِبَتَانِ مِصْرِيَتَانِ**. Isn’t this easy?

If a dual word is in an idaafa, or has a pronoun suffix attached, the **ن** of the dual will disappear just as it does for masculine sound plurals. Look at the sentences below.

| | |
|--|--|
| 1. The two university students are present in the library. | ١. طَالِبَا الْجَامِعَةِ مَوْجُودَانِ فِي الْمَكْتَبَةِ. |
| 2. I saw the two university students in the library. | ٢. شَاهَدْتُ طَالِبِي الْجَامِعَةِ فِي الْمَكْتَبَةِ. |
| 3. I saw his two students in the library. | ٣. شَاهَدْتُ طَالِبِيهِ فِي الْمَكْتَبَةِ. |

In sentence 1 we have **طَالِبَا** without the **ن** due to the idaafa. In sentence 2 **طَالِبَا** becomes **طَالِبِي** since it is now in the accusative case. In sentence 2 the word appears without the vowels. Thus it could be read as “my student” or “the students (of the university).” The knowledgeable reader will immediately

rule out both of these erroneous and horrendous readings. The first reading makes no sense. The second reading is wrong because the plural of طالب is طلاب (طالبة is also a frequently used plural of طالب). Context is what tells you the meaning and **SO DOES THE GRAMMAR**.

The third sentence has the same word and again in the accusative case. The ن is dropped this time because the possessive pronoun هُ is attached. Notice that هُ is written ه as it always is after a kasra or a ي.

Now we come to the dual pronouns. أَنْتُمَا is the second person dual personal pronoun for both masculine and feminine. The corresponding pronoun suffix is كَمَا, which is also used for both genders.

هُمَا is the dual third person personal pronoun for both genders. The pronoun suffix corresponding to it is also هُما. The suffix هُما will have its dhamma change to a kasra whenever it is immediately preceded by a kasra or a ي just like its three counterparts هُم, هُن, and هُ.

There is no dual for the first person singular. Personally, I wish there were.

Now we come to the verbs. In this lesson we are dealing only with the past tense and are using very basic verbs. In future lessons we will cover the dual of the imperfect tense and its moods.

Although هُما means “they” dual for both masculine and feminine, there is a separate verb conjugation for the two genders. The suffix for the masculine is just an alif. Thus هُما درسا means “They (masc. dual) studied.” “They (fem. dual) studied” is هُما دَرَسَتَا. What we have done in both conjugations is add an alif to the third person singular conjugation for each gender so that دَرَسَ becomes درسا and دَرَسَتْ becomes دَرَسَتَا.

For أَنْتُمَا the conjugation is the same for both masculine and feminine. We add an alif to the second person masculine plural suffix. Thus “You studied (dual, masc. and fem.)” is أَنْتُمَا دَرَسْتُمَا.

Now remember this. When a verb comes first in a sentence and the subject follows, the verb is always singular. Thus “The two students went to the library” is ذَهَبَ الطَّالِبَانِ إِلَى الْمَكْتَبَةِ. If the dual subject comes first, then the verb will be conjugated in the dual.

One last note. هَذَا and هَذِهِ have dual forms. For هَذَا the dual forms are هَذَانِ for the nominative and هَذَيْنِ for the accusative and genitive. For هَذِهِ the dual forms are هَاتَانِ for the nominative and هَاتَيْنِ for the genitive and accusative.

One absolutely last note. Remember all the business you learned above about non-human plurals and feminine singular agreement? **None of that stuff applies to the dual.** Any noun that is dual will have dual agreement for the gender of that noun.

The dual in MSA is important and is used often. You must know the dual forms and become comfortable with them. Otherwise you will misunderstand what you are reading or hearing. It is not very hard.

Now do Drill 13 which deals with the dual.

C. Direct Object Pronouns

The possessive pronouns which we studied in Chapter Three are also used as direct object pronouns. They are written at the end of the verb. For example, “I studied it” (if “it” is masculine) is *درسته*. If “it” is feminine, then you have *درستها*. “I saw them (masc) is *شاهدتهم*. However, you should note the following points.

1. When a verb is conjugated for *هم*, it ends, as you know, in *وا*. For example *درسوا* “they studied.” The alif at the end is just a spelling convention. When we attach a direct object pronoun to this ending the alif is dropped. For example *درسوه* “They studied it.”
2. When a verb is conjugated for *أنتم*, we add *تم* as a suffix. For example *درستم*. Whenever a direct object pronoun is attached to this suffix we place a *و* between the verb conjugation and the pronoun. So to write, for example, “You (masc. plural) studied it,” we write *درستموه*.
3. All the possessive pronoun suffixes and direct object pronoun suffixes are the same except one. The one that is different is for the first person singular. The possessive pronoun suffix for the first person singular is *ي* but the direct object pronoun for it is *ني*. Thus “He saw me” is *شاهدني*.

That is all there is to it. Read the rest of this lesson and then do Drill 14.

D. Prepositions with Pronoun Suffixes

Well, guess what. Those same pronoun suffixes which we have used for possession (non-demonic) and as direct object pronouns can also be written with prepositions. The combining of these pronouns with prepositions is very common since many verbs have their objects attached to prepositions. When prepositions are written with pronoun suffixes, some changes occur in certain situations. Therefore, I am now going to present you with a few charts. At first it will seem to be a lot. But once you do the drills, you will see that it is not difficult to learn the combinations and the resulting changes.

The Prepositions *من* and *عن*

When the pronouns are attached to these prepositions, no changes are made except for the pronoun *ي*. When the *ي* is added, the *ن* is written with a shadda. Here is the chart for the *من* below. *عن* works exactly the same way.

مَنْ مِّنْكُمْ مَّنْ هُيَئَتِ يَوْمَئِذٍ لِّمَنْ يُّكَفِّرُ عَنْهُ يَوْمَئِذٍ وَهُوَ يُكَفِّرُ عَنْ يَّسَارَةٍ يُسْرِعُ لِمَنْ يُكْفِّرُ

The only change here is when we add **ي** to either of these two prepositions. When we do so we add a shadda over the **و** of these two words. This shadda will usually be omitted in most newspaper articles and books. Note that when we add **ل** to these two words we indicate the presence of two **و**'s by also writing a shadda.

پ and فی The Prepositions

Look at the chart below.

فِيَّ فَيْكَ فَيْكِ فَيْكُمَا فَيْهِ فَيْهَا فَيْهَما فَيْنَا فَيْكُنَّ فَيْهَم فَيْهِنَّ

Notice first that the combination of **ي** and **في** gives us **فيّ** pronounced “fiyya.” Also note that the pronoun suffixes which begin with the letter **و** and are followed by a dhamma have their dhamma changed to a kasra.

The preposition **بِ** works just like **فِي** except that we need no shadda or fatha over the **ي** when we add it to **بِ**. See below.

يٰٓ اَيُّهَا الَّذِيْنَ اٰمَنُوا لَا تَتَّبِعُوا اَمْرًا مِنْهُمْ وَلَا يَحْزَنْكُمْ اِنْ خِفْتُمْ اَنْ يُدْرِكَكُمْ اِتْلُوهَا فِي الْبَلَدِ الْمَذْمُومِ

The Prepositions إلى and على

These two prepositions both end in an alif maqsuura. When a pronoun suffix is attached to them, the alif maqsuura becomes a ي which is preceded by a fatha. That is why the phrase السَّلامُ عَلَيْكُمْ is written and pronounced the way it is. Also, when we add ي to عَلَى or إِلَى we get a ي with a shadda followed by a fatha. For example, ي plus عَلَى becomes عَالِيَّ and is pronounced “alayya.” Below is the chart for عَلَى and إِلَى .

عَلَىٰ عَلَيْكَ عَلَيْكُمَا عَلَيْهِ عَلَيْهَا عَلَيْنَا عَلَيْكُمْ عَلَيْكُمْ عَلَيْهِمْ عَلَيْهِنَّ
إِلَىٰ إِلَيْكَ إِلَيْكُمَا إِلَيْهِ إِلَيْهَا إِلَيْنَا إِلَيْكُمْ إِلَيْكُمْ إِلَيْهِمْ إِلَيْهِنَّ

Note that those suffixes with ◌ and a dhamma have the dhamma changed to a kasra with these two prepositions.

The Preposition ل

This preposition, when used with verbs, usually has the meaning of “to” as in “I listened to the radio.” It also has an independent meaning which is discussed in part E of this chapter. With one exception,

whenever this preposition has a pronoun suffix, the vowel of the preposition changes from a kasra to a fatha. See the chart below.

لي لك لكما له لها لهما لنا لكم لكن لهم لهن

When ي is added to ل the result is pronounced “lii,” just as happened with the preposition ب.

Read the next section and then you will be ready to do Drill 14.

E. The Preposition ل Meaning “belonging to”

ل has another meaning in addition to “to.” It is used to mean “to belong to.” Normally, when we want to say the Arabic equivalent of “to have” in English, ل and a pronoun suffix will be used. For example, “I have a car” becomes in Arabic لي سيارة. The Arabic sentence literally means “To me is a car.” The Arabic sentence is an equational sentence. سيارة is the subject of the sentence. ل and its pronoun suffix function as the predicate. This is a different construction and uses different syntax than English does, so Americans tend to get the cases confused in sentences using ل. Just remember that the item owned is the subject of the sentence.

If the item owned is indefinite then ل and the suffix appear first in the sentence. Thus sentences such as “We have a house” or “He has a dog” have the opposite syntax of English. Look at the sentences below.

| | |
|--|-------------------------------|
| 1. He has a house in Cairo | ١. له بيت في القاهرة. |
| 2. We have a new car. | ٢. لنا سيارة جديدة. |
| 3. You have many universities in your country. | ٣. لكم جامعات كثيرة في بلدكم. |

If the item which is possessed is definite then it appears first in the sentence and is followed by ل and the pronoun or the person or thing which possesses the object. See below.

| | |
|--|-----------------------------|
| 1. This house belongs to him. | ١. هذا البيت له. |
| 2. This exploding car belongs to us. | ٢. هذه السيارة الناسفة لنا. |
| 3. This office belongs to Samir. | ٣. هذا المكتب لسمير. |
| 4. The new office belongs to the director. | ٤. المكتب الجديد للمدير. |

Sentences 1 and 2 should be clear. They reflect the change in syntax when the subject is made definite. Sentence 3 reminds you that when ل is attached to anything but a pronoun, its vowel will

always be a kasra. Sentence 4 is to show you what happens when ﻝ is combined with a word which has the definite article. Whenever ﻝ is attached to the definite article, the alif of the definite article is omitted so you will have two ﻝ's in a row. They will be separated by the kasra which comes with ﻝ.

Okay you lucky person, you are now ready to do Drill 14. Then do Authentic Arabic Exercise #2.

Drill 12. Each sentence below has a least one word in parentheses followed by a blank space. Put the correct form of the word in parentheses in the blank. Then give all case endings for each word in each sentence.

١. (عمل) _____ النساء (مصري) _____ في البنك.
٢. (صدر) _____ المجلات (عربي) _____ في باريس.
٣. ناقش الرئيس افكارا (مهم) _____ مع الوزراء.
٤. شاهدنا سيارات (جديد) _____ في المعرض.
٥. اشترينا (كتاب) _____ عربية كثيرة من سوق الكتاب في القاهرة.
٦. اشرف المهندسون (فرنسي) _____ على بناء (هذا) _____ السودان (مصري) _____.
٧. المعلمات (حدد) _____ المناهج (تعليمي) _____ في بلدن.
٨. (مدرس) _____ الجامعة الجدد حضروا حفلة الاستقبال.

Drill 13. Rewrite each sentence below making the underlined word(s) dual. Make all other necessary changes.

١. الطالب انصرف من المكتب.
٢. اجتمع الوزير مع الرئيس.
٣. أنت انتقلت الى جامعة تكساس.
٤. هذا الكتاب موجود في مكتبة الجامعة.
٥. درست الطالبة العراقية كتابها.
٦. مراسل الجريدة حضر الاجتماع.
٧. المراسلة استمعت الى هذه المحاضرة.
٨. عقد الحزب الرئيسي مؤتمره في مدينة امريكية.
٩. الأستاذ سكن في هذه المدينة لمدة سنة.
١٠. قرأت كتابك المشهور.
١١. تكلمت مع مدير الشركة.

Drill 14. In the sentences below, replace the underlined words with the correct pronoun suffix. Be sure to attach the suffix to the correct verb or preposition. Give all case endings in your answers.

١. درسنا الكتاب وقتاً طويلاً.
٢. درسنا في المكتبة كل اليوم.
٣. ذهبتُ الى المكتب وتكلمتُ مع فريد.
٤. ليس احمد طالبا في تلك الجامعة.
٥. ترك الطلاب في المطار.
٦. هل تحدثتَ الى سمير في القاهرة؟
٧. هذه الطائرة لشركة مصر.
٨. ليس للاستاذ طلاب جدد.
٩. للمديرين اللبنانيين طائرة خاصة.
١٠. استقبلوا الموظفين في مطار القاهرة.
١١. قرأنا الكتب العربية في البيت.
١٢. شاهدنا الافلام في السينما.
١٣. استمعنا الى المحاضرة المملة.
١٤. وصلتني رسالة من صديقي.
١٥. بحثوا عن كتب عربية.
١٦. درستُ اللغة العربية لمدة طويلة.

Authentic Arabic Exercise # 2

It's time for more authentic Arabic. Below is a descriptive passage with some fairly complicated grammar and vocabulary. As I said regarding the previous authentic exercise, don't worry about grammar and vocabulary that you do not know. Instead, do the following. (The passage is translated in the answer key. So, if you wish, you can use that to figure out what you do not understand after you do the items below.)

1. Find all of the pronoun suffixes attached to verbs, nouns, or prepositions.
2. Find all of the idaa'fas.
3. Find any masculine and feminine sound plurals.
4. Find any adjectives modifying non-human plurals.
5. Write in all case endings on nouns and adjectives.
6. Write a two sentence summary in English of the paragraph based on what you can understand.

اشاد الرئيس كلينتون بالطيار الامريكي الذي انقذ بعد ستة ايام مروعة في البوسنة ووصفه بانه بطل امريكي ودعاه الى البيت الابيض. وقد اتصل الرئيس بالكابتن Scott O'Grady الموجود على متن احدى السفن الامريكية في البحر الادرياتيكي بعد ساعات فقط من انقاذه من البوسنة بطائرات هليكوبتر تابعة لسلاح مشاة البحرية الامريكية. وكانت طائرة الكابتن O'Grady وهي من طراز F16 قد اسقطت بصاروخ اطلقه صرب البوسنة يوم الجمعة الماضي اثناء قيامها بدورية لحلف شمال الاطلسي. وقال مسؤولون ان الكابتن O'Grady تفادى وقوعه في الاسر عن طريق الاختفاء اثناء النهار والتحرك اثناء الليل فقط. وقد ظل على قيد الحياة طوال هذه الفترة بأكل الحشائش والحشرات وشرب مياه الامطار.

Part II: VERBALLY SPEAKING

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ مُقْبِلًا

سورة الكهف (٦٠)

Part II

Introduction

Mastering the verb system of Arabic is essential if you ever wish to attain any degree of proficiency whatsoever in the language. In fact, a student with a good grasp of the verb system has learned about 80 per cent of what he or she needs to know, in terms of grammar, to be considered fluent in the language. All too often (translation: almost always), American students of Arabic do not achieve more than a superficial proficiency in using Arabic verbs. The result is that these students drop out of their Arabic courses believing that the language is just too difficult for them to learn. If you do not believe this, go to any second, third, or fourth-year Arabic class at any university in this country. Just listen to the students and to their teachers as they struggle through a lesson. You do not need to understand a word of the language to realize that the majority of students in the class have become hopeless cases.

The following chapters are designed for students who have been such hopeless cases in the past and for those who would like to avoid becoming hopeless cases. Regardless of which category you are in, you must have the desire to learn the language. That is, you must actually be willing to work. If you are willing to work, you will find the material here to be of great benefit. If you follow the text carefully, you will learn the 80 per cent that you absolutely must have in terms of grammar to become fluent in Arabic. Other things that you will need to know have been covered in previous chapters or will be covered in later ones.

The Arabic Verb

The following chapter assumes the student's ability to conjugate a sound, Form I verb in the past tense. If you cannot do this, refer to Chapter Three of Part I where that material is covered.

The Arabic verb has only two tenses, perfect and imperfect. The perfect corresponds largely to what we mean in English when we say "past tense." The imperfect corresponds roughly to what we mean when we say "present tense". It has other applications as well. Therefore, in learning the verb system in Arabic you need only learn two tenses, unlike other languages where you may have to learn many more than two.

In addition to the two tenses you will have to learn two "moods" which are based on the imperfect.* These two moods are called the jussive and the subjunctive. The jussive is used for past tense negation (despite the fact that it is based on the imperfect), indirect and negative commands, and in some conditional clauses. The subjunctive is used in conjunction with certain verbs and particles. The jussive will be treated in Chapter One of Part II. The subjunctive will be treated in a later chapter. (The subjunctive is very easy in Arabic.)

* Most text books speak of four moods of the imperfect. These four are the indicative, subjunctive, jussive, and energetic. The imperfect indicative is the equivalent of the present tense and I am not teaching it as a mood. The energetic is archaic and is not taught in this book. *EMSA* includes the imperative (commands) as a mood. I prefer to treat the imperative as a separate set of conjugations.

Arabic verbs also have command forms. These will be treated as we go along. The passive voice will be covered in Chapter Three.

THIS IS IMPORTANT! The Arabic verb exists in 15 “forms” which are numbered (surprise) I-XV. Forms XI-XV are extremely rare. You do not need to learn them EVER. Forms I-X are very common and **MUST BE LEARNED THOROUGHLY!** If you do not learn the ten forms you will never, never, ever, ever, be able to do anything at all in Arabic.

If, on the other hand, you take the time to master the ten verb forms, you will have your 80 per cent down pat. Chapters One through Four will cover the past tense, present tense, jussive, subjunctive, and command conjugations for Forms I-IV. Chapters Five through Seven will each treat two verb forms. Chapter Seven will also introduce you to quadriliteral verbs.

If you have had considerable exposure to Arabic you are no doubt aware of something which the hopeless cases usually live in fear of. Some Arabic verbs have a waaw or a yaa’ as their first, second, or third radical. These verbs exist in all of the forms and have their own names. Usually these verbs are treated as separate classes of verbs and are taught after the students have already failed to learn the ten forms for the verbs which do not have either of those two consonants as radicals.

In this text, the idea is to get students accustomed to seeing and using these “funny” verbs right from the start. They are not a big deal. Each chapter will have a section for “sound” verbs (verbs with no waaw or yaa’ as a radical), “defective” verbs (verbs whose last radical is either a waaw or a yaa’), “hollow” verbs (verbs whose middle radical is a waaw or a yaa’), and “assimilated” verbs (verbs whose first radical is either a waaw or a yaa’). In addition, each chapter will have a section on “doubled” verbs (verbs whose second and third radicals are the same).

If the above paragraph is Greek to you, never fear, all will be explained in detail as we come to it.

Chapter One

- A: Sound Verbs, Form I
- B: Hollow Verbs, Form I
- C: Defective Verbs, Form I
- D: Assimilated Verbs, Form I
- E: Doubled Verbs, Form I
- F. لَيْسَ
- G. كَانَ

A. Sound Verbs, Form I

You have already learned the past tense for sound, Form I verbs. In this section you will learn the imperfect indicative (present tense) and jussive conjugations.

The Arabic imperfect requires that a prefix and a suffix be attached to the radicals of the verb. Let's take the verb **دَرَسَ**. The third person masculine singular conjugation for that verb in the imperfect is **يَدْرُسُ**. Here your prefix is a yaa' followed by a fatha. Your suffix is a dhamma. Note two other changes. First, note the sukuun over the first radical. Now look at the short vowel over the second radical. The short vowel is a dhamma. In the perfect tense, the short vowel over the middle radical was a fatha. The vowel that goes over the middle radical in the perfect or imperfect is called the "stem" vowel. The stem vowel for a Form I verb in the imperfect cannot be predicted. You must memorize the stem vowel for the imperfect for each new Form I verb. A common way to do this is to think of each verb as a combination of the perfect and imperfect third person singular conjugations. What do I mean by this?

Let's say the verb **دَرَسَ** is a new verb to you. You need to know this verb in the perfect and imperfect. From now on, whenever you learn a new Form I verb, the stem vowel for the imperfect will be provided at the same time. When you memorize the verb, think of the verb not just as **دَرَسَ** but as **دَرَسَ, يَدْرُسُ**. This will help you remember the stem vowel for that verb. This is often done in the Arab world as well when children are taught Modern Standard Arabic.

Now look at the chart below for all of the conjugations for the verb **دَرَسَ, يَدْرُسُ** in the imperfect indicative (which we will simply call the imperfect or refer to as the present tense from now on).

| Plural | | Dual | | Singular | |
|-------------|-----------|-------------|-----------|-------------|--------|
| نَدْرُسُ | نَحْنُ | تَدْرُسَانِ | أَنْتُمَا | أَدْرُسُ | أَنَا |
| تَدْرُسُونَ | أَنْتُمْ | يَدْرُسَانِ | هَمَا (m) | تَدْرُسُ | أَنْتَ |
| تَدْرُسْنَ | أَنْتُنَّ | تَدْرُسَانِ | هَمَا (f) | تَدْرُسِينَ | أَنْتِ |
| يَدْرُسُونَ | هَم | | | يَدْرُسُ | هُوَ |
| يَدْرُسْنَ | هَنَّ | | | تَدْرُسُ | هِيَ |

Let's examine the conjugations above more closely. First, we will look at the prefixes attached to the conjugations. Each prefix is composed of a consonant and a vowel. The consonants used as prefixes are ت , ي , ن , and ا (a hamza, which is a consonant, seated on an alif which here has no phonetic value.) The ا is the prefix for the pronoun أَنَا. This will be the case for every present tense conjugation for **every verb in the language, regardless of the Form of the verb or whether it is sound, hollow, defective, assimilated or doubled.**

The ت is the consonant used as a prefix for أَنْتِ , أَنْتَ , هِيَ , انْتِما , هما in the feminine, أَنْتُمْ , and أَنْتَنَّ. This same ت will be used for the conjugations for these pronouns for **every verb in the language.**

The ي is the prefix for the pronouns هُوَ , هما in the masculine, هُمْ , and هُنَّ. The ي will be used as the prefix for the conjugations for these pronouns **for every verb in the language.**

The ن is used as the prefix for the pronoun نَحْنُ. This ن will be used for this conjugation for **every verb in the language.**

In Form I verbs, a fatha is used as the vowel which goes with each of these prefixed consonants. In this book, I will refer to the vowel on the prefix as the prefix vowel. The fatha is the prefix vowel for all Form I verbs and for all verbs in Forms V-X. In Forms II-IV, as you will see, the prefix vowel is always a dhamma.

The first radical in the chart above always has a sukuun. This will be the case for the first radical on every present tense Form I **sound** verb.

The stem vowel in the chart above is a dhamma. As previously stated, for other verbs, the stem vowel could be a kasra and for others it could be a fatha. For example, يَرْجِعُ , رَجَعَ has a stem vowel of kasra and يَذْهَبُ , ذَهَبَ has a stem vowel of fatha.

Remember, the imperfect stem vowel of a Form I verb can rarely be predicted. You must learn the imperfect stem vowel for each verb as you learn the verb. The only time you can predict the stem vowel for the imperfect is when the stem vowel for the perfect is a kasra. For such verbs the imperfect stem vowel is almost always fatha. For example, the verb شَرِبَ becomes يَشْرَبُ in the imperfect.

The suffixes in the chart above are either a dhamma, نَ , يَنْ , اِنْ , or وَنَ. While there are some exceptions, these suffixes will be the same for the vast majority of verbs in the language regardless of the form of the verb. We will deal with the exceptions as we come to them.

What the above tells you is that you can look at almost any present-tense verb, no matter whether it is Form I or Form X and tell who the subject is. For example, any present-tense verb beginning with a ن must have نحن as its subject. If the prefix is a ت and the suffix is a dhamma (which usually will not even be written in) then the subject must either be أَنْتِ or هِيَ (third person feminine singular.) In fact, you should note that the conjugations for أَنْتِ and هِيَ will always look like one another.

Below is a chart with two columns. Don't look at it yet. On the far right are verbs in various Forms conjugated in the present tense. The short vowels are not included. On the far left are the pronouns for which they are conjugated. Cover up the left side and see if you can tell what the pronouns should be for each verb as it appears.

| | |
|--------|---------|
| هم | يتكلمون |
| نحن | نستقبل |
| انتِ | تجتمعين |
| أنا | أساعد |
| انتنَّ | تخرجن |

I hope the above exercise helps illustrate my point. The conjugations are easy to recognize and are not difficult to internalize.

The Meaning of the Imperfect Indicative

The imperfect indicative corresponds in meaning to either the English present tense, the present continuous, or refers to habitual action. In other words أنا أدرُسُ can mean “I study,” “I am studying” or “I study (every day)”. It can also be used to refer to the future. Look at the sentences below.

| | |
|-------------------------------------|------------------------------|
| I study Arabic. | (أنا) أدرُسُ اللغة العربية. |
| I am studying now. | أدرس الآن. |
| I study Arabic every day. | أدرس اللغة العربية كلَّ يوم. |
| I will study this problem tomorrow. | أدرس هذه المشكلة غدا. |

The key point to keep in mind is that the imperfect refers to actions which are unfinished. The context will tell you the meaning and how it should be translated.

The imperfect indicative is negated by placing لا (“no”) immediately before the verb. For example: أنا لا أدرُسُ الآن “I am not studying now.” (Note that using the subject pronoun, in this case أنا, is optional for all of these sentences. Usually the pronoun is not used except for emphasis.

Make sure you can conjugate a Form I sound verb in the imperfect indicative (I will usually use the term “present tense”) and then do the drill on the next page. Then go on to the next section which covers the jussive.

Drill 15. Transform the sentences below from the perfect into the imperfect indicative (translation: from the past tense to the present tense). In your answers, fully vowel all verbs and provide all case endings. Make sure you can translate each sentence. As always, the sentences are translated for you in the answer key. Also, if you are unsure of the imperfect stem vowels and are not sure how to find them using your dictionary, make a guess and then check with the key.

١. درسنا اللغة العربية كل يوم.
١٢. تركتُهم في المطار.
٢. كتبوا كتابا عن الحياة في فلسطين.
١٣. درستُموها في جامعة القاهرة.
٣. قرأتُ عن مسلمي امريكا.
١٤. حضرا الاجتماع الممل.
٤. فهِمْتَا دروسكما جيدا.
١٥. حصلْتَا على شهادة في الاقتصاد.
٥. سكَنْتُ في مصر لدراسة العربية.
٦. ذكْرْتُ في مقالتي أَنَّ القضيةَ مهمةٌ جدا.
٧. عَلِمَنْ هذا من مصدر رسمي.
٨. شهدت الضفة الغربية اضرابا عاما.
٩. أَكَلْتُ الكبة في مطعم لبناني.
١٠. ذهبْتِن الى مكتبة الجامعة.
١١. عملت سميرة في المصنع.

Sound Verbs, Form I: The Jussive

We have now covered the two tenses of the Arabic verb, the perfect, and the imperfect. In this section I'll talk a little (very little) about the "moods" of the imperfect. Then I will show you how to negate a verb with past tense meaning.

Most textbooks like to talk about the four "moods" of the imperfect. These moods are the imperfect indicative (the present tense), which we have already studied, the jussive (one of the worst grammatical terms ever used anywhere), the subjunctive, and the energetic. All these moods include very minor adjustments to the present tense conjugations (adjustments which often cannot even be seen in unvocalized texts) in order to say different things. One important use of the jussive is to negate a verb with past tense meaning, the subjunctive is used after certain particles most of which mean "in order to" and also follows verbs which express some sort of wish or desire. The energetic you do not even need to know. It is rarely used in MSA, but is rather common in classical texts. It adds a certain emphasis to the verb, as in "he shall (definitely) go to Egypt." I am not going to cover the energetic in this book.

Since the two other moods you need to learn are both based on the imperfect indicative, the conjugations you have to learn for them will be easy to master. Here we go with the jussive.

There are two ways to negate a verb with past tense meaning. The first of the two is extremely easy and is also essentially what is done in colloquial Arabic as well. The word **ما** is placed before the past tense conjugation. Therefore **ما درستُ**, means "I did not study." No other changes need to be made in a sentence in the past tense if **ما** is used to negate it.

In Modern Standard Arabic, however, another method of negating past-tense meaning is employed much more often than using **ما** plus the past tense. The particle **لم** is placed before the verb instead of **ما** and the verb is conjugated in what is known as the "jussive mood." The evil, horrible word "jussive" is from Latin and refers to the form of a word used in commands. (You will see later that the jussive is used in deriving Arabic command forms.) As far as I can tell, the term "jussive" is used in most English-language texts teaching MSA due to a lack of a better term in English. Arabs, not surprisingly, have their own name for the jussive, which, as you will soon see, makes perfect sense. The term used is **حالة الجزم** which means the "condition of cutting off (or cutting short)." However, in this text I will use the term jussive as it is the most widely used in this country.

The jussive is actually derived from the imperfect, not unlike English. In English we do not say "I no studied." Rather, we take the infinitive form of the verb (which is what we use in the present tense) and put "did not" before it. Hence we say "I did not study." Arabic does much the same thing. Understand **لم** as a particle meaning "did not" which is placed before a modified form of the imperfect verb. The modification required is actually a cutting off of a sound or two at the end of the verb. Hence the term used by Arab grammarians. Below are the conjugations for the verb **درس**, **يدرس** in the jussive. Take a look at them and see the comments which follow.

| Plural | | Dual | | Singular | |
|------------|------|-----------|---------|-----------|------|
| نَدْرُسْ | نحن | تَدْرُسَا | أنتما | أَدْرُسْ | أنا |
| تَدْرُسُوا | انتم | يَدْرُسَا | هما (m) | تَدْرُسْ | أنتَ |
| تَدْرُسْنَ | أنتن | تَدْرُسَا | هما (f) | تَدْرُسِي | أنتِ |
| يَدْرُسُوا | هم | | | يَدْرُسْ | هو |
| يَدْرُسْنَ | هن | | | تَدْرُسْ | هي |

Compare these conjugations with those of the present tense. First, look in the singular column. The conjugations for four of the five pronouns in that column end in a sukuun. The conjugations for these pronouns in the present tense end in a dhamma. That dhamma has been cut off and replaced by a sukuun.

For the conjugation for أنتَ in that column the final نَ has been cut off, so the conjugation ends in a ي.

Now look in the column for the dual. All three conjugations have lost the final نَ and all end with just the alif.

Now look at the plural column. The conjugation for نحن has lost its dhamma and a sukuun is put in its place - just as happened to four of the five conjugations in the singular column. So you have five conjugations which in the present tense end in a dhamma, but in the jussive end in a sukuun. These five are أنا , أنتَ , هو , هي and نحن . (Try to keep these five pronouns in mind and associate their conjugations. This will come in handy when we study the subjunctive and when we look at hollow and defective verbs.)

Now let's look at the rest of the plural column. The conjugations for أنتم and هم lose the نَ of the present tense. The نَ is replaced by an unpronounced alif. These conjugations are pronounced "tadrusu" and "yadrusu" respectively. In addition, this alif is dropped if a pronoun suffix is attached. For example: لم يَدْرُسُوا "They did not study it."

The feminine plural conjugations in the jussive are the same as they are for the present tense.

It should now be easy to see why the Arabs gave the jussive the name they did. It should also be easy to see that the jussive is not some horrible impossible grammatical concept developed by people with nothing better to do. The suffixes for the jussive (called "mood markers" by those who write the textbooks today) are the same for all verbs in the language. So if you can do one sound, Form I verb, you can do any sound, Form I verb and many other verbs as well.

Here is a quick run down of the rules for going from the present tense to the jussive.

1. If the conjugation in the present tense ends in a dhamma, then the dhamma is replaced by a sukuun.
2. If the conjugation in the present tense ends in a ن preceded by a long vowel, the ن is dropped. If the long vowel preceding the ن is a waaw, an alif is written in place of the ن.
3. The two feminine plural conjugations are not changed at all.

In general, the jussive with لَمْ is used much more than مَا followed by a verb in the perfect, in order to negate for past-tense meaning in MSA. Therefore it is essential that you not only become familiar with it but also become very accustomed to using it yourself in writing and speaking MSA. That being said, look at the chart below and the comments which follow.

Below is a chart with sentences in the present tense on one side and those same sentences negated with لَمْ plus the jussive on the other.

| | | | |
|------------------------------------|-----------------------------|-----------------------------------|-----------------------------|
| I did not understand this lesson. | أنا لم أفهم هذا الدرس | I understand this lesson. | ١. أنا أفهم هذا الدرس. |
| Samir did not study Arabic. | لم يدرس سمير اللغة العربية. | Samir studies Arabic. | ٢. يدرس سمير اللغة العربية. |
| They did not go to the restaurant. | لم يذهبوا الى المطعم. | They are going to the restaurant. | ٣. يذهبون الى المطعم. |

Note that for sentences two and three, I did not vowel the verbs. It is always clear from context whether or not they are jussive. Knowing context will help you greatly in reading comprehension. You do not have to be consciously aware of the placement of every single vowel in order to be able to read. However, in the drills in this text, I will usually ask you to fully vowel all verbs in your answers. If you learn how things are voweled, you will have more control over the language. The more control you have over the language, the better you will become. Nonetheless, I encourage you to pick up newspapers and magazines and try to read them for comprehension. The jussive, for example, should be easy to spot. Even if the verb is new to you or you don't know how to vowel it, you'll at least know that it's negated for past-tense meaning. So read.

More detailed notes on reading comprehension will come later.

Before you go on to the next section, do Drill 16 on the following page.

Drill 16. Negate the sentences below using لَمْ plus the jussive *while at the same time making the underlined words plural*. Make any necessary changes to the sentence as a result of the underlined word being made plural. In your answers, fully vowel all verbs and include all case endings. Below is an example:

قرأ الطالب هذا الكتاب العربي في مكتبة الجامعة.

لم يقرأ الطالب هذه الكتب العربية في مكتبة الجامعة.

١. بدأت دراسة هذه اللغة الاجنبية في المدرسة الثانوية.

٢. كشف مصدر مطلع عن حقيقة الوضع في البيت الابيض.

٣. المديرة قرأت التقرير عن موظفتها الجديدة.

٤. حصل مراسل هذه الجريدة على كل التفاصيل.

٥. شربت الطالبة العراقية كل القهوة.

٦. أنا رجعت الى بلدي الاصلي.

٧. ذهب معلمك الجديد الى مكتبه.

٨. سكنوا في كل بلد عربي.

٩. أكلت سميرة في كل مطعم عربي في واشنطن.

١٠. فقدنا ثقتنا في هذا الرجل.

١١. كتبنا رسالة طويلة الى صديقهما اللبناني.

B: Hollow Verbs, Form I

You have now learned how to deal with Form I verbs in both tenses as well as how to produce the jussive. Up to this point we have focused only on Form I verbs and only on Form I verbs which do not have a waaw or a yaa' as one of their radicals. This part of Chapter One will treat Form I verbs whose middle radicals are either a waaw or a yaa'. These verbs are known as hollow verbs because the middle consonant disappears and is replaced by an alif. Often, these verbs are not taught to American students until they have had a considerable amount of Arabic and are already seriously contemplating giving up the language forever. Then, when these verbs are taught, the students drop like flies from class.

In reality, hollow verbs are only slightly more difficult to learn than sound verbs and can be mastered in about ten per cent more study time. Remember that for the past tense, suffixes for **ALL** verbs in Arabic are exactly the same. Remember also that in the present tense, the prefixes for **ALL** verbs are the same and the suffixes are usually the same. Therefore, you do not need to learn to generate completely new conjugations when learning hollow verbs.

By the way, hollow verbs are extremely common and some of them are among the most widely-used verbs in the language. There is no escaping them.

A hollow verb has either a waaw or a yaa' as its middle radical. For example, the verb زار is, in theory, زَوَرَ. However the pattern of fatha waaw fatha (وَ) does not exist in Arabic. (Why? Probably because it is too hard to say. Who knows?) Instead, the two fathas combine into an alif (in reality, an alif is one fatha lengthened by another) and obliterate the waaw. Along the same lines, سار exists in theory as سَيَّر. Here the sequence of fatha yaa' fatha also does not exist in Arabic. Here, too, the two fathas form an alif which obliterates the yaa'. The result in both cases is the same.

Below are the verb conjugations for the verb زار in the past tense. Look at them carefully. Following the conjugations is an explanation.

| Plural | | Dual | | Singular | |
|-----------|------|-----------|---------|----------|------|
| زُرْنَا | نحن | زُرْتُمَا | أنتما | زُرْتُ | أنا |
| زُرْتُمْ | انتم | زارا | هما (m) | زُرْتَ | أنتَ |
| زُرْتُنَّ | أنتن | زارتا | هما (f) | زُرْتِ | أنتِ |
| زاروا | هم | | | زارَ | هو |
| زُرْنَ | هن | | | زارَتْ | هي |

First, look at the conjugations for هو and هي. They differ in no way at all from the conjugations of sound verbs you have seen. Notice that the suffixes on those two conjugations begin with a vowel (the

fatha in both cases). Now look at the conjugation for **أنا**. Note that the suffix is the same here as it would be for any other verb. However, the alif has disappeared and been replaced by a dhamma. Yaa habiibi, what has happened?

The suffix for this conjugation begins with a consonant (the **ت**). A sukuun, as usual, precedes this suffix. In Arabic, any long vowel is considered to be immediately followed by a sukuun. Therefore, the theoretical conjugation of this verb for **أنا** would be **زَارْتُ**. In that situation there would be two sukuuns in a row - this cannot happen in Arabic. Thus, one sukuun has got to go. The alif and hence its sukuun are dropped and replaced by a short vowel. Since the middle radical of **زار** is a waaw, its short counterpart, the dhamma, replaces the alif. **The principle of shortening the alif to a short vowel holds whenever the suffix begins with a consonant. When the suffix begins with a vowel, the alif remains.** Since **زار** has a waaw as a middle radical, the alif is always replaced by a dhamma when the situation calls for the alif's replacement.

Study the other conjugations of **زار** and see how the eternal truths in the above paragraph apply.

سار (to walk, to march) is also a hollow verb. It has a yaa' for its middle radical. For this verb, the alif will be replaced by a kasra in exactly the same way that the alif was replaced by a dhamma for **زار**. Look at the conjugations below.

| Plural | | Dual | | Singular | |
|-----------|------|-----------|-----------|----------|--------|
| سِرْنَا | نحن | سِرْتُمَا | أَنْتُمَا | سِرْتُ | أَنَا |
| سِرْتُمْ | انتم | سَارَا | هُمَا (m) | سِرْتَ | أَنْتَ |
| سِرْتُنَّ | أنتن | سَارَتَا | هُمَا (f) | سِرْتِ | أَنْتِ |
| سَارُوا | هم | | | سَارَ | هو |
| سِرْنَ | هن | | | سَارَتْ | هي |

We see, then, that there are two classes of hollow verbs in Form I, those whose middle radical is a waaw and those whose middle radical is a yaa'. In most cases you can tell the middle radical from the vowelizing of the past-tense conjugations. That is, most verbs with a waaw as a middle radical conjugate exactly like **زار** in the past tense. Verbs whose middle radical is a yaa' conjugate just like **سار** in the past tense.

Some verbs, however, conjugate just as **سار** does in the past tense, even though their middle radical is a waaw. Two such verbs are **خاف** and **نام**. This class of verbs will be treated in detail when we come to the present tense conjugations of Form I hollow verbs, which we will do as soon as you finish the drills on the next page.

Drill 17. Put the correct past-tense conjugation of the verbs in parentheses in the blanks. Fully vowel the conjugations.

١. انا (زار) _____ مصر منذ شهر. ١٤. انتِ (قال) _____ تحت الشجرة.

٢. (قال) _____ سميرة إنها سعيدة. ١٥. هي (زار) _____ الشرق الاوسط.

٣. (عاد) _____ الوزير الى بلده.

٤. أنتم (قام) _____ بهذه العملية.

٥. نحن (صار) _____ مدرسين في المدرسة.

٦. هن (عام) _____ في البحر.

٧. (سار) _____ الناس في شوارع المدينة.

٨. هم (جاء) _____ هنا.

٩. (خاف) _____ الولد من الاجنبي.

١٠. نحن (نام) _____ في فندق النيل في القاهرة.

١١. الوزراء (عاد) _____ الى بلدهم بعد زيارة الى امريكا على حساب المواطنين.

١٢. انا (قال) _____ ذلك للمدير امس.

١٣. أنتِ (قاد) _____ السيارة.

Hollow Verbs, Form I, Present Tense

The conjugations for Form I hollow verbs in the present tense follow rules analogous to the conjugations for the past tense. Whenever the suffix of the conjugations begins with a consonant, the middle radical is shortened. Whenever the suffix begins with a vowel, the middle radical will be a long vowel. We will separate these verbs into three categories in the manner alluded to in the previous section: verbs whose middle radical is a waaw,, those whose middle radical is a yaa', and those whose middle radical is either a waaw or yaa' but whose present conjugations do not reflect the identity of the middle radical.

Middle Radical Waaw

We now return to the verb زار to illustrate this class of verbs. In the present tense the middle radical waaw actually appears in most of the conjugations for the verb. When it does not, it is replaced by a dhamma. As I have said, whenever the suffix of the present tense conjugation begins with a vowel, the waaw will be reflected in the conjugation. For example, the conjugation for أنا is أزور. The suffix is a dhamma, of course, so the waaw appears as a long vowel.

Now we know that the suffix for any verb conjugated for هن in the present tense begins with a ن. Any suffix for either the past tense or present tense, that begins with a consonant, always places a sukuun immediately before that consonant. Therefore, the theoretical conjugation for زار for the third person feminine plural would be يَزُون. Note the sukuun following the waaw and remember that in Arabic, any long vowel is always followed by a sukuun. Thus we have two sukuuns, which, as you know, is forbidden in Arabic. In such a case, the first sukuun and its long vowel disappear and are replaced by a dhamma. For the present tense, this shortening only takes place for the pronouns أنتن and هن. Look at the conjugations below for the verb زار, يزور.

| Plural | | Dual | | Singular | |
|----------|------|----------|---------|----------|------|
| نَزورُ | نحن | تَزورانِ | أنتما | أزورُ | أنا |
| تَزورونَ | انتم | يَزورانِ | هما (m) | تَزورُ | أنتَ |
| تَزُرْنَ | أنتن | تَزورانِ | هما (f) | تَزورينَ | أنتِ |
| يَزورونَ | هم | | | يَزورُ | هو |
| يَزُرْنَ | هن | | | تَزورُ | هي |

Note that this verb conjugates exactly like any sound verb with respect to the prefixes and suffixes used in the conjugations. The only difference is in the shortening of the middle radical in two

conjugations. Think of the hollow radical as a sort of combination of the middle radical and the stem vowel. When I refer to verbs like this in the future, I'll refer to them using the past and present conjugations for **هو** as I do for sound verbs. For example, the verb in the chart above will be referred to as **يَزورُ, زارَ**. You should also think of hollow verbs in this way; it will help you to remember whether to put a waaw, a yaa', or an alif in the middle.

Middle Radical Yaa'

The verb **يسيرُ, سارَ** has a yaa' as its middle radical. The yaa' is reflected in the present tense conjugations for this type of verb, just as the waaw is reflected in the conjugations for **زارَ, يزورُ**. Below are the conjugations for **يسيرُ, سارَ** in the present tense.

| Plural | | Dual | | Singular | |
|------------|------|------------|---------|------------|------|
| نَسِيرُ | نحن | تَسِيرَانِ | أنتما | أَسِيرُ | أنا |
| تَسِيرُونَ | انتم | يَسِيرَانِ | هما (m) | تَسِيرُ | أنتَ |
| تَسِيرْنَ | أنتن | تَسِيرَانِ | هما (f) | تَسِيرِينَ | أنتِ |
| يَسِيرُونَ | هم | | | يَسِيرُ | هو |
| يَسِيرْنَ | هن | | | تَسِيرُ | هي |

As you can see, the principle of shortening the long vowel to its short counterpart applies here just as it does for verbs with waaw as the middle radical. The only difference here is that the middle radical is a yaa' which is shortened to a kasra. When such verbs are referred to in the text, their character will be indicated in the same way as for verbs with middle radical waaw, i.e. **يسيرُ, سارَ**.

By now you should feel a little bit less concerned about conjugating hollow verbs. You can see that they conjugate pretty much as do sound verbs. Remember, the prefixes and suffixes for all of the conjugations for every verb you have seen are the same. The only difference is the principle of shortening the middle radical.

This is perhaps a good time to point out that Form I verbs, for all their fine qualities, are the most difficult of all verbs in Arabic with respect to conjugations and forming their verbal nouns. In other words, Arabic does not actually get harder than it is right now. Forms II-X have patterns which are entirely uniform within each form and are very easy to learn. If you can get Form I verbs down now as you go through this part of the text you will have no trouble with the rest of the verbs. A pleasant thought, is it not?

Schizophrenic Form I Hollow Verbs

We now come to the third class of hollow verbs for Form I. An example of this type of verb is خَافَ , يَخَافُ. These verbs can have either a waaw or a yaa' as a middle radical. In the past tense these verbs conjugate just like سَارَ , يسير . In other words, the alif is replaced by a kasra for certain conjugations. We have noted this phenomenon when we dealt with the past tense of hollow verbs.

In the present tense for these verbs, the alif remains in the conjugations. In the conjugations for هُنَّ and أَنْتِ , the alif is shortened to a fatha. Look at the conjugations for خَافَ , يَخَافُ below.

| Plural | | Dual | | Singular | |
|------------|--------|------------|-----------|------------|--------|
| نَخَافُ | نحن | تَخَافَانِ | أَنْتُمَا | أَخَافُ | أَنَا |
| تَخَافُونَ | انتم | يَخَافَانِ | هُمَا (m) | تَخَافُ | أَنْتِ |
| تَخَفْنَ | أَنْتِ | تَخَافَانِ | هُمَا (f) | تَخَافِينَ | أَنْتِ |
| يَخَافُونَ | هم | | | يَخَافُ | هو |
| يَخَفْنَ | هن | | | تَخَافُ | هي |

The verbs in this class are all conjugated exactly the same way, regardless of whether the middle radical is a waaw or a yaa'. In the past tense a kasra shows when the alif is shortened. In the present tense, the alif remains and is shortened to a fatha when shortening takes place. Whenever a verb of this type is referred to, it will be noted in the following manner: يَنَامُ , نَامَ .

Why do these schizophrenic hollow verbs exist? The only reason I can think of is to refute the assertion of Orientalists that Arabic is a logical, robot-like language. Wilfred Cantwell Smith, a noted Harvard Orientalist, used to love to say that if Albert Einstein had invented a language it would have been Arabic. In reality, if Einstein had invented a language, none of the words would have had a waaw or yaa' as part of its root.

Hollow Verbs, Form I, The Jussive

Here is where hollow verbs really become fun. Before you look at the charts I have included below, let's talk about how and why these verbs look the way they do in the jussive.

Let's start with the conjugation for هُوَ for the verb يَزُورُ , زَارَ. The present tense is, obviously, يَزُورُ. Now let's put it into the jussive step by step. The first step is to replace the dhamma at the end of the verb with a sukuun, so we would get this: يَزُورُ . Now remember what I said earlier about every long vowel having a sort of hidden sukuun attached. So what we really have here is يَزُورُ. This gives us two

sukuuns in a row - a no-no in Arabic. So, as before, the first sukuun and its long vowel are dropped. The long vowel is replaced by its short counterpart. Since the long vowel in this case is a waaw, the short counterpart is a dhamma. So we remove the waaw and replace it with a dhamma and we get يَزُرْ.

This principle of shortening will apply to:

1. The five conjugations which in the present tense end in a dhamma. These conjugations are the singular conjugations, with the exception of أَنْتِ, plus the conjugation for نَحْنُ. You should recall that I asked you to try to associate these five conjugations in your mind. This is one of the reasons.
2. The two feminine plural conjugations, because the suffixes for these begin with a consonant and thus give us two sukuuns in a row as well. For example, for هُنَّ the theoretical conjugation would be يَزُونَنَّ. Here we have two sukuuns in a row, so the waaw is replaced by a dhamma. The result is: يَزُونَنَّ.

For the rest of the conjugations, the final ن is dropped as it would be for any verb in the jussive.

Below is a chart for the jussive conjugations for زَارَ, يَزُورُ. Study it with the comments above in mind, and once again see how these eternal verities apply.

| Plural | | Dual | | Singular | |
|-----------|-----------|----------|-----------|----------|--------|
| نَزُرْ | نحن | تَزُورَا | أَنْتُمَا | أَزُرْ | أنا |
| تَزُورُوا | انتم | يَزُورَا | هما (m) | تَزُرْ | أَنْتَ |
| تَزُرُنَّ | أَنْتِنَّ | تَزُورَا | هما (f) | تَزُورِي | أَنْتِ |
| يَزُورُوا | هم | | | يَزُرْ | هو |
| يَزُرُنَّ | هن | | | تَزُرْ | هي |

Look at the singular conjugations and look at the conjugation for نَحْنُ. All of the singular conjugations except for أَنْتِ have shortened the waaw to a dhamma as is also the case for the conjugation for نَحْنُ. The jussive suffix for these conjugations requires a sukuun which replaces the dhamma these conjugations had in the present tense. This gives you two sukuuns in a row. So the hidden sukuun over the waaw is dropped. When it goes the waaw goes. A dhamma is put in place of the waaw.

For the two feminine plural conjugations, the jussive suffix begins with a consonant. This too means that you have two sukuuns in a row. So the waaw is dropped and a dhamma is put in its place.

All of the rest of the conjugations, when in the present tense, begin with a long vowel and end in a ن followed by a short vowel. For these, the jussive requires removing that ن and its vowel, as usual.

For verbs of the category of سَارَ , يَسِيرُ the principle of shortening is exactly the same. This time, though, the ي will be replaced by a kasra. Additionally, for verbs of the category نَامَ , يَنَامُ the alif is replaced by a fatha for the same reason and in the same conjugations.

Below are two practice charts. In the first, put in the fully voweled, jussive conjugations for سَارَ , يَسِيرُ and in the second put in the jussive conjugations for نَامَ , يَنَامُ. Use the above chart and the comments as your guide. Then when you are finished, compare your charts to the charts on the next page.

Write in the jussive conjugations for the verb سَارَ , يَسِيرُ in the chart below.

| Plural | | Dual | | Singular | |
|--------|------|------|---------|----------|------|
| | نحن | | أنتما | | أنا |
| | انتم | | هما (m) | | أنتَ |
| | أنتن | | هما (f) | | أنتِ |
| | هم | | | | هو |
| | هن | | | | هي |

Write in the jussive conjugations for the verb نَامَ , يَنَامُ in the chart below.

| Plural | | Dual | | Singular | |
|--------|------|------|---------|----------|------|
| | نحن | | أنتما | | أنا |
| | انتم | | هما (m) | | أنتَ |
| | أنتن | | هما (f) | | أنتِ |
| | هم | | | | هو |
| | هن | | | | هي |

Now compare what you have written in the two charts above with the charts on the next page.

Here are the jussive conjugations for the verb **يَسِيرُ** , **سَارَ** .

| | Plural | | Dual | | Singular |
|--|------------|----------|---------|----------|----------|
| | نحن | تَسِيرَا | أنتما | أَسِيرْ | أنا |
| | انتم | يَسِيرَا | هما (m) | تَسِيرْ | أنتَ |
| | أنتن | تَسِيرَا | هما (f) | تَسِيرِي | أنتِ |
| | هم | | | يَسِيرْ | هو |
| | هن | | | تَسِيرْ | هي |
| | تَسِيرُوا | | | | |
| | يَسِيرُونَ | | | | |

Here are the jussive conjugations for the verb **يَنَامُ** , **نَامَ** .

| Plural | | Dual | | Singular | |
|--------|-----------|----------|---------|----------|------|
| نحن | نَنَامُ | تَنَامَا | أنتما | أَنَامْ | أنا |
| انتم | تَنَامُوا | يَنَامَا | هما (m) | تَنَامْ | أنتَ |
| أنتن | تَنَامُنَ | تَنَامَا | هما (f) | تَنَامِي | أنتِ |
| هم | يَنَامُوا | | | يَنَامْ | هو |
| هن | يَنَامُنَ | | | تَنَامْ | هي |

That is it for hollow verbs of Form I. Do the drills on the following pages.

Drill 18. Convert the sentences below to the present tense. Then negate them using لم plus the jussive. In your answers, fully vowel all verbs and give all case endings.

١. زرتُ مصر كل سنة. ١٣. قمن بكل العمل في المكتب.
٢. عادوا الى بلادهم بعد زيارة الشرق الاوسط. ١٤. عشتَ في بغداد هذا الصيف و عدت في الخريف.
٣. قام من النوم في الساعة الثامنة. ١٥. خافا على والديهما.
٤. قلنا ذلك له. ١٦. طار من عمان الى لندن.
٥. نمتم في فندق "هيلتون". ١٧. ساد الهدوء على المنطقة وفجأة ظهر "سوبرمان" في السماء.
٦. خافت منه كثيرا. ١٨. يعتيها لهم.
٧. سار الناس في الشارع وسط السيارات. ١٩. عاشت في تونس عشرين سنة.
٨. غار الزوج على زوجته. ٢٠. صارتا مدرستين في الجامعة.
٩. باعوا لي هذه السيارة بألف دينار.
١٠. زرت كل المدن العربية الرئيسية.
١١. جاعوا الى امريكا في الستينات.
١٢. عدنا الى بيتنا في الساعة العاشرة بالليل.

Drill 19. Rewrite the sentences below making the underlined words plural. Make all other necessary changes. Fully vowel all verbs and give all case endings in your answers.

١. كل طالب عاد الى بلده بعد الرحلة.
٢. لم يقل الاستاذ شيئاً عن ذلك في محاضراته.
٣. الرجل يزور صديقته بعد شهر.
٤. كل مدرس في هذه المدرسة لبناني.
٥. المسلم يعوذ بالله من الشيطان الرجيم.
٦. شاهدتُ المدير السوري الجديد في المكتب.
٧. الطالبة الكويتية صارت مديرة ممتازة.
٨. لم ينم كل جندي في الخيمة.
٩. أنت لم تعيش في هذه المدينة مدة طويلة.
١٠. لم نزرهم في بيتهم الجديد.

C. Defective Verbs, Form I

American students generally consider defective verbs to be the most difficult verbs in the language to master. Furthermore, although defective Forms II-X are simpler than those for Form I, most students are not aware of any difference in difficulty. In all seriousness, defective verbs are not any more difficult than hollow verbs in terms of understanding the conjugations. In terms of learning the conjugations, however, they are slightly more difficult than hollow verbs, but only slightly. If you can learn the defective conjugations for Form I, you will have no trouble with the conjugations for the derived forms. (Forms II-X are referred to as the “derived forms”).

Defective verbs are those verbs whose last radical is either a waaw or a yaa'. You will see that, just as for hollow verbs, there is a principle of shortening the defective radical. However, due to the nature of the suffixes of Arabic verb conjugations, sometimes the suffix and the final radical will blend together. This is a major part of the difficulty that students have with defective verbs.

Past Tense

Defective verbs, like hollow verbs, are divided into three sub-classes for the purposes of conjugation: those whose last radical is a waaw, those whose last radical is a yaa', and those whose last radical is a waaw or a yaa' but whose conjugations do not reflect the identity of the last radical.

The verb نَجَا (to be rescued) has a last radical of waaw. In theory, the verb exists as نَجَوَ. This gives us the pattern of fatha-waaw-fatha, which does not exist in Arabic. Thus, as with hollow verbs, the two fathas obliterate the waaw and form an alif. The conjugation for this verb for the pronoun هِيَ would be, in theory, نَجَوَتْ which would also give us the fatha-waaw-fatha combination. In this case, the waaw and the second fatha are dropped and the ت of the third person feminine is added. The result is نَجَتْ .

You could also look at the هِيَ conjugation in the following way. Since the هُو conjugation is نَجَا , the feminine conjugation should yield نَجَاتٌ . However, the alif has a hidden sukuun نَجَاتٌ giving you two sukuuns in a row. Thus, the first sukuun is dropped along with the long vowel, just as we have seen so many times before. The fatha, the short counterpart of the alif, remains. Thus the result is نَجَتْ .

For any conjugation whose suffix begins with a consonant, these verbs are regular. For example, for the first person singular, اَنَا , the conjugation is نَجَوْتُ . Here the past stem shows up as نَجَوْ , and the suffix ت is added. The same will be the case for any suffix beginning with a consonant. Reflect on the conjugations on the next page.

| Plural | | Dual | | Singular | |
|-------------|------|-------------|---------|----------|------|
| نَجَوْنَا | نحن | نَجَوْتُمَا | أنتما | نَجَوْتُ | أنا |
| نَجَوْتُمْ | انتم | نَجَوَا | هما (m) | نَجَوْتَ | أنتَ |
| نَجَوْتُنَّ | أنتن | نَجَتَا | هما (f) | نَجَوْتِ | أنتِ |
| نَجَوْا | هم | | | نَجَا | هو |
| نَجَوْنَ | هن | | | نَجَتْ | هي |

You can see here that whenever the suffix begins with a consonant, you have no problem. For example, look at the conjugation for **هن**. It consists of the stem **نَجَوْ** with the suffix **ن** attached. It is pronounced “najawna.”

When the suffix begins with a vowel, however, as is the case with **هم**, there is a problem (except in the dual). Theoretically the conjugation would be **نَجَوَا**. This would sound absolutely ridiculous. Also, it includes a combination of a fatha followed by two waaws, which does not exist in Arabic. Therefore, the first waaw is dropped to eliminate the forbidden sequence and to prevent you from sounding silly. This leaves you with **نَجَوْا**, pronounced “najaw.” Remember that the final alif is merely a spelling convention and is not pronounced.

In the dual conjugations, you see that the conjugation for **أنتما** is regular since the suffix begins with a consonant. For **هما (f)** we lose the last radical just as we do for **هي** and for the same reason. For **هما (m)** we have an interesting situation. I told you that the combination of fatha-waaw-fatha does not exist in Arabic and that the two fathas will combine and obliterate the waaw. For **هما (m)** we have a fatha-waaw-alif combination. This combination, for a change, is permissible; thus the conjugation is **نَجَوَا** which is perfectly regular. It is pronounced “najawa” and should not be confused with the third person masculine plural **نَجَوْا** which is pronounced “najaw.”

In the past tense, five pronouns have a suffix which begins with a vowel, **هو**, **هي**, **هما (m)**, **هما (f)** and **هم**. Of these five, one pronoun, **هما (m)** yields a regular conjugation. The other four are irregular as you have now seen. All of the remaining conjugations (those whose suffix begins with a consonant) are all quite regular. So out of thirteen conjugations, nine are regular.

Now we come to defectives which have a yaa' as their final radical. The verb **جَرَى** is an example. This verb will conjugate exactly as **نَجَا** except that a yaa' will show up in the conjugations instead of a waaw. Ponder the conjugations in the past tense for **جَرَى** below.

| Plural | | Dual | | Singular | |
|------------|------|-------------|---------|----------|------|
| جَرَيْنَا | نحن | جَرَيْتُمَا | أنتما | جَرَيْتُ | أنا |
| جَرَيْتُمْ | انتم | جَرَيَا | هما (m) | جَرَيْتَ | أنتَ |
| جَرَيْنِ | أنتن | جَرَتَا | هما (f) | جَرَيْتِ | أنتِ |
| جَرَوْا | هم | | | جَرَى | هو |
| جَرَيْنَ | هن | | | جَرَتْ | هي |

Notice that the conjugations for هو and هي are the same for this verb as for نجا, whose final radical is a waaw. For the هو conjugation, the only difference is that instead of writing an alif, an alif maqsuura is written, indicating the presence of a yaa' as a final radical. Notice also that all of the other conjugations for this verb follow the exact same pattern as نجا, with the exception that the yaa' appears whenever the waaw does for نجا. With practice, these defective verbs should be no more difficult than any other verb in the language.

Unfortunately, as I have noted previously, Albert Einstein did not invent this language. So not only do defective verbs exist, as we have just reviewed, but there is also a category of defective verbs, which, like hollow verbs, do not indicate the identity of the last radical in their conjugations. For example, the verb نسي (to forget) has a yaa' as its last radical and رضي (to be pleased) has a waaw as its last radical. These two verbs will conjugate the same way. Below is a chart for the past tense conjugations of نسي. See if you can draw inspiration from it.

| Plural | | Dual | | Singular | |
|------------|------|-------------|---------|----------|------|
| نَسِينَا | نحن | نَسَيْتُمَا | أنتما | نَسَيْتُ | أنا |
| نَسَيْتُمْ | انتم | نَسَيَا | هما (m) | نَسَيْتَ | أنتَ |
| نَسَيْنِ | أنتن | نَسَيْتَا | هما (f) | نَسَيْتِ | أنتِ |
| نَسَوْا | هم | | | نَسَى | هو |
| نَسَيْنَ | هن | | | نَسَتْ | هي |

First, let's take a look at the conjugations for هو and هي. For both of these conjugations we see the pattern kasra-yaa'-fatha which, lo and behold, is PERFECTLY ACCEPTABLE in Arabic. Therefore this verb is completely regular for those two conjugations. Likewise, both third-person dual conjugations are regular.

Now, look at all of the conjugations which have a consonant as the first letter of the suffix. These conjugations are also completely regular. For example, the conjugation for **نسيتُ** is **أنا نسيتُ**. Here you see all three radicals of the root of the verb, just as you would for a sound verb such as **درس**. Remember also that any long vowel in Arabic always has a sukuun immediately following it. Therefore, the theoretical conjugation emphasizes the regularity of this verb for such conjugations as **نسيتُ**.

The only conjugation which is irregular is the conjugation for **هم**. Here we would have a combination of **يو** which does not exist in Arabic. This is because the letter **ي** in this situation tends to take on its vowel quality. This would give you two long vowels in a row, which is not permitted in Arabic. Here the **ي** drops and the waaw of the suffix remains. This conjugation is pronounced “nasu.” Remember that the alif is just a spelling convention.

Note:

Sometimes students become confused between the rules governing the **ي** in verbs such as **نسيتُ** and the rules for the **ي** which is used in nisba adjectives. When a word ends with a nisba ending it has two yaa's. The two yaa's are indicated by the writing of one yaa' and placing a shadda above it, i.e. **يَّ**. The letters **و** and **ي** can be added to the nisba ending as you have seen previously in such words as **مصريونَ** and **مصريينَ**. The nisba ending does not drop out - unlike the **ي** in **نسيتُ** which does drop if a **و** is added to the end of a verb.

You will see in Chapter Two of Part II that any word ending with a **ي** with a shadda such as **مبنيَّ** ("built"), or ending with a **و** and a shadda such as **مدعوَّ** ("invited") will never lose the final **يَّ** or **وَّ** no matter what may be appended to the word.

Now do Drill 20, which is on the next page.

Drill 20. Put the correct conjugation of the verb at the end of each sentence in the blank. Use the past tense. Fully vowel the verb conjugations.

١. أنا _____ بيتًا جديدًا في واشنطن. (بنى)
٢. _____ الأستاذة طلابها إلى الحفلة. (دعا)
٣. الطلاب _____ كتبهم العربية. (نسي)
٤. نحن _____ في الأردن سنة واحدة. (بقي)
٥. أنتَ _____ القرآن كل يوم. (تلا)
٦. _____ الأستاذة عن طلابها. (رَضِيَ)
٧. الموظفون _____ المدير. (لَقِيَ)
٨. _____ محادثات هامة بين الرئيسين. (جرى)
٩. _____ الحكومة على الشعب. (قسا)
١٠. هم _____ هذه الجامعة في خمس سنوات. (بنى)
١١. الاساتذة _____ طلابهم الكسالى في البحر. (رمى)
١٢. نحن _____ هم إلى العرس. (دعا)
١٣. المدرسات _____ مديرة المدرسة الجديدة. (لَقِيَ)
١٤. هم _____ كل شيء. (نسي)
١٥. _____ البنت لانها _____ دراسة اللغة العربية. (بكى - نسي)

Defective Verbs, Form I, Present Tense

No doubt by this point you are probably getting a little tired of conjugating verbs with waaws and yaa's as part of their root. Keep in mind that hollow and defective verbs form a surprisingly large number of verbs which are commonly used in newspapers and in everyday speech. The more control you have over them, the more control you will have over the language as a whole.

At the end of this section, there will be another exercise using authentic Arabic. You will have an article and will identify all of the hollow and defective verbs included in it. This may help drive home the point about how important these verbs are. In fact, if you have an Arabic newspaper at hand, you ought to take a few minutes on your own and scan the front-page articles for these kinds of verbs and see how many you find.

Another thing to keep in mind, is that Form I verbs as a class are the most difficult to master. Once they have been learned (and you are almost there now) you will find that Forms II-X are much easier. This is even and especially true with Forms II-X of hollow and defective verbs. If you master these verbs in Form I, they'll be an awful lot easier for you in the derived Forms.

Anyway, the show continues. On to the present tense.

In the present tense, defective verbs of the first two classes indicate the identity of the last radical in their conjugations. However, the final radical for some of the conjugations blends with the suffixes. For the third group, the final radical is an alif maqsuura which tends to disappear when suffixes begin with long vowels.

Final Radical Waaw

Take a look at the present tense conjugations for نَجَا, يَنْجُو below.

| Plural | | Dual | | Singular | |
|-----------|------|-------------|----------|-----------|--------|
| نَنْجُو | نحن | تَنْجَوَانِ | أَنْتَما | أَنْجُو | أنا |
| تَنْجُونَ | انتم | يَنْجَوَانِ | هما (m) | تَنْجُو | أَنْتَ |
| تَنْجُونَ | أنتن | تَنْجَوَانِ | هما (f) | تَنْجِينَ | أَنْتِ |
| يَنْجُونَ | هم | | | يَنْجُو | هو |
| يَنْجُونَ | هن | | | تَنْجُو | هي |

Look at the conjugation for the pronoun أَنَا. In theory, the conjugation should be أَنَجُوْ. However, the final dhamma blends into the waaw and disappears. Another way to look at it is that the two dhammas on either side of the waaw combine into a waaw. In either case, the final dhamma which we usually see in the present tense is gone. The same thing happens for the pronouns أَنْتَ , هُوَ , هِيَ , and نَحْنُ. (These are the five conjugations which normally end in a dhamma in the present tense and which I have asked you to try to associate together.) For the pronoun أَنْتَ the waaw disappears completely.

The dual conjugations are regular. The ending اَنِ does not cause problems when appended to the last radical of any defective verb.

Now look at the conjugations for هُم and هُنَّ. The theoretical conjugation for هُم is يَنْجُوْنَ. Here the two waaws blend into one waaw and give us يَنْجُوْنَ. For هُنَّ the conjugation is actually regular. The suffix نَ simply follows the waaw of the root. All you are doing is taking the imperfect stem يَنْجُو and adding نَ. The result is a regular conjugation يَنْجُوْنَ. So the two third person plural conjugations look and sound exactly the same. However, the roads to their production are different.

For the pronouns أَنْتُمْ and أَنْتُنَّ exactly the same processes take place that we have just seen for هُم and هُنَّ. Therefore, these two conjugations also look and sound alike.

Final Radical Yaa'

Look at the conjugations for the verb جَرَى , يَجْرِي below. Ruminant on their inner significance. Then read the comments below.

| Plural | | Dual | | Singular | |
|-----------|------|-------------|---------|-----------|------|
| نَجْرِي | نحن | تَجْرِيَانِ | أنتما | أَجْرِي | أنا |
| تَجْرُونَ | انتم | يَجْرِيَانِ | هما (m) | تَجْرِي | أنتَ |
| تَجْرِينَ | أنتن | تَجْرِيَانِ | هما (f) | تَجْرِينَ | أنتِ |
| يَجْرُونَ | هم | | | يَجْرِي | هو |
| يَجْرِينَ | هن | | | تَجْرِي | هي |

Do I have to go through the conjugations for this verb as I did for نَجَا , يَنْجُو , or can I just give you a brief synopsis? Let's try the brief synopsis.

Notice that for **ALL** conjugations which resulted in a waaw for نَجَا , يَنْجُو we now have a yaa'. So far no problem. Note also that for أَنْتَ the yaa' of the root and the yaa' of the suffix combine, leaving only one yaa'. Note that this gives the same conjugation as we had for نَجَا , يَنْجُو .

Now look at the conjugations for هم and هن . For هم the theoretical conjugation would be يَجْرُونَ . This would give us two long vowels in a row, which is not possible. Therefore the ي drops completely. The result is pronounced “yajruuna.” For هن the conjugations is regular. The suffix ن is appended to يَجْرِي giving us يَجْرِينَ , which is pronounced “yajriina.” For the pronouns أنتم and أنتن the same principles are applied.

If you are using *EMSA* (the orange books) as a reference, you should be aware of an error on page 134 of volume two. On that page the verb يَبْنِي is used as model for verbs with a yaa’ for the final radical. For the second and third person feminine plural pronouns they give the conjugations as having a diphthong (يَبْنَيْنَ and تَبْنَيْنَ which would be pronounced “tabnayna” and “yabnayna”) instead of the correct conjugations which I have just given you. For verification see both Wright and Cowan.

Verbs With a Final Radical of Waaw or Yaa’ (Schizophrenic Defective Verbs)

The final category of defective verbs is made of those verbs whose final radical is either a waaw or a yaa’ but whose conjugations do not necessarily reflect the identity of the final radical. These verbs all have a kasra for the stem vowel in the past tense. The verb نَسِيَ is an example. In the present tense, the stem vowel becomes a fatha. (Remember, earlier I pointed out that if a verb has a kasra as a stem vowel for the past tense, it will have a fatha in the present tense.) The fatha causes the final radical to be written as an alif maqsuura in the present tense. For your consideration, here are the present tense conjugations of نَسِيَ , نَسَى .

| Plural | | Dual | | Singular | |
|---------|------|-----------|---------|----------|------|
| نَسَى | نحن | تَسَيَانِ | أنتما | أَنَسَى | أنا |
| تَسُونَ | انتم | يَسَيَانِ | هما (m) | تَسَى | أنتَ |
| تَسِينَ | أنتن | تَسَيَانِ | هما (f) | تَسِينَ | أنتِ |
| يَسُونَ | هم | | | يَسَى | هو |
| يَسِينَ | هن | | | تَسَى | هي |

Observe that for the five conjugations which yielded either a final waaw or a final yaa’ in the previous two categories, we now have an alif maqsuura. This is the result of a fatha-yaa’-dhamma pattern. For our model verb, for example, the conjugation for أنا is theoretically أَنَسَى . This gives us the pattern of fatha-yaa’-dhamma (fatha-waaw-dhamma if the last radical is a waaw) which is not possible in Arabic. In such cases neither a yaa’ nor an alif is the result. Instead we get a sort of average between the two, the alif maqsuura, which is an alif that looks like a yaa’.

For أَنْتَ we have a combination of تَنْسَى and the suffix يَنْ. The alif maqsuura is dropped, but the fatha remains. When the يَنْ suffix is added you get تَنْسَيْنَ which gives you a diphthong so a sukuun confirming this is written over the ي. The result is pronounced “tansayna.”

The dual conjugations are regular. The last radical will always be written as a yaa’ with the dual suffixes attached. Note that the stem vowel is a fatha and that the combination of fatha-yaa’-alif works just as the combination of fatha-waaw-alif we saw using the model verb يَنْجُو , نَجَا.

Now look at the conjugation for هُمْ. Theoretically the conjugation is يَنْسَوْنَ. This theoretical conjugation gives us a suffix as an independent syllable beginning with a vowel. In Arabic, no word or syllable begins with a vowel. So the ي with its sukuun and the و starting the suffix are incompatible. The yaa’ and the sukuun are dropped. The fatha over the middle radical remains. The result is يَنْسَوْنَ (“they forget”) which is pronounced “yansawna.” Don’t forget this. The same thing happens for the conjugation for the pronoun أَنْتُمْ.

On the feminine plural side, the conjugations are regular. We add the suffix نَ to either تَنْسَى or يَنْسَى. The alif maqsuura becomes a ي when attached to a consonant (the same principle as we saw putting pronoun suffixes onto إِلَى and عَلَى) so we get تَنْسَيْنَ and يَنْسَيْنَ.

There is also a fourth category of Form I defectives. These verbs conjugate in the past tense just like جَرَى. However, in the present tense they conjugate like the verb نَسِيَ. These verbs are few in number. The most common of them is the verb سَعَى , يَسْعَى (to strive). You will also encounter رَعَى , يَرْعَى and طَغَى , يَطْغَى and a couple of others. If you read classical texts you will encounter more verbs of this category.

Now, before you go on to the next section which deals with the jussive of defective verbs, take a break and look through the article on the next page and follow the directions which accompany it.

Authentic Arabic Exercise # 3

The article below is an abridged version of an article that appeared in the newspaper الشرق الأوسط on July 28, 1995. Go through the article and find every hollow and defective verb you can. If you can, include hollow and defective verbs in Forms II-X in addition to those in Form I.

Then identify the subject of each of these verbs and the direct object if there is one.

What percentage of total verbs in the article are hollow and defective?

Write a two-sentence English summary of the passage. As usual, do not worry about new vocabulary. The passage below is translated in its entirety in the key, so you can always look there.

مسؤول فلسطيني يدعو لتحكيم دولي

تستأنف المفاوضات الفلسطينية-الاسرائيلية حول إعادة انتشار الجيش الاسرائيلي في الضفة الغربية المحتلة بعد غد بعد تعطل استمر بضعة ايام نتيجة العملية الانتحارية التي وقعت بالقرب من تل ابيب يوم الاثنين الماضي. وقال مسؤول فلسطيني ان الفلسطينيين يريدون تحكيما دوليا حول مسألة المياه وان المفاوضات ستستأنف في "ايلات" في جنوب اسرائيل.

وتأتي تصريحات هذا المسؤول لتضع حدا لتكهنات بان هذه المفاوضات ستعقد في احدى العواصم الاوروبية. وكانت اسرائيل قد اقترحت استئناف المفاوضات خارج الشرق الاوسط لتخفيف الضغوط عن المتفاوضين. وقد قال امس وزير الخارجية المصري ان المفاوضات ستجري في احدى العواصم الاوروبية لكن الفلسطينيين عارضوا ذلك.

واضاف المسؤول الفلسطيني ان المفاوضات ستكون شاملة و موسعة لجميع اللجان والقضايا بين الجانبين. ونفى تأجيل المفاوضات حول قضية المياه مشيرا الى ان "هذه القضية هي من ضمن الحقوق الفلسطينية التي لا يمكن ان نتزحزح عنها اطلاقا.

وقال وزير الخارجية الاسرائيلي ان كل الوفود ستلتقي من جديد في الاسبوع المقبل. ويسعى الطرفان الى التوصل لاتفاق باعادة انتشار الجيش الاسرائيلي في الضفة الغربية المحتلة ونقل الصلاحيات المدنية الى الفلسطينيين وإجراء انتخابات لمجلس الحكم الذاتي.

The Jussive of Form I Defectives

You are going to love this. Below is a chart for the jussive conjugations for each of the three defective verbs we have used as models. Afterward there is an explanation of what is going on. In all seriousness, the principles are quite simple and can easily be internalized. Once you get this down nothing else in this book will seem difficult.

| Plural | | Dual | | Singular | |
|-----------|------|----------|---------|----------|------|
| نَنْجُ | نحن | تَنْجُوا | أنتما | أَنْجُ | أنا |
| تَنْجُوا | انتم | يَنْجُوا | هما (m) | تَنْجُ | أنتَ |
| تَنْجُونَ | أنتن | تَنْجُوا | هما (f) | تَنْجِي | أنتِ |
| يَنْجُوا | هم | | | يَنْجُ | هو |
| يَنْجُونَ | هن | | | تَنْجُ | هي |

| Plural | | Dual | | Singular | |
|-----------|------|-----------|---------|----------|------|
| نَجِرْ | نحن | تَجْرِيَا | أنتما | أَجِرْ | أنا |
| تَجْرُوا | انتم | يَجْرِيَا | هما (m) | تَجِرْ | أنتَ |
| تَجْرِينَ | أنتن | تَجْرِيَا | هما (f) | تَجْرِي | أنتِ |
| يَجْرُوا | هم | | | يَجِرْ | هو |
| يَجْرِينَ | هن | | | تَجِرْ | هي |

| Plural | | Dual | | Singular | |
|-----------|------|-----------|---------|----------|------|
| نَنْسَ | نحن | تَنْسِيَا | أنتما | أَنْسَ | أنا |
| تَنْسُوا | انتم | يَنْسِيَا | هما (m) | تَنْسَ | أنتَ |
| تَنْسِينَ | أنتن | تَنْسِيَا | هما (f) | تَنْسِي | أنتِ |
| يَنْسُوا | هم | | | يَنْسَ | هو |
| يَنْسِينَ | هن | | | تَنْسَ | هي |

Let's first look at the conjugations for the pronouns أنا , أنتَ , هو , هي , نحن . These are the pronouns which always give us a long vowel at the end of the present tense conjugations for defective verbs. As you have seen, that long vowel is either a waaw, a yaa', or an alif maqsuura, depending upon the type of the verb. In theory, all of those conjugations end with an unwritten sukuun placed after the final long vowel. Now in the jussive, as you know, a sukuun replaces the final dhamma when we are dealing with sound verbs (as in لم يَذْرُسْ). Here there is no final dhamma, but we still add a sukuun and the principle of shortening still applies.

For example, the imperfect indicate of the نجا for the pronoun هو is يَنْجُو . The final waaw in the word is a long vowel and thus is actually followed by a sukuun . Thus if the word were completely vocalized it would appear as يَنْجُوْ . In the jussive we are adding, in theory, a second sukuun to the end of the word. This gives us two sukuuns in a row. The first sukuun and its long vowel are then removed with a dhamma now in place of the و . Thus the jussive conjugation is يَنْجُ . Another way to look at it is to say that we have moved the unwritten sukuun of the present tense of these defectives over one space to the right. This eliminates the long vowel and leaves its short counterpart. Whichever way you look at it, the point is that those defectives which end in a waaw in the present tense end in a dhamma for the jussive.

The same principle applies to the other two groups of defective verbs. Thus for the verb يجري , جرى we see the yaa' shortened to a kasra just as the waaw is shortened to a dhamma for نجا , يَنْجُو . Likewise, the alif maqsuura for the schizophrenic defective verb is shortened to its counterpart, the fatha, for the same conjugations that require shortening with the other two verbs. With this principle in mind, learning the jussive conjugations for these verbs is not too difficult.

Now look at the conjugations for the pronoun أنتِ . The final nuun and fatha are cut off just as they are for sound verbs. What remains after the cutting off is the conjugation for the second person feminine singular. (Note the diphthong for the third group of verbs.)

The dual conjugations are derived in regular fashion. Merely drop the final نِ as you would with any verb.

Now let's look at the masculine plural pronouns أنتم and هم . The jussive is derived here in regular fashion as well. The final nuun and fatha are again cut off and are here replaced by an unpronounced alif. Thus, we now have the ending of waaw and alif that we are accustomed to seeing with sound and hollow verbs. Of course, the way the waaw and alif come into being with the defectives is somewhat different than for sound verbs, but at least the conjugations look somewhat normal. Note that for the third class of verbs, the masculine plural conjugations contain a diphthong. The diphthong should be pronounced. In other words, the verb in this case should be pronounced "yansow" and not "yansu."

Now look at the feminine plural conjugations. Just like sound verbs, the plural feminine conjugations are the same for the jussive as they are for the present tense. So there is nothing new to learn for them in the jussive.

Time to Preach

One way to help get these conjugations down is to pick up a pen and paper from time to time (maybe each day for a while), and write down the conjugations for these defectives from memory. If you get stuck, refer to the charts in this text or to those in other texts. It only takes about three minutes to write out the present tense and jussive conjugations for one verb. So if you spend ten minutes or so you can go through the conjugations of all three types of defective verbs. This is exactly what I did when I had to learn this stuff.

Another way to get used to these verbs, aside from doing drills, is to read texts which contain them and write paragraphs in which you use them as much as possible. This text will incorporate reading materials which use these verbs to a considerable extent. You must get used to dealing with them. These verbs are very, very common. If you ever want to be able to read an Arabic text with any degree of fluency, you must learn them. You cannot just ignore them and hope that you will not see them very often. You will see them very often regardless of the kind of texts you wish to read. There will be more on this subject in a later chapter.

Drill 21. Each sentence below contains one or two blanks. At the end of each sentence there is either one verb or two which have been taken from the sentences. Put the correct conjugations of the verb(s) in the blank(s) for the past tense, the present tense, and for the jussive with لم.

١. ذكر مصدر دبلوماسي عربي مطلع أن إتصالات خفية _____ بين ليبيا وتونس. (جرى)
٢. مصر _____ دون حدوث أي تقارب بين الجزائر وليبيا. (حال)
٣. _____ الوزير التونسي الرئيس المصري الى مؤتمر القمة. (دعا)
٤. _____ جهات فرنسية بارزة من نشاطات _____ بها السفير الاسرائيلي. (شكا - قام)
٥. _____ مصادر وثيقة الإطلاع أن الحكومة المصرية _____ تحسين العلاقات بينها وبين ليبيا. (قال - نوى)
٦. _____ الأمم المتحدة الى مساعدة البلاد النامية. (سعى)
٧. وافق الكونغرس على مشروع _____ بانتاج عدد كبير من الدبابات الحربية. (قضى)
٨. الإدارة الامريكية _____ إبلاغ المسؤولين الكويتيين بان امريكا _____ من حدوث أي تقارب بين ايران وروسيا. (نوى - خاف)
٩. الكتاب بعنوان "الأيام" _____ قصة حياة طه حسين. (روى)
١٠. أكدت مصادر عربية أن خطة وزير الخارجية _____ (مات)
١١. الطلاب _____ أن يكملوا كل الواجبات. (نسي)
١٢. المندوبون _____ في القاهرة ثلاثة ايام. (بقي)

D. Assimilated Verbs

This section deals with verbs whose first radical is a waaw. These verbs are often referred to as assimilated verbs because the waaw assimilates to a ت in Form VIII, and assimilates into a ي in Forms IV and X when the verbal nouns are generated. This chapter, as whole, only deals with Form I verbs. Therefore, this section will only deal with assimilated verbs in Form I. The derived forms of these verbs will be dealt with in the chapters treating Forms IV and X.

Assimilated verbs in Form I are very common. All you have to do is look under the waaw in your copy of Hans Wehr to see that they are indeed numerous. They can be divided into several sub-classes based upon the behavior of the stem and the waaw. However, the needs of the American student do not necessitate any sort of complicated division. Here they will be treated in much the same way that we treated sound verbs. For a more detailed analysis (that is, if you are a nut about grammar and morphology as I am) see Wright starting at the bottom of page 77. In fact, the explanation below will make Wright's more meaningful to you.

First of all, assimilated verbs in the past tense conjugate exactly like sound verbs. There is no difference whatsoever. Therefore you will be expected to conjugate them with no problem.

In the present tense and in the jussive, however, the waaw of the stem is dropped from the conjugations. For example, the verb وَجَدَ is يَجِدُ in the present tense. It may have something to do with the stem vowel in the imperfect which is usually, but not always, a kasra. (For some Form I assimilated verbs in which the imperfect stem vowel is a fatha, the waaw remains, as in وَحَلَ , يُوَحِّلُ) It may just be that the diphthong was just dropped for easier pronunciation. In any event, the initial waaw is dropped in the present tense for the vast majority of these verbs. Any exception will be noted in this text. As a practical matter, you will rarely see such exceptions in use today.

Below are the conjugations for the verb وَجَدَ , يَجِدُ in the present tense.

| Plural | | Dual | | Singular | |
|-----------|------|-----------|---------|-----------|------|
| نَجِدُ | نحن | تَجِدَانِ | أنتما | أَجِدُ | أنا |
| تَجِدُونَ | انتم | يَجِدَانِ | هما (m) | تَجِدُ | أنتَ |
| تَجِدْنَ | أنتن | تَجِدَانِ | هما (f) | تَجِدِينَ | أنتِ |
| يَجِدُونَ | هم | | | يَجِدُ | هو |
| يَجِدْنَ | هن | | | تَجِدُ | هي |

Note that the stem vowel for this verb is a kasra in the imperfect. This will be the case for most verbs of this type. In fact, many of these verbs have a kasra for the stem vowel in the past tense and maintain

the kasra for the stem vowel in the present tense. Examples of such verbs are يَرِثُ, وَرِثَ, يَتَّقُ, وَيَقُّ, يَفْقُ, and يَفِقُ. This breaks the general rule used with sound verbs such as شَرَبَ. With sound verbs, if the kasra is the stem vowel in the past tense, a fatha will be the stem vowel in the present tense almost invariably.

A few verbs of this type have a fatha for the stem vowel in the imperfect. For example يَقَعُ, وَقَعَ and يَهَبُ, وَهَبَ.

There are also a few verbs, those with an imperfect stem vowel of dhamma and some with a fatha, which do not lose the waaw in the imperfect. For example, there is يَوْجَعُ, وَجَعَ. As I said above, these verbs occur only rarely today. We will not be dealing with them in this text.

You should also be aware of Form I assimilated verbs which are also defective such as يَقِي, وَقَى and يَجْزِي, جَرَى. These verbs tend to have a present tense conjugation like that of the verb يَجْزِي, جَرَى regardless of their past tense vowel pattern. For example يَلِي is يَلِي in the present even though it has the same past tense pattern as يَلَى, لَى. I love verbs which are both assimilated and defective.

Aside from the dropping of the waaw in the imperfect, the conjugations for assimilated verbs are completely regular for the imperfect and the jussive. For the sake of completeness, below are the jussive conjugations for يَجِدُ, وَجَدَ.

| Plural | | Dual | | Singular | |
|----------|------|---------|---------|----------|------|
| نَجِدُ | نحن | تَجِدَا | أنتما | أَجِدُ | أنا |
| تَجِدُوا | انتم | يَجِدَا | هما (m) | تَجِدُ | أنتَ |
| تَجِدْنَ | أنتن | تَجِدَا | هما (f) | تَجِدِي | أنتِ |
| يَجِدُوا | هم | | | يَجِدُ | هو |
| يَجِدْنَ | هن | | | تَجِدُ | هي |

Also for the sake of completeness, here are the jussive conjugations for the assimilated and defective verb يَقِي, وَقَى ("to fulfill s.th.").

| Plural | | Dual | | Singular | |
|---------|----------|---------|-----------|----------|--------|
| نَفِ | نحن | تَفِيَا | أَنْتُمَا | أَفِ | أنا |
| تَفُوا | انتم | يَفِيَا | هما (m) | تَفِ | أَنْتَ |
| تَفِينِ | أَنْتُنِ | تَفِيَا | هما (f) | تَفِي | أَنْتِ |
| يَفُوا | هم | | | يَفِ | هو |
| يَفِينِ | هن | | | تَفِ | هي |

Note that the conjugations for the above defective verb are perfectly regular for a defective verb, with the exception that the first radical, the waaw, is also dropped. Note also, that for this type of verb, one that is assimilated and defective in Form I, the imperfect conjugations are those of جَرَى , جَرِي regardless of the vowel pattern of the past tense.

Now you can see why I like verbs of this type.

Do Drill 22 which is on the following page.

Drill 22. Convert the sentences below into the present tense, then negate them using the jussive. Fully vowel all verbs in your answers and include all case endings.

١. وثقنا بصديقنا كل الثقة.
٢. وعدوه بالذهاب معه الى مخفر الشرطة.
٣. وهبتُ كتابا لها.
٤. غزت اسرائيل لبنان.
٥. وفى الرجل بوعدده لها.
٦. وجدت نانسي العربية صعبة.
٧. وصفتم مصر بانها جميلة جدا.
٨. وصل الوزير الى القاهرة.
٩. وقعت حرب بين ايران والعراق.
١٠. ورث مالا كثيرا من عمه.

Part E: Doubled Verbs

Now we come to the last category of Form I verbs. These are verbs whose second and last radical are the same consonant. In such situations the stem vowel disappears in the third person singular and the two radicals are written as one with a shadda above as in the verb شَكَّ (to doubt). In the past tense these verbs are very easy to handle. Whenever the suffix begins with a vowel, the second and third radicals remain together with a shadda written above. Only the pronouns هو , هي , هما and هم give us suffixes beginning with a vowel.

In the remaining past-tense conjugations for Form I doubled verbs, the last two radicals are separated by the stem vowel. For example, the conjugation for أنا begins with a consonant, the letter ت . If we attach the suffix to شَكَّ we would have the theoretical conjugations of شَكَّتْ which would give us three consonants in a row - the two ك 's followed by a sukuun and then by the ت . As you know, Arabic does not allow for such a situation. (Note also "three consonants in a row" means that there will be two sukuuns in a row as well. The first sukuun would be on the first ك , the second sukuun would be on the second ك . The first sukuun is dropped and is replaced by the imperfect stem vowel.) Therefore the final radical is separated from the middle radical by the heretofore missing stem vowel (in this case, and in most cases, a fatha), and a sukuun is placed over the third radical just as it would be for any sound Form I verb. Therefore, the conjugation is شَكَّتْ and looks perfectly normal. Below are the conjugations for the verb شَكَّ in the past tense.

| Plural | | Dual | | Singular | |
|------------|------|----------|---------|----------|-----|
| شَكَّنا | نحن | شَكَّتما | أنتما | شَكَّتْ | أنا |
| شَكَّكُم | انتم | شَكَّا | هما (m) | شَكَّتْ | أنت |
| شَكَّكُنَّ | أنتن | شَكَّتَا | هما (f) | شَكَّتْ | أنت |
| شَكَّوا | هم | | | شَكَّ | هو |
| شَكَّوْنَ | هن | | | شَكَّتْ | هي |

Note that for this verb the stem vowel in the past tense is a fatha. Such will be the case for the majority of these verbs. However, occasionally a verb will have a kasra as a stem vowel, for example, وَدَّ. Therefore its conjugation for أنا is وَدَّتْ .

In the present tense doubled verbs are easily conjugated. Usually the stem vowel is a dhamma in the imperfect. Just as for the past tense, if the suffix in the present begins with a consonant, the second and third radicals are separated, the stem vowel is written between them, and a sukuun is placed over the last radical. For example, the conjugation for هن is يَشْكُنَنَّ .

Now when the imperfect suffix begins with a vowel, as it does in every case but two, a funny thing happens. While the second and third radicals remain together with a shadda above, the stem vowel appears immediately after the first radical. That is, it moves over one position to the right. For example, the conjugation for هو is يَشْكُ. The dhamma of the imperfect stem radical appears between the first and second radicals. Below are the present tense conjugations for the verb شَكَّ , يَشْكُ .

| Plural | | Dual | | Singular | |
|-----------|------|-----------|---------|-----------|------|
| نَشْكُ | نحن | تَشْكَانِ | أنتما | أَشْكُ | أنا |
| تَشْكُونَ | انتم | يَشْكَانِ | هما (m) | تَشْكُ | أنتَ |
| تَشْكُنَّ | أنتن | تَشْكَانِ | هما (f) | تَشْكِينَ | أنتِ |
| يَشْكُونَ | هم | | | يَشْكُ | هو |
| يَشْكُنَّ | هن | | | تَشْكُ | هي |

Jussive of Doubled Verbs

Below is a chart with the verb شَكَّ , يَشْكُ conjugated in the jussive. Please note that there are two jussive conjugations for the pronouns I sometimes refer to as “the big five” أنا , أنت , هو , هي , نحن . Below the chart is an explanation of these conjugations.

| Plural | | Dual | | Singular | |
|-----------------|------|---------|---------|-----------------|------|
| نَشْكُ \ نَشْكُ | نحن | تَشْكَا | أنتما | أَشْكُ \ أَشْكُ | أنا |
| تَشْكُوا | انتم | يَشْكَا | هما (m) | تَشْكُ \ تَشْكُ | أنتَ |
| تَشْكُنَّ | أنتن | تَشْكَا | هما (f) | تَشْكِي | أنتِ |
| يَشْكُوا | هم | | | يَشْكُ \ يَشْكُ | هو |
| يَشْكُنَّ | هن | | | تَشْكُ \ تَشْكُ | هي |

—

Take a look at the conjugations for the big five. You should be able to see, after all the explanations you have read by now, what is going on here. The first conjugation listed in the chart for each of these five pronouns requires a sukuun, so the second and third radicals are separated. (Just as they are separated for the feminine plural conjugations in the present tense and the jussive since these conjugations begin with a consonant which is preceded by a sukuun.) However, in Modern Standard Arabic, the true jussive conjugations for these five pronouns are rarely used. Instead, the doubled radical is kept together, as it is for the present tense in these conjugations, and a fatha replaces the dhamma these conjugations

take in the present. Thus, the second conjugation you see for each of these five pronouns is what you will normally see and is what I would like you to use. However, the true jussive conjugations do appear sometimes and they are, of course, correct. So, to say “I did not doubt” please use **لَمْ أَشُكَّ**.

You will learn in the next chapter that the fathas used above for the “big five” pronouns are also the identifying feature of the subjunctive for virtually all verbs. So the conjugations normally used in the jussive of doubled verbs for the “big five” pronouns happen to be identical to their subjunctive conjugations.

Now do Drill 23.

Drill 23. Put the correct past tense conjugation of each verb in parentheses in the blanks provided. Then give the verb in the present tense and then in the jussive. Fully vowel the verbs used in your answers.

١. (شكّ) _____ الناس في صدق رئيسهم.
٢. هذا الخير (حلّ) _____ كل مشاكلنا.
٣. نحن (ود) _____ ان نقول شيئاً.
٤. انا (عد) _____ هذا الرجل من أهم الرجال في بلدنا.
٥. (فر) _____ الجيوش العربية من العدو.
٦. هذا (دل) _____ على عمق فهمه للموضوع.
٧. أنتم (حل) _____ البرلمان بدون سبب.
٨. أنا (ود) _____ ان اعرف من (حل) _____ محلّة.
٩. البلاد المتقدمة (مد) _____ ايران والعراق بأسلحة حديثة.
١٠. (تم) _____ المصادقة على المشروع.

F. لَيْسَ

لَيْسَ is a verb which gives American students fits. I believe the reason for this is that the verb is introduced to students too early in their study of Arabic. Often it is the first verb they are taught. The verb poses several problems for the novice student. It is hollow, its conjugations are the same as those of the past tense of all other verbs even though لَيْسَ has only preset tense meaning, and it takes a direct object. For the new student who knows little or nothing about the Arabic verb system, all of these items are too much to deal with at once. The usual result is that the student never is comfortable even with the conjugations of the verb, never mind with using it in speech or in writing.

However, you have, by now, been through the most difficult aspects of the Arabic verb system. From now on, it gets easier. لَيْسَ will be no exception.

Wright points out that لَيْسَ is a combination of لا and the unused word أَيْس meaning “being” or “existence.” Thus the verb لَيْسَ means “not to be” or “is not.” The verb is most often used in order to negate an equational sentence. For example لَيْسَ مُحَمَّدٌ فِي الْبَيْتِ is negated مُحَمَّدٌ فِي الْبَيْتِ.

لَيْسَ is a hollow verb; however, the hollow root, the letter ي, is preceded by a fatha but followed by a sukuun. Therefore, it does not disappear and become an alif. Remember, when we talked about hollow verbs, we mentioned that the middle radical, whether a waaw or a yaa', would disappear into an alif due to the presence of a fatha on both sides. The verb زَارَ was used as an example. Theoretically, that verb in the third person masculine singular is زَوَرَ. The و is then eliminated by the two fathas, which then form an alif and we get the past زَارَ.

When we conjugate the verb لَيْسَ, we add the same suffixes to it that we use when we conjugate any verb in the past tense. Of course, we will only have present tense meaning with لَيْسَ. Below is a chart with the conjugations for لَيْسَ. Enjoy.

| Plural | | Dual | | Singular | |
|-----------|------|-----------|---------|----------|------|
| لَسْنَا | نحن | لَسْتُمَا | أنتما | لَسْتُ | أنا |
| لَسْتُمْ | انتم | لَيْسَا | هما (m) | لَسْتَ | أنت |
| لَسْتُنَّ | أنتن | لَيْسَتَا | هما (f) | لَسْتِ | أنتِ |
| لَيسُوا | هم | | | لَيْسَ | هو |
| لَسْنَ | هن | | | لَيْسَتْ | هي |

The rules we learned for hollow verbs apply to **ليس**. Whenever a suffix begins with a consonant, we are left with two sukuuns in a row. For example, the suffix for the first person singular is **تُ**. If we add it to the stem of **ليس** we get the theoretical conjugation of **لَيْسْتُ**. This gives us two sukuuns in a row. Therefore the first sukuun is dropped, just as with any hollow verb, and the letter with that sukuun is also dropped, as with any hollow verb. Thus, we are left with **لَسْتُ** once the sukuun and the yaa' are dropped. The stem vowel is always a fatha. This is the fatha from the third person masculine singular form with which we started.

Whenever the suffix begins with a vowel, the hollow radical remains, just as with any hollow verb.

Now that you are able to conjugate **ليس**, the fun begins. As I said above, **ليس** can take a direct object.* The direct object is put into the accusative case. For example **أنا طالبٌ** means "I am a student." We will now negate the sentence. The subject of the sentence is **أنا**; therefore **ليس** is conjugated as **لَسْتُ**. Now we have to deal with the word **طالب**. It is the predicate of the sentence we are now negating. The subject of the new sentence we are creating is **أنا**. The verb, conjugated for the first person singular, is **لَسْتُ**. Thus, we already have the subject and verb of this sentence - which is now a verbal sentence. **طالب** cannot remain in the nominative because it is not the subject of a sentence, nor is it any longer the predicate of an equational sentence. It cannot be genitive because it is not in an *idaafa* nor is it preceded by a preposition. It is in the accusative because it is the object of the verb **لَسْتُ**. Thus, the negated sentence is **لَسْتُ طَالِبًا** meaning "I am not a student."

Whenever you are dealing with **ليس**, you must always be aware of what is the subject and what is the predicate. The predicate of **ليس** should be considered its object. Sometimes this can be a little tricky. Examine the two sentences below.

| | |
|---|-----------------------------------|
| 1. The director is not in this office. | ١. لَيْسَ المديرُ في هذا المكتبِ. |
| 2. He is not the director in this office. | ٢. لَيْسَ المديرُ في هذا المكتبِ |

In the first sentence **المديرُ** is the subject. There is no object of **لَيْسَ**. The remainder of the sentence is a prepositional phrase.

In the second sentence **هو** is the subject. **المديرُ** is the predicate and is thus in the accusative case. If **المديرُ** were written in the nominative case, then the second sentence would be the same as the first.

The following two sentences may also help in understanding **ليس**.

* Arab grammarians and most textbooks do not say that **ليس** or **كان** (the next section) take direct objects. They say instead that the predicate of these two verbs is put into the accusative. Here I am taking the liberty of using different terminology for explanatory purposes.

| | |
|------------------------------|------------------------|
| 1. Samir saw the student. | ١. شاهدَ سمير الطالبَ. |
| 2. Samir is not the student. | ٢. ليسَ سمير الطالبَ. |

In the two sentences above we have a direct correspondence between verb, subject and direct object. شاهدَ is the verb in the first sentence, ليسَ is the verb in the second. Samir is the subject in both sentences. الطالبَ is the direct object in both sentences. In other words, ليسَ is working just as any other transitive verb works.

ليسَ can also be used with the preposition بِ instead of having its predicate in the accusative. For example ليسَ سمير بطالبٍ meaning “Sami is not a student.” This construction is somewhat rare these days.

In literary contexts, you may see ليسَ used to negate a present tense verb. For example, لستُ أدري means “I don’t know” and is sometimes used instead of لا أدري. This usage is rare today, but you may still see it in literary works and in poetry.

Drill 24 will give you plenty of practice with ليسَ.

Drill 24. Worksheet on لَيْسَ. Negate each sentence below using the appropriate form of ليس. Fully vowel ليس in your answers and include all case endings.

١. فريد طالب.
٢. انا طالب.
٣. أنا الطالب.
٤. فريد طالب عراقي.
٥. نحن طلاب عراقيون.
٦. هن طالبات عراقيات.
٧. انا مدير المكتب.
٨. نحن مديرو المكتب.
٩. أنتم مديرون مشهورون.
١٠. مكتبك بعيد من هنا.
١١. مكتبة الجامعة بعيدة من هنا.
١٢. الممثلون الكويتيون مشهورون جدا في العالم العربي.
١٣. معلّموه من لبنان.
١٤. معلّميّ لبنانيون.
١٥. أنتن استاذات جامعة القاهرة.
١٦. انتم المديرون المشهورون.
١٧. الفنّانات مشهورات.
١٨. انتن الفنّانات المشهورات.

G. كَانَ

The verb كَانَ, يَكُونُ is a Form I hollow verb which conjugates exactly like زَارَ, يَزُورُ. Therefore, the conjugations for this verb for the perfect, imperfect indicative, jussive and subjunctive (once we deal with the subjunctive in a later chapter) should pose no problem for the student who has mastered the conjugation of Form I hollow verbs. Please note that كَانَ, like سَكَنَ, has a ن as a final radical. Whenever any verb has a ن as a final radical, that ن is written with a shadda whenever a suffix beginning with a ن is added to the verb. For example سَكَنَ conjugated in the perfect for نحن is سَكْنَا. The ن of the verb is combined with the ن of the suffix. The same thing happens with كَانَ. Thus we have كُنَّا for the first person plural conjugation. So, other than the fact that the last radical of كَانَ is written with a shadda for certain conjugations, this verb should pose no problem for you with respect to its conjugations. The conjugations for this verb will be given at the end of this section.

كَانَ works exactly like لَيْسَ in that it also takes a direct object. The object of كَانَ is always in the accusative.

كَانَ is the Arabic verb “to be.” One major function of this verb is to put an equational sentence into the past tense. For example, أَنَا طَالِبٌ, “I am a student” becomes كُنْتُ طَالِبًا “I was a student” with كَانَ added with the correct conjugation. طَالِبًا is in the accusative just as it would have been had we used لَيْسَ instead of كَانَ. (The meaning of such a sentence would be, of course, “I am not a student.”) كَانَ used in a sentence will always have its object in the accusative in just the same way لَيْسَ does. Whatever would be the object of لَيْسَ in an equational sentence if لَيْسَ were inserted, will also be the object of كَانَ if it were inserted.

The object of كَانَ will always be accusative, no matter what tense or mood of كَانَ is used in the sentence. Examine the sentences below.

| | |
|------------------------------------|---|
| 1. You were the new student. | ١. كُنْتُ الطالِبَ الجديدَ. |
| 2. You were not the new student. | ٢. لَمْ تَكُنْ الطالِبَ الجديدَ. |
| 3. You will be the new student. | ٣. سَوْفَ تَكُونُ الطالِبَ الجديدَ. |
| 4. You want to be the new student. | ٤. تُرِيدُ أَنْ تَكُونَ الطالِبَ الجديدَ. |

As you can see, whenever كَانَ is used in a sentence you must be extra careful in determining the subject and object of the verb, just as with لَيْسَ. If you have the لَيْسَ business down, you should have no problem with كَانَ.

كَانَ is used to form a number of compound tenses (with horrible names) such as the pluperfect, the future perfect, past future, past habitual and past progressive. Below are some examples.

| | |
|---|--|
| 1. I had studied Arabic. | ١. كنتُ درستُ اللغة العربية. |
| 2. Samir had studied Arabic. | ٢. كان سمير (قد) درس اللغة العربية. |
| 3. We were going to go to the Middle East. | ٣. كنّا سنذهب الى الشرق الاوسط. |
| 4. The professors will have killed their lazy students. | ٤. يكون الاساتذةُ (قد) قتلوا طلابهم الكسالى. |
| 5. Samir used to visit his relatives in Jordan every year. | ٥. كان سمير يزور اقاربهُ في الاردن كل سنة. |
| 6. Samir was sitting on the chair drinking tea when the policeman entered and arrested him and he was taken to jail where he died under mysterious circumstances. | ٦. كان سمير يجلس على الكرسي يشرب الشاي عندما دخل الشرطي واعتقله وأخذ الى السجن حيث مات تحت ظروف غامضة. |

Sentences one and two give examples of the pluperfect. The particle **قد** can be inserted between the two verbs in the pluperfect, but it is not required. If the subject is included in the sentence, it will appear between the two verbs. This is the case for any of the compound tenses.

Sentence three is an example of the past future. Again, if the subject is written into the sentence it appears between the first verb and the second. Sentence four gives an example of this.

Sentence four is an example of the future perfect. Note that the subject appears in this sentence. The first verb is singular since it comes before the subject, but the second verb is plural because the subject is plural. Again **قد** is optional here as it is for the pluperfect.

Sentence five is an example of the past habitual. Usually some sort of time indicator will appear in the sentence revealing when something was being done. This will help you distinguish between past habitual and past progressive.

Sentence six is an example of the past progressive. The combination of the perfect of **كان** plus an imperfect verb is the same as for the past habitual. However, past progressive sentences usually include some other past tense event that happened while the past progressive action was going on. In this case, the policeman entered while poor Samir was sitting down and drinking his tea.

Usually when compound tenses are employed, the context will tell you what is going on. The best way to get used to them is to use them.

Below are charts for **كان** , **يكون** in the perfect, present tense, and jussive. Take a look at them and then do the drills on the following pages. You will then have completed the most complex chapter of this book! It is much easier from here on out - but you will still have to work.

Past Tense

| Plural | | Dual | | Singular | |
|-----------|------|-----------|-----------|----------|--------|
| كُنَّا | نحن | كُنْتُمَا | أَنْتُمَا | كُنْتُ | أنا |
| كُنْتُمْ | انتم | كانا | هما (m) | كُنْتَ | أَنْتَ |
| كُنْتُنَّ | أنتن | كانتا | هما (f) | كُنْتِ | أَنْتِ |
| كانوا | هم | | | كانَ | هو |
| كُنَّ | هن | | | كانَتْ | هي |

Present Tense

| Plural | | Dual | | Singular | |
|------------|------|------------|-----------|------------|--------|
| نَكُونُ | نحن | تَكُونَانِ | أَنْتُمَا | أَكُونُ | أنا |
| تَكُونُونَ | انتم | يَكُونَانِ | هما (m) | تَكُونُ | أَنْتَ |
| تَكُنَّ | أنتن | تَكُونَانِ | هما (f) | تَكُونِينَ | أَنْتِ |
| يَكُونُونَ | هم | | | يَكُونُ | هو |
| يَكُنَّ | هن | | | تَكُونُ | هي |

The Jussive

| Plural | | Dual | | Singular | |
|-----------|------|----------|-----------|----------|--------|
| نَكُنْ | نحن | تَكُونَا | أَنْتُمَا | أَكُنْ | أنا |
| تَكُونُوا | انتم | يَكُونَا | هما (m) | تَكُنْ | أَنْتَ |
| تَكُنَّ | أنتن | تَكُونَا | هما (f) | تَكُونِي | أَنْتِ |
| يَكُونُوا | هم | | | يَكُنْ | هو |
| يَكُنَّ | هن | | | تَكُنْ | هي |

Now do the drills on the following pages.

Drill 25. Negate the sentences below using the correct form of **ليس**. Then put the sentences into the past tense using the correct form of **كانَ**. Then negate each sentence using **لم** plus the jussive. In all of your answers fully vowel the verbs and give all case endings. For example:

سمير في البيت. لَيْسَ سَمِيرٌ فِي الْبَيْتِ. كَانَ سَمِيرٌ فِي الْبَيْتِ. لَمْ يَكُنْ سَمِيرٌ فِي الْبَيْتِ.

١. هن طالبات في هذه المدرسة.

٢. سَمِيرٌ سَجِينٌ مَسْكِينٌ.

٣. أَنْتُمْ مَدْرُسُونَ هُنَا.

٤. الْمَدْرُسُونَ مَوْجُودُونَ فِي الْمَكْتَبِ.

٥. الْأَسْتَاذَاتُ فِي مَكْتَبَةِ الْجَامِعَةِ.

٦. زَوْجُهَا مَرَّاسِلٌ لَجَرِيدَةِ "الشَّعْبِ".

٧. الْمَرَاكِزُ الدِّينِيَّةُ مَوْجُودَةٌ فِي هَذِهِ الْمَنْطَقَةِ.

٨. أَنْتَنِ مَمْرُضَاتٌ فِي الْمَسْتَشْفَى.

٩. نَحْنُ مَسْؤُولُونَ مَهْمُونَ فِي الْحُكُومَةِ.

١٠. أَنْتِ مَوْظَفَةٌ جَدِيدَةٌ.

Drill 26. Review. Negate each sentence below in an appropriate way. Fully vowel all verbs and give all case endings in your answers. Examples:

أنا ادرس العربية. انا لا أَدْرُسُ العربيةَ. ١٢. نفت الوزارة الاخبار عن الرهينة.

درست العربية. لم تَدْرُسِي العربيةَ.

سمير موجود في السجن. لَيْسَ سَمِيرٌ موجودًا في السجن.

١. فهمتُ كل الدروس التي درستُها حتى الآن.

٢. قضيتُ اسبوعا في المغرب.

٣. كنا في السفارة عندما وصلتنا الأخبار.

٤. وعدوه بالسفر معه الى الهند.

٥. افهم كل دروسي.

٦. يزور سَمِيرُ اصدقاءه في الشرق الاوسط كل سنة.

٧. وفي الزوج بوعدة لزوجته.

٨. حرية الصحافة من الحقوق الاساسية.

٩. قلنا انه مجنون.

١٠. المندوب العربي موجود في مكتبه.

١١. تكتبين رسائل كثيرة.

Authentic Arabic Exercise # 4. Below is another article taken from الشرق الاوسط from July 10, 1995, page 4. Go through this article and find every Form I verb and identify it as sound, hollow, defective, assimilated or doubled. Then identify the subjects of these Form I verbs and identify the direct objects if they have one. Then write up in English a two or three sentence summary of what the article is about. Don't worry about new vocabulary. If you wish to use your dictionary you may do so, but I would recommend using it little or not at all. The passage is translated in the key.

اجتماع سري بين الملك حسين وزعيم حزب الليكود في لندن

كشفت مصادر صحفية اسرائيلية النقاب عن لقاء سري عقد في لندن يوم الاحد من الاسبوع الماضي بين الملك حسين عاهل الاردن وبنيامين نتنياهو زعيم حزب ليكود اليميني المعارض. وجرى اللقاء في القصر الريفي للملك حسين الواقع جنوب العاصمة البريطانية لندن بحضور شقيقه ولي العهد الامير حسن بن طلال.

وقالت تلك المصادر ان اللقاء جاء بناء على طلب خاص من الملك الحسين الذي سبق أن استضاف نتنياهو في العاصمة الاردنية عمان بشكل خاص بعد توقيع اتفاق السلام بين الاردن واسرائيل في العام الماضي وتباحث الطرفان حول المخاطر المتوقعة في منطقة الشرق الاوسط وسبل العمل المشترك بين اسرائيل والاردن في مواجهة تلك المخاطر.

وتجدر الاشارة الى ان هذا اللقاء جاء في أعقاب الاتفاق الذي تم بين الرئيس الفلسطيني ياسر عرفات وشمعون بيريز وزير خارجية إسرائيل بشأن تحديد موعد الـ ٢٥ من يوليو (تموز) الجاري لانسحاب الجيش الاسرائيلي من الضفة الغربية.

ويذكر ان حزب الليكود يعارض انسحاب الجيش الاسرائيلي من الضفة الغربية ويرى ان الحل بالنسبة لهذه المنطقة يجب ان يتم بناء على تسوية مع الاردن.

وكان نتنياهو قد أيد الاتفاق الاردني الاسرائيلي وصوت مع نواب الليكود في البرلمان الاسرائيلي لصالح المصادقة الدستورية على الاتفاق في حين عارض زعيم الليكود ونواب حزبه الاتفاقات التي توصلت اليها حكومة حزب العمل بقيادة اسحق رابين مع الفلسطينيين وصوتوا ضدها في البرلمان.

وبناء على تلك المصادر تم الكشف عن اللقاء السري بين نتنياهو والملك حسين من جانب زعيم حزب الليكود إثر الكشف عن لقاء آخر جرى يوم الاثنين الماضي، كان من المفروض ان يبقى سريا بين العاهل الاردني وديفيد ليفي الزعيم السابق في حزب ليكود والذي أعلن إنشقاكه لتشكيل حزب جديد في الشهر الماضي. وذكر ان المحادثات التي جرت بين نتنياهو والعاهل الأردني في الاسبوع الماضي قد دامت ساعتين وتركزت حول عدد من القضايا السياسية، حيث اهتم الملك حسين بالتعرف عن قرب على حقيقة الصراع بين زعيم حزب الليكود والنائب ليفي الذي كان يشغل في الماضي منصب وزير الخراجية في حكومة اسحق شامير.

Chapter Two

- A. Form II Verbs
- B. Commands - Forms I and II
- C. The Subjunctive with **لِ**
- D. Verbal Nouns
- E. Active and Passive Participles - Forms I and II

As you can see from the list above, we have quite an agenda for this chapter. While there is a lot to learn, you will see that it is not nearly so much as it looks at first.

A: Form II Verbs

We leave Form I verbs (at least for a while) and come now to the first group of what are called “derived” verbs. As noted earlier, there are fifteen forms of the Arabic verb. It is essential that Forms I-X be learned thoroughly; however, Forms XI-XV need never be learned.

Forms II-XV are known collectively as derived verbs because they are usually based on Form I verbs. For example, the verb **ذَكَرَ** is a Form I verb meaning “to remember” or “to mention.” **ذَكَرَ** is a Form II verb meaning “to remind,” and **ذَكَرَ** is a Form III verb meaning “to study (long)” and “to commit to memory.” Forms II and III can easily be traced to the root made up of the three consonants **dh**aal, **k**aaf, and **r**aa’. They are said to be derived from these consonants which give us the Form I verb **ذَكَرَ**. Be aware that a Form I verb does not usually exist in all fifteen or even ten forms. It may exist only as a Form I, or only one or two other forms may be derived from it. Sometimes a verb does exist in a number of forms. In addition, sometimes a trilateral root (a root made up of three consonants), does not exist in Form I but does exist in derived forms.

The distinguishing feature of a Form II verb from a Form I verb is that a shadda is placed over the middle radical in Form II. Usually some sort of meaning is associated with the forms and some texts go into great detail on this issue. For Form II verbs, the change in meaning from Form I is usually that if the Form I version is intransitive such as **كَثُرَ** “to be numerous”, the Form II is transitive as in **كَثَّرَ** “to make numerous.” On the other hand, if the Form I verb is already transitive, then the Form II is usually causative, as in the example for **ذَكَرَ** above. In Form I it means “to remember” but in Form II it means “to remind,” that is, to cause someone else to remember something.

Some Good News

In the past tense, Form II sound verbs conjugate exactly as Form I sound verbs. There is no difference whatsoever. So conjugation for these verbs in the past tense should not be a problem. Furthermore, all of the subcategories of Form II verbs, except the defectives, all conjugate in the past tense just like sound verbs. This means, for example, that there is no need to shorten the middle radical for hollow verbs. So these verbs should be no problem either. Examples are given below. The same is true for the present tense. In this chapter we will treat each subcategory individually but will treat both tenses for the subcategory at the same time.

Sound Verbs

As stated above, in the past tense, Form II sound verbs conjugate just as Form I sound verbs do. Below, for the record, are the past tense conjugations for ذَكَرَ.

| Plural | | Dual | | Singular | |
|-------------|------|-------------|---------|----------|------|
| ذَكَرْنَا | نحن | ذَكَرْتُمَا | أنتما | ذَكَرْتُ | أنا |
| ذَكَرْتُمْ | انتم | ذَكَرَا | هما (m) | ذَكَرْتَ | أنتَ |
| ذَكَرْتُنَّ | أنتن | ذَكَرَتَا | هما (f) | ذَكَرْتِ | أنتِ |
| ذَكَرُوا | هم | | | ذَكَرَ | هو |
| ذَكَرْنَ | هن | | | ذَكَرَتْ | هي |

As you can see, there is no difference, in terms of the conjugations, between Form II and Form I sound verbs. Of course, in Form II there is a shadda over the middle radical. Also, in Form II, the stem vowel in the past tense is always a fatha. So, for example, the verb شَرِبَ, meaning “to drink” exists in Form II as شَرَّبَ, which means “to give someone something to drink.”

In the present tense, the verb ذَكَرَ is يُذَكِّرُ in the third person masculine singular. Note the differences here between the Form II present and the Form I present. In Form II the prefix begins with a yaa' just as in Form I, but the vowel with the yaa' is a dhamma instead of a fatha as in Form I. As you know, the vowel used in the prefixes of Form I verbs is always a fatha. For Form II, the vowel used in the prefixes is always a dhamma. *The consonants of the prefixes, as you will see, are exactly the same in Form II as in Form I. In fact, they will be the same for all verbs irrespective of form.*

Now look at the first radical of يُذَكِّرُ. There is a fatha placed over it instead of a sukuun as in Form I. Look at the stem vowel. The stem vowel is a kasra. This is the way all (that means all) Form II verbs are conjugated for every person. The first radical always has a fatha and the stem vowel is always a kasra. There is no guessing about the stem vowel in Form II verbs. You will see that in each of the derived forms, the stem vowel is completely predictable. Now take a look at the present tense conjugations for ذَكَرَ, يُذَكِّرُ below.

| Plural | | Dual | | Singular | |
|--------------|------|--------------|---------|--------------|------|
| نُذَكِّرُ | نحن | تُذَكِّرَانِ | أنتما | أُذَكِّرُ | أنا |
| تُذَكِّرُونَ | انتم | يُذَكِّرَانِ | هما (m) | تُذَكِّرُ | أنتَ |
| تُذَكِّرْنَ | أنتن | تُذَكِّرَانِ | هما (f) | تُذَكِّرِينَ | أنتِ |
| يُذَكِّرُونَ | هم | | | يُذَكِّرُ | هو |
| يُذَكِّرْنَ | هن | | | تُذَكِّرُ | هي |

First look at the prefixes. As stated above, the consonants of the prefixes are all the same ones as in Form I. Each of the consonants is followed immediately by a dhamma as we said above. The stem vowel is always a kasra.

Now look at the suffixes. Lo and behold! They are the same as for Form I. They will be the same for every verb in the language. No difference. Viva la sameness. Once you can conjugate one Form II verb, you can conjugate every Form II verb. Once you can conjugate one Form III verb, you can conjugate every Form III verb, and so on.

The jussive is produced, as you might guess, just as it is in Form I. The principle of “cutting off” applies in exactly the same ways. Here are the jussive conjugations for ذَكَرَ , يُذَكِّرُ

| Plural | | Dual | | Singular | |
|-------------|------|------------|---------|------------|------|
| نُذَكِّرُ | نحن | تُذَكِّرَا | أنتما | أُذَكِّرُ | أنا |
| تُذَكِّرُوا | انتم | يُذَكِّرَا | هما (m) | تُذَكِّرُ | أنتَ |
| تُذَكِّرْنَ | أنتن | تُذَكِّرَا | هما (f) | تُذَكِّرِي | أنتِ |
| يُذَكِّرُوا | هم | | | يُذَكِّرُ | هو |
| يُذَكِّرْنَ | هن | | | تُذَكِّرُ | هي |

As you can see, there is no problem producing the jussive for these verbs.

Hollow Verbs

Hollow verbs in Form II are completely regular. If the middle radical is a waaw it shows up in all of the past and present tense conjugations as a regular consonant. The same is true if the middle radical is a yaa'. For example, look at the sample conjugations below for the verb نَوَّذَ , يَوَّذُ ("to forge").

| Jussive | Present | Past | Pronoun |
|-----------|-----------|-----------|---------|
| تُزَوِّرْ | تُزَوِّرُ | زَوَّرْتَ | أَنْتَ |

As you can see, the waaw is never shortened. If the middle radical in the example above were a yaa', as in the case of the verb عَيَّنَ, يُعَيِّنُ ("to appoint"), it would never be shortened either.

Assimilated Verbs

The waaw in assimilated verbs in Form II always remains and acts as a regular consonant. For example, وَفَّقَ, يُوفِّقُ shows that the waaw remains in the imperfect and is pronounced as a consonant.

Doubled Verbs

Doubled verbs in Form II are also completely regular. The middle and last consonants are separated and a shadda is then placed over the middle consonant. For example, the Form I verb رَدَّ, يَرُدُّ becomes رَدَّدَ, يُرَدِّدُ in Form II. You never have to worry about what to do with the doubled radical in Form II.

Defective Verbs

I have saved the best for last. Defective verbs in Form II are simpler than they are in Form I, but they are not quite as simple as their other Form II colleagues. Here we will use the verb سَمَّى, يُسَمِّي ("to name") as our example.

In the past tense, all Form II defective verbs conjugate just as جَرَى, يَجْرِي does in the past. In the present tense they also conjugate like جَرَى, يَجْرِي. (Of course the prefix vowel will still be a dhamma and there will still be a shadda over the middle radical.) So if you know that verb, you can conjugate any Form II defective. Below is the verb سَمَّى, يُسَمِّي conjugated for the past, present, and jussive. Following the charts is some stimulating commentary.

Past

| Plural | | Dual | | Singular | |
|-------------|------|-------------|---------|----------|------|
| سَمَيْنَا | نحن | سَمَيْتُمَا | أنتما | سَمَيْتُ | أنا |
| سَمَيْتُمْ | انتم | سَمَيَا | هما (m) | سَمَيْتَ | أنتَ |
| سَمَيْتُنَّ | أنتن | سَمَتَا | هما (f) | سَمَيْتِ | أنتِ |
| سَمَوْا | هم | | | سَمَى | هو |
| سَمَيْنَ | هن | | | سَمَتْ | هي |

Present

| Plural | | Dual | | Singular | |
|------------|------|-------------|---------|-----------|------|
| نُسَمِي | نحن | تُسَمَيَانِ | أنتما | أُسَمِي | أنا |
| تُسَمَوْنَ | انتم | يُسَمَيَانِ | هما (m) | تُسَمِي | أنتَ |
| تُسَمَيْنَ | أنتن | تُسَمَيَانِ | هما (f) | تُسَمِينَ | أنتِ |
| يُسَمَوْنَ | هم | | | يُسَمِي | هو |
| يُسَمَيْنَ | هن | | | تُسَمِي | هي |

Jussive

| Plural | | Dual | | Singular | |
|------------|------|-----------|---------|----------|------|
| نُسَمَّ | نحن | تُسَمَيَا | أنتما | أُسَمَّ | أنا |
| تُسَمَوْا | انتم | يُسَمَيَا | هما (m) | تُسَمَّ | أنتَ |
| تُسَمَيْنَ | أنتن | تُسَمَيَا | هما (f) | تُسَمَيِ | أنتِ |
| يُسَمَوْا | هم | | | يُسَمَّ | هو |
| يُسَمَيْنَ | هن | | | تُسَمَّ | هي |

Note that if the jussive conjugations above were unvocalized, many of them would look like jussive conjugations for Form I hollow, doubled, and assimilated verbs. In fact, some of these jussive conjugations would look like present tense conjugations for doubled and assimilated Form I verbs. You will have to learn to read these verbs from context.

In fact, since most Arabic texts have no vocalization whatsoever, many words, especially verbs, can have a number of different readings. Context is the only way to determine which reading to give the word. The past tense conjugations of سَمَى will always look like Form I conjugations of verbs such as جرى. The present tense conjugations of سَمَى will also look like the present tense conjugations of جرى. Conjugations of سَمَى can also be read in other ways.

The problem of the many possible readings of a verb will be addressed in detail in Chapter Four. For now, you must learn all conjugations thoroughly so that the section Chapter Four dealing with this subject will be perfectly clear to you. This is a very important subject for Americans learning Arabic. You must learn your conjugations as we go through the text, not just so that my comments on this matter will be fully appreciated when you get to Chapter Four, but also so that you will become able to read Arabic at a rate faster than my cat. Otherwise you will have extraordinary difficulty with this language. I know this sounds harsh, but it is true. If you have not learned the conjugations presented so far, go back and review them before you go on to Drill 27.

All right. Have you learned the conjugations in this chapter? If so, go on to Drill 27.

Drill 27. Change each sentence from the past tense to the present and then to the jussive. If a word in the sentence is underlined, make it plural in your answers and make all other necessary changes. As usual, fully vowel all verbs and give all case endings in your answers.

١. عيّن الرئيس وزيره الجديد.
٢. قرّرت اللجنة النظر في الموضوع.
٣. صلينا في كل مسجد مهم في المدينة.
٤. أكّد مصدر دبلوماسي عربي مطلع أن الخطة الأمريكية فشلت.
٥. جدّدت دولة عربية كبيرة مساعيها في هذا المجال.
٦. ميّزتُ بين مدرس المدرسة وأستاذ الجامعة.
٧. سمى الوالد ولده "سمير".
٨. وفقتُ بين الجانبين.
٩. درسناهم التاريخ الاسلامي.
١٠. غنّت "قيروز" عن حبها لبلدها.
١١. بقيتُ في مدينة البصرة مدة طويلة.
١٢. سجلنا اسماعنا في الدفتر.

Authentic Arabic Exercise # 5. We turn now to the world of sports to practice some of what we have learned so far. The article is from الشرق الاوسط from July 10, 1995, page 16. Peruse the article below and do the following:

1. Find all dual nouns and adjectives and all dual pronouns and pronoun suffixes. Also find any verbs in the dual.
2. Find all Form I and Form II verbs and identify them as to Form and whether they are sound, hollow, etc.
3. Find any other defective and hollow verbs from Forms III-X if you can.
4. Tell me who won and who were the heroes of the game.

One caveat. This article is filled, filled, filled, with all sorts of foreign (that is, non-Arabic) names. Often the presence of non-Arabic names and words in an article confuses students. However, many articles include such names. So be careful.

كأس أمريكا لكرة القدم الأرجنتين تبدأ دفاعها عن اللقب بالفوز على بوليفيا

حقق منتخب الأرجنتين، حامل اللقب، والولايات المتحدة الفوز في أول مباراتين لهما في إطار بطولة كأس أمريكا "كوبا أمريكا" لكرة القدم لعام ١٩٩٥.

فازت الأرجنتين على بوليفيا ١٢ في أول مباراة لها في المجموعة الثالثة، تقدمت الأرجنتين بهدف سجله جابريل باتيستوتا في الدقيقة ٦٨ من المباراة إلا أن ديميتريو انجولا استطاع أن يتعادل لبوليفيا في الدقيقة ٧٨.

وقبل انتهاء المباراة بسبع دقائق سجل ايبيل بالبو هدف الفوز للأرجنتين، وقد كان هذا الهدف ضربة قوية لكارزوس تروكو حارس مرمى بوليفيا البالغ من العمر ٣٧ عاما والذي أنقذ عدة كرات في الشوط الثاني.

ولكن بوليفيا التي بدت أكثر خطورة من الأرجنتين خلقت عدة فرص في المباراة القوية كانت كفيلة لأن تحسم النتيجة لصالحها. وضع المهاجم البوليفي ميجيل ميركادو فرصة ممتازة للتسجيل في بداية الشوط الثاني عندما تأخر أكثر من اللازم في تسديد الكرة ليتمكن الأرجنتيني خافيير وانيتي من إيعادها الى خارج الملعب في الدقيقة الأخيرة.

في نفس المجموعة ذاتها فازت الولايات المتحدة ١٢ أيضا على تشيلي، تقدمت الولايات المتحدة بهدفين سجلهما المهاجم أريك وينالدا في الدقيقتين ١٥ و ٢٦. وفي الدقيقة ٥٨ استطاع المهاجم التشيلي البالغ من العمر ١٨ عاما سياستيان روزينتال تسجيل هدف لبلاده، ولكن آمال تشيلي في التعادل تبددت بعد طرد المدافع خافيير مارجاس لعرقلته الأمريكي تاب راموس في الدقيقة ٧٣.

وبذلك أصبحت الأرجنتين والولايات المتحدة تتصدران المجموعة برصيد ثلاث نقاط لكل منهما ولا شيء لفريقي بوليفيا وتشيلي. وتلتقي بوليفيا مع الولايات المتحدة في مباراتها المقبلة بينما تلتقي الأرجنتين مع تشيلي.

B: Commands - Forms I and II

Form II

Commands are as much fun to give people in Arabic as they are in other languages. Arabic commands are not quite so simple as they are in English, but they can be mastered easily now that you know how to do the jussive. As I stated in a previous chapter, the word jussive refers to the form of the verb used in a command. It is from the jussive that Arabic commands are derived.

Command conjugations exist for أَنْتَ , أَنْتِ , أَنْتُمْ , أَنْتِمْ and أَنْتُمْ . Therefore you have only five conjugations to learn for the commands for each type of verb. Furthermore, although I will give you all five command conjugations for each kind of verb, the drills will stress the commands for the first three pronouns at the beginning of this paragraph since they are the most commonly used.

We will start with the Form II verb يَدْرُسُ , دَرَسَ ("to torture") to illustrate the way commands are done for every Form II verb in the language. As I have said, the command is derived from the jussive. The jussive for this verb for the pronoun أَنْتَ is تَدْرُسْ . If we take off the prefix تَ we are left with دَرَسْ , which is the command for أَنْتَ . For أَنْتِ (and for the other pronouns) we do exactly the same thing. The jussive for أَنْتِ is تَدْرُسِي . When we delete the prefix, we are left with دَرَسِي which is the command for the second person feminine singular.

The exact same procedure is followed for the plural commands and for the dual. Here are the commands for the verb يَدْرُسُ , دَرَسَ .

| Command | Pronoun |
|----------|-----------|
| دَرَسْ | أَنْتَ |
| دَرَسِي | أَنْتِ |
| دَرَسَا | أَنْتُمَا |
| دَرَسُوا | أَنْتُمْ |
| دَرَسْنِ | أَنْتِنِ |

Assimilated, hollow and doubled verbs will have their commands formed exactly the same way, so no examples will be treated here. In fact, defective verbs also form their commands the same way. However, defective verbs do look sort of funny so let's take a closer look at them. Maybe they will look even funnier.

We will use the defective verb يَصَلِّي , صَلَّى and derive the commands for it. For the second person masculine singular, the jussive is تَصَلِّ . We drop the prefix and we have the command صَلِّ . This looks funny. Now look at all the command forms for this verb below.

| Command | Pronoun |
|----------|-----------|
| صَلِّ | أَنْتَ |
| صَلِّيْ | أَنْتِ |
| صَلِّا | أَنْتُمَا |
| صَلُّوا | أَنْتُمْ |
| صَلِّينَ | أَنْتُنَّ |

Remember that commands, like everything else in the language, will be unvocalized. Thus the first command in the chart above can look like the past tense of a Form I doubled verb when there are no vowels. Likewise, the fourth command in the chart above will look just like the past tense conjugation for هم. Another example is the second person masculine singular command for the Form II verb دَرَسَ, also discussed above. The command form and the past tense form look the same when unvoiced. Usually you can tell what is going on from context, but your mind must be aware of all the possible readings of a group of consonants so that you can make sense of texts and use a dictionary correctly. Practice helps a great deal. The more you read, the more quickly you will be able to determine the nature of the words you are using.

Form I

Sound Verbs

Form I verbs, like all verbs in the language, derive their command forms from the jussive. However, the pattern of the Form I command is different from that of Form II. We will now see why.

We will take the verb دَرَسَ , يَدْرُسُ as our model. The jussive of this verb for أَنْتَ is, as you know, تَدْرُسْ. Now we will drop the prefix, just as we did for Form II. We are left with دْرُسْ. For Form II, whatever was left after the dropping of the prefix was the command. Now, however, we have دْرُسْ which begins with two consonants with no vowel in between. As you know, a consonant cluster cannot begin a word in Arabic. Therefore, for all Form I sound verbs we must add a prefix in order to get the command form. If the stem vowel is a dhamma, as is the case here, the prefix is a hamza, seated on an alif, followed by a dhamma اُ. **If the stem vowel is either a fatha or a kasra, the prefix is a hamza with a kasra seated underneath an alif اِ.** In our current situation, the imperfect stem vowel is a dhamma, so we add اُ and get اُدْرُسْ. The same prefix will be used for **all** the command forms of this verb. The commands for دَرَسَ , يَدْرُسُ are on the top of the next page.

| Command | Pronoun |
|------------|-----------|
| أُذْرُسْ | أَنْتَ |
| أُذْرُسِي | أَنْتِ |
| أُذْرُسَا | أَنْتُمَا |
| أُذْرُسُوا | أَنْتُمْ |
| أُذْرُسْنَ | أَنْتُنَّ |

The verb ذَهَبَ , يَذْهَبُ has a stem vowel of fatha for the imperfect. Therefore, the prefix اِ will be attached for all the command forms of this verb.

| Command | Pronoun |
|------------|-----------|
| إِذْهَبْ | أَنْتَ |
| إِذْهَبِي | أَنْتِ |
| إِذْهَبَا | أَنْتُمَا |
| إِذْهَبُوا | أَنْتُمْ |
| إِذْهَبْنَ | أَنْتُنَّ |

The verb رَجَعَ , يَرْجِعُ has a kasra for the stem vowel in the imperfect. It will thus take the same prefix as the verb above.

| Command | Pronoun |
|------------|-----------|
| إِرْجِعْ | أَنْتَ |
| إِرْجِعِي | أَنْتِ |
| إِرْجِعَا | أَنْتُمَا |
| إِرْجِعُوا | أَنْتُمْ |
| إِرْجِعْنَ | أَنْتُنَّ |

These are examples of how **all Form I sound verb commands are generated**. Please note that no Form I sound verbs have a prefix beginning with a fatha. Also note that the hamza used in these Form I

sound verbs is elidable. So for example, you might come across **إِجْلِسْ وَادْرُسْ** which would be pronounced “ijlis wadrus”.

Now let’s take a break and review the rules for forming commands for verbs in Forms I and II.

1. Take the jussive conjugation for the appropriate pronoun.
2. Delete the prefix for that conjugation.
3. If you now have a word beginning with a consonant and a vowel, you have your conjugation.
4. If you have a word beginning with a consonant and a sukuun you add a prefix based on the stem vowel.
5. If the stem vowel is a dhamma your prefix is **أُ**.
6. If the stem vowel is a fatha or a kasra your prefix is **إِ**.

The rules above apply to all ten forms with the exception of Form IV and a few other verbs which I’ll treat at the end of this section. In Form IV the prefix is always **أُ** and the hamza is not elidable. Otherwise all of the rules above apply.

Now let’s see how these rules apply to the other categories of Form I verbs.

Hollow Verbs

We first go to the jussive to derive the command. Let’s take the verb **يَقُولُ**, **قَالَ**. So, rule number one above for **أَنْتَ** yields **تَقُلْ** as I am sure you understand and remember. If we drop the prefix (rule two) we get **قُلْ**. Since we now have a consonant immediately followed by a vowel (rule three) **WE NOW HAVE THE COMMAND FORM FOR THIS VERB** for the second person masculine singular. For all Form I hollow verbs, we never need to add a prefix once we drop the prefix of the jussive. Before you look at the commands for this verb below, fill in the blank chart below with its commands based on the rules above. Then fill in the rest of the blanks for the verbs **سَارَ**, **يَسِيرُ** and **خَافَ**, **يَخَافُ**. Then look at the chart which follows and see how you did.

The Do-It-Yourself Hollow Verb Command Chart

| خَافَ | سَارَ | قَالَ | Pronoun |
|-------|-------|-------|-----------|
| | | | أَنْتَ |
| | | | أَنْتِ |
| | | | أَنْتُمَا |
| | | | أَنْتُمْ |
| | | | أَنْتُنَّ |

The Do-It-Yourself Hollow Verb Command Chart - Corrected Version

| خَفَ | سَارَ | قَالَ | Pronoun |
|---------|---------|---------|-----------|
| خَفْ | سِرْ | قُلْ | أَنْتَ |
| خَافِي | سِيرِي | قُولِي | أَنْتِ |
| خَافَا | سِيرَا | قُولَا | أَنْتُمَا |
| خَافُوا | سِيرُوا | قُولُوا | أَنْتُمْ |
| خَفْنَ | سِرْنَ | قُلْنَ | أَنْتُنَّ |

You see that for three conjugations the middle radical remains. This is because the middle radical remains for these conjugations in the jussive. So do not think that you shorten the middle radical for these verbs for all command conjugations just because you do so for أَنْتَ. This is a common mistake which American students make.

Defective Verbs

If you can generate the jussive for each type of defective verb, you can generate the command. Defective verbs, like sound verbs, require a prefix in the command form. The rules for adding the prefix for defective verbs are the same as they are for sound verbs. Just follow the rules in the list I gave you above.

For example, we will begin with the first type of defective verb we studied, using يَشْكُو, شَكَا ("to complain") as our model. The jussive for أَنْتَ is تَشْكُ. When we drop the prefix we have شَكَ. Obviously we now have the same problem for this verb as we do for Form I sound verbs. Since the stem vowel is a dhamma we add أَ as our prefix which gives us أَشَكَ.

The other two types of defectives, those like يَجْرِي, جَرَى and يَنْسِي, نَسِيَ use اِ for the command prefix. Therefore, these two types of verbs use the same prefix as do the remainder of the Form I sound verbs, those whose stem vowel is either a fatha or kasra. (Verbs of the fourth category, such as سَعَى, سَعَى have the same command patterns as verbs like يَنْسِي, نَسِيَ.) Again, use the blank chart below and follow the rules you have been given and see if you can derive the command conjugations for defective Form I verbs. Remember, first you must know the type of defective the verb is, then you derive the jussive for the appropriate pronoun, then you drop the prefix of the jussive, and then you add the correct command prefix.

The Do-It-Yourself Defective Verb Command Chart

| نَسِيَ ، يَنْسَى | يَجْرِي ، جَرَى | يَشْكُو ، شَكََا | Pronoun |
|------------------|-----------------|------------------|-----------|
| | | | أَنْتَ |
| | | | أَنْتِ |
| | | | أَنْتُمْ |
| | | | أَنْتُنَّ |

The Do-It-Yourself Defective Verb Command Chart - Corrected Version

| نَسِيَ ، يَنْسَى | يَجْرِي ، جَرَى | يَشْكُو ، شَكََا | Pronoun |
|------------------|-----------------|------------------|-----------|
| إِنْسَ | إِجْرِ | أَشْكُ | أَنْتَ |
| إِنْسِي | إِجْرِي | أَشْكِي | أَنْتِ |
| إِنْسِيَا | إِجْرِيَا | أَشْكُوا | أَنْتُمْ |
| إِنْسُوا | إِجْرُوا | أَشْكُوا | أَنْتُمْ |
| إِنْسِينَ | إِجْرِينَ | أَشْكُونَ | أَنْتُنَّ |

Doubled Verbs

The commands for doubled verbs can either be derived from the jussive of these verbs or they can be derived from the subjunctive. Recall that in the previous chapter I mentioned that usually the actual jussive of these verbs is not used today in MSA. As I said, normally, the subjunctive is used instead. I then gave you the jussive and subjunctive conjugations for a model doubled verb and pointed out two things:

1. For the “big five” conjugations in the subjunctive, a fatha replaces the dhamma of the present tense and the sukuun of the jussive.
2. For all the rest of the conjugations, the subjunctive is the same as the jussive.

Now, let’s look at the pronouns used in deriving command conjugations. Only one of them, أَنْتَ , is a member of the big five. So for أَنْتَ two different command conjugations are possible, one based on the subjunctive, the other on the jussive. The one based on the subjunctive is more common.

The other four pronouns will each have only one possible outcome since the jussive and subjunctive conjugations for them are the same. Let's do أَنْتَ first. We will use the verb رَدَّ, يَرُدُّ as our model verb.

In the subjunctive, the conjugation for أَنْتَ is تَرُدَّ. If we drop the تَ prefix we are left with رُدَّ which begins with a consonant followed by a vowel. So رُدَّ is the command based on the subjunctive.

In the jussive, the conjugation for أَنْتَ is تَرُدِّي. When we drop the تَ we get رُدِّي which requires the prefix اِ (since it begins with a consonant with a sukun and has a dhamma as a stem vowel) and gives us اِرُدِّي. As I said above, the jussive-based command conjugation for أَنْتَ for doubled verbs is rare.

The other four command pronouns are all derived from the jussive. For example, for انْتُمْ the jussive gives us تَرُدُّوا. We drop the prefix and get رُدُّوا which is our command. Below is a chart for the commands for the verb رَدَّ, يَرُدُّ.

| Command | Pronoun |
|-----------------|-----------|
| رُدَّ (اِرُدُّ) | أَنْتَ |
| رُدِّي | أَنْتِ |
| رُدَّا | أَنْتُمَا |
| رُدُّوا | أَنْتُمْ |
| اِرُدُّنْ | أَنْتَنِ |

Keeping in mind that although for أَنْتَ you will want to use the subjunctive, the six rules for deriving command conjugations apply to Form I doubled verbs as well as they do to other verbs.

Three Oddball Verbs

The verbs أَخَذَ, أَكَلَ and أَمَرَ are slightly irregular because they have a hamza as their first radical. For each of these verbs, when we derive the command by using the jussive, we cut off not only the prefix used with the jussive, but the hamza as well. For example, the jussive for أَنْتَ of the verb أَخَذَ is تَأْخُذْ. If we were to take away only the تَ prefix we would have أَخْذْ. We would then have to add a prefix of اِ which would give use two hamza's in a row. Arabic does not like two hamza's in a row. Neither do I. In order to avoid this most unpleasant situation, the hamza of the root is removed along with the تَ prefix. This leaves us with خُذْ. Since this word begins with a consonant and a vowel it is now the command. (I must admit that I am truly bedazzled by this language.) Here are all of the command conjugations for أَخَذَ, يَأْخُذُ.

| Command | Pronoun |
|---------|-----------|
| خُذْ | أَنْتَ |
| خُذِي | أَنْتِ |
| خُذَا | أَنْتُمَا |
| خُذُوا | أَنْتُمْ |
| خُذْنَ | أَنْتُنَّ |

أَكَلْ and أَمَرْ form their commands in the same way. If the command for أَمَرْ is preceded by و or by ف it will retain the hamza of its root. In other words, the command for this verb for أَنْتَ is خُذْ just as خُذْ and كُلْ are commands for أَنْتَ. However, if we add و or ف to مَرْ we will have فَاْمَرْ and وَاْمَرْ. This bringing back of the hamza is only done for the verb أَمَرْ and it will not always be done.

Negative Commands

Negative commands for all verbs are done by using لا in front of the jussive. Thus لا تَدْرُسْ means “do not study” and لا تَقُلْ means “do not say.” Make sure you use the correct jussive conjugation for the person(s) you are addressing - لا تَدْرُسِي - to a woman, for example. **Do not ever, not once, not one single time, try to negate a command by putting لا in front of the imperative. Do not write لا إِقْرَأْ when you mean to say لا تَقْرَأْ. There is no such thing in Arabic as using لا with a positive command.**

Indirect Commands

Indirect commands are formed with لِ and the jussive. لِنَدْرُسْ means “let’s study” and لِيَدْرُسْ means “let him study.”

Now do Drill 28.

Drill 28. Each sentence below contains a verb in the past tense conjugation for the second person singular or plural, masculine or feminine. Convert each sentence into the appropriate positive and negative command conjugations. Fully vowel all verbs in your answers.

١. قَلْتَ ذَلِكَ.
٢. درَسْتَ العَرَبِيَّةَ.
٣. زَرِئِمَ الاَصْدِقَاءَ.
٤. صَمِّمَ رَمَضَانَ.
٥. رَدَدْتَ عَلَيْهِ.
٦. عَدَدْتَ الطَّلَابَ فِي الْبَاصِ.
٧. دَرَسْتَ العَرَبِيَّةَ.
٨. حَدَدْتَ مَوْعِدًا مَعَهُ.
٩. صَدَقْتُمُ السِّيَاسِيِّينَ.
١٠. عَيَّنْتَ هَذَا الرَّجُلَ وَزِيرًا.
١١. بَذَلْتَ جُهُودًا كَثِيرَةً.
١٢. وَعَدْتَهُ بِذَلِكَ.
١٣. وَفَيْتَ بِالْوَعْدِ.
١٤. دَعَوْتَهُ إِلَى الْحَفْلَةِ.
١٥. دَعَوْتُمُوهَا إِلَى الْحَفْلَةِ.
١٦. بَنَيْتَ هَذَا الْبِنَاءَ.
١٧. بَنَيْتَ هَذَا الْبِنَاءَ.
١٨. صَلَّيْتَ فِي هَذَا الْمَسْجِدِ.
١٩. زَرْتِ مِصْرَ السَّنَةِ الْمَاضِيَةِ.
٢٠. وَهَبْتَ حَيَاتَكَ لِلْوَطَنِ.
٢١. سَمَّيْتَ وَلَدَكَ سَمِيرًا.
٢٢. غَنَيْتَنِي عَنْ لِبْنَانٍ.
٢٣. زَوَّرْتُمُ نَتَائِجَ الْإِنتِخَابَاتِ.
٢٤. فَتَحْتَ الْبَابَ.
٢٥. أَكَلْتَ الْخُبْزَ.
٢٦. أَخَذْتُمُوهُ إِلَى السَّجْنِ.
٢٧. فَهَمَّتَنِي كُلَّ الدَّرُوسِ.
٢٨. قَرَأْتَ الْجَرِيدَةَ كُلَّ يَوْمٍ.
٢٩. كَتَبْتُمُ رِسَالَةً إِلَى أُمِّكُمْ.
٣٠. نَمَتُمْ فِي هَذَا الْفَنْدَقِ.

C. The Subjunctive with لِ

The subjunctive as a concept in grammar refers, in general, to that which is uncertain or related to emotion. Often it is used for things which are sought, desired, or feared, but which are not necessarily realized. In such situation, verbs in many languages reflect the somewhat uncertain nature of what is happening through changes in their conjugations. In many languages, Spanish for example, the subjunctive exists in more than one tense and the conjugations can become rather confusing. In Arabic, however, the subjunctive is only used as a mood of the imperfect tense. As a result, there is only one way to conjugate a verb in the subjunctive in Arabic.

The subjunctive in Arabic occurs in situations. One is after particles such as لِ, لِكَيْ and لِكَيْ which essentially mean the same thing: “in order to” or after the particle لَنْ which is used to negate the future. The other situation is after the word أَنْ, which is used with verbs of desire, emotion, or intention. In this chapter we will deal with the first of the two situations. Regardless of which of the two uses of the subjunctive is being employed, the subjunctive conjugations will be the same.

Below are the subjunctive conjugations for the verb يَدْرُسُ, دَرَسَ

| Plural | | Dual | | Singular | |
|------------|------|-----------|---------|-----------|------|
| نَدْرُسَ | نحن | تَدْرُسَا | أنتما | أَدْرُسَ | أنا |
| تَدْرُسُوا | انتم | يَدْرُسَا | هما (m) | تَدْرُسَ | أنتَ |
| تَدْرُسْنَ | أنتن | تَدْرُسَا | هما (f) | تَدْرُسِي | أنتِ |
| يَدْرُسُوا | هم | | | يَدْرُسَ | هو |
| يَدْرُسْنَ | هن | | | تَدْرُسَ | هي |

As you can see, the differences between the subjunctive conjugations and the present tense conjugations are minimal. For the “big five” (whenever the present tense suffix is a dhamma), the subjunctive suffix is a fatha. For انتَ we drop the final ن just as we do for the jussive. Whenever the present tense suffix is ونَ the subjunctive is وا with the alif unpronounced. For the second and third person feminine plurals the conjugations are the same as they are for the present tense and the jussive.

A simpler way to look at it is this: All five present tense conjugations which end in a dhamma end instead with a fatha in the subjunctive. For all other conjugations in the subjunctive you use the jussive conjugations.

At this point you may wish to know something rather interesting. Outside of the passive voice, *there are no more conjugations in Arabic that you will ever have to learn*. Yes, we are only through Form II

and you will need to learn Forms III through X, but there is nothing new in them. You will see nothing that you have not seen before. They will be a breeze. Yes, there is a thing or two in classical Arabic regarding conjugations, but you will probably never see them unless you read classical texts. If you do wish to read classical texts you can learn the remaining things you need to know by looking at Wright, Cowan, or Haywood/Nahmad. As for the passive voice, it is much simpler than the active and will be treated in the next chapter.

You have just seen the subjunctive conjugations for a Form I sound verb. For the sake of completeness, I will now give the conjugations in the subjunctive for the other types of Form I verbs and for Form II verbs. You will see that everything that was said above will apply to the charts below. These are mainly for reference and you can skip them if you wish and go on next part of this section which discusses how ل is used with the subjunctive.

Hollow Verbs

Below are the subjunctive conjugations for the verb قَالَ, يَقُولُ

| Plural | | Dual | | Singular | |
|-----------|------|----------|---------|----------|------|
| نَقُولَ | نحن | تَقُولَا | أنتما | أَقُولَ | أنا |
| تَقُولُوا | انتم | يَقُولَا | هما (m) | تَقُولَ | أنتَ |
| تَقُلْنَ | أنتن | تَقُولَا | هما (f) | تَقُولِي | أنتِ |
| يَقُولُوا | هم | | | يَقُولَ | هو |
| يَقُلْنَ | هن | | | تَقُولَ | هي |

Assimilated Verbs

Here are the subjunctive conjugations for the verb وَعَدَ , يَعِدُ (“to promise”).

| Plural | | Dual | | Singular | |
|----------|------|---------|---------|----------|------|
| نَعِدَ | نحن | تَعِدَا | أنتما | أَعِدَ | أنا |
| تَعِدُوا | انتم | يَعِدَا | هما (m) | تَعِدَ | أنتَ |
| تَعِدْنَ | أنتن | تَعِدَا | هما (f) | تَعِدِي | أنتِ |
| يَعِدُوا | هم | | | يَعِدَ | هو |
| يَعِدْنَ | هن | | | تَعِدَ | هي |

Doubled Verbs

Below are the subjunctive conjugations for the verb رَدَّ , يَرُدُّ (“to reply”). (The subjunctive conjugations for Form I doubled verbs were also given in Chapter One of Part II.)

| Plural | | Dual | | Singular | |
|------------|------|----------|---------|----------|------|
| نَرُدَّ | نحن | تَرُدَّا | أنتما | أَرُدَّ | أنا |
| تَرُدُّوا | انتم | يَرُدَّا | هما (m) | تَرُدَّ | أنتَ |
| تَرُدُّنَّ | أنتن | تَرُدَّا | هما (f) | تَرُدِّي | أنتِ |
| يَرُدُّوا | هم | | | يَرُدَّ | هو |
| يَرُدُّنَّ | هن | | | تَرُدَّ | هي |

Defective Verbs

Okay, now we come to the defectives. Typically, they are just a bit more difficult than the other verbs. We will start with the first type of defective that we treated in Chapter One using بَدَأَ , يَبْدُو (“to appear”) as our model. (Do not confuse this verb with بَدَأَ , يَبْدَأُ “to begin.”) The chart is on the next page.

| Plural | | Dual | | Singular | |
|-----------|------|----------|---------|----------|------|
| نَبْدُوا | نحن | تَبْدُوا | أنتما | أَبْدُوا | أنا |
| تَبْدُوا | انتم | يَبْدُوا | هما (m) | تَبْدُوا | أنتَ |
| تَبْدُونَ | أنتن | تَبْدُوا | هما (f) | تَبْدِي | أنتِ |
| يَبْدُوا | هم | | | يَبْدُوا | هو |
| يَبْدُونَ | هن | | | تَبْدُو | هي |

You will recall that for the **present tense conjugations** which normally end in a dhamma with sound verbs (our “big five”), we get only a waaw with verbs of this kind. That is because the theoretical conjugations end in dhamma-waaw-dhamma, which is always rendered as a waaw pronounced as a long vowel. In the subjunctive those same conjugations become dhamma-waaw-fatha which is a permissible sequence so the fatha remains. All of the other conjugations in the subjunctive, as with all verbs, are the same as the jussive conjugations. Cynics might also want to note that since most texts are unvowelled the fatha will not appear anyway. These cynics may have noted similar instances with regard to many verb conjugations.

Now we come to the second type of Form I defective represented here by the illustrious verb **قضى**, **يَقْضِي** (“to decide”, “to rule”).

| Plural | | Dual | | Singular | |
|-----------|------|-----------|---------|----------|------|
| نَقْضِي | نحن | تَقْضِيَا | أنتما | أَقْضِي | أنا |
| تَقْضُوا | انتم | يَقْضِيَا | هما (m) | تَقْضِي | أنتَ |
| تَقْضِينَ | أنتن | تَقْضِيَا | هما (f) | تَقْضِي | أنتِ |
| يَقْضُوا | هم | | | يَقْضِي | هو |
| يَقْضِينَ | هن | | | تَقْضِي | هي |

This verb is also regular in the subjunctive. In the present tense, you will recall, the combination of kasra-yaa'-dhamma becomes simply a yaa' pronounced as a long vowel because the sequence is not permissible. Again, as in the case of the first type of defective, the subjunctive sequence is permissible and is used. **For all other conjugations the subjunctive is the same as the jussive.** Cynics take note. The subjunctive fathas will not usually appear anyway.

Now we come to the third class of Form I defectives represented by the honorable نَسِيَ , نَسِيَ Look at this.

| Plural | | Dual | | Singular | |
|-------------|------|------------|---------|-----------|------|
| نَتَّسَى | نحن | تَتَّسَيَا | أنتما | أَنْسَى | أنا |
| تَتَّسَوُا | انتم | يَنْسَيَا | هما (m) | تَتَّسَى | أنتَ |
| تَتَّسَيْنَ | أنتن | تَتَّسَيَا | هما (f) | تَتَّسَيُ | أنتِ |
| يَنْسَوُا | هم | | | يَنْسَى | هو |
| يَنْسَيْنَ | هن | | | تَتَّسَى | هي |

In the present tense, as we saw in the last chapter, the “big five” conjugations for this type of verb end in an alif maqsuura, instead of a waaw or a yaa’ as we see with the other two types of defectives. In the subjunctive, this third class of defectives still ends in just an alif maqsuura. **No fatha is added.** So the present tense and the subjunctive are the same for the big five conjugations. There is no reason to add a fatha to a word which already ends with an alif maqsuura, which is itself equal to two fathas. **For all of the other conjugations, the subjunctive and the jussive are the same - just as is the case for the other two types of defectives and for all verbs in the language.**

Form II Verbs

For the sake of completeness, below are the conjugations for a Form II sound verb and a Form II defective verb. Remember that Form II defectives are the only verbs in Form II which should be thought of as a separate category from sound verbs. Furthermore, there is only one kind of defective conjugation in Form II. Form II defectives, always, always, conjugate like Form I defectives of type two such as يَجْزِي , يَجْزِي and يَقْضِي , يَقْضِي . That means in both tenses and all moods. That means that **they NOW AND FOREVER WILL CONJUGATE IN EVERY INSTANCE JUST LIKE THE VERB يَقْضِي** , يَقْضِي and the verb يَجْزِي , يَجْزِي in terms of the prefixes and suffixes used in the conjugations.

Here are the subjunctive conjugations for يَدْرُسُ , دَرَسَ

| Plural | | Dual | | Singular | |
|------------|------|-----------|---------|-----------|------|
| نُدْرَسَ | نحن | تُدْرَسَا | أنتما | أُدْرَسَ | أنا |
| تُدْرَسُوا | انتم | يُدْرَسَا | هما (m) | تُدْرَسَ | أنتَ |
| تُدْرَسْنَ | أنتن | تُدْرَسَا | هما (f) | تُدْرَسِي | أنتِ |
| يُدْرَسُوا | هم | | | يُدْرَسَ | هو |
| يُدْرَسْنَ | هن | | | تُدْرَسَ | هي |

Here are the subjunctive conjugations for the verb يُسَمِّي , سَمَّى

| Plural | | Dual | | Singular | |
|-------------|------|------------|---------|-----------|------|
| نُسَمِّيَ | نحن | تُسَمِّيَا | أنتما | أُسَمِّيَ | أنا |
| تُسَمَّوْا | انتم | يُسَمِّيَا | هما (m) | تُسَمِّيَ | أنتَ |
| تُسَمَّيْنَ | أنتن | تُسَمِّيَا | هما (f) | تُسَمِّيَ | أنتِ |
| يُسَمَّوْا | هم | | | يُسَمِّيَ | هو |
| يُسَمَّيْنَ | هن | | | تُسَمِّيَ | هي |

لِ The Particle

Now that we know how to produce the subjunctive, we will learn something about how to use it. As I said before, essentially there are two situations in which the subjunctive is used. One situation is with verbs of desire, emotion, or intention. Again, that situation will be treated later. The other case is after certain particles or words, many of which mean “in order to.” The most common such particle is لِ. This particle is attached to the verb which is then conjugated in the subjunctive.

For example, let's say “He went to the library in order to study the beautiful Arabic language.” In Arabic we would have ذهب الى المكتبة لِيَدْرُسَ اللغة العربية الجميلة.

You can see that we have written لِ as part of the verb يَدْرُسَ which is put into the subjunctive. That is all there is to it. The sentence could also be translated as “He went to the library to study the beautiful Arabic language.” The use of “in order to” or “to” is one of style in English.

There are other particles which have the same meaning as ل. The most common are لَئِنْ, لَئِنْ, and لَئِنْ. The last of the three, لَئِنْ, can also mean “until.” You will have to tell from the context.

Examine the sentences below.

| | |
|---|--|
| 1. We traveled to Lebanon to study peace. | ١. سافرنا الى لبنان لندرسَ السلام. |
| 2. They went to Lebanon to visit their friends. | ٢. ذهبوا الى لبنان كي يزوروا اصدقاءهم. |
| 3. You (f.s.) are studying to obtain a degree. | ٣. تدرسين لكي تحصلي على شهادة. |
| 4. Samiira went to Tunis to teach English. | ٤. ذهبت سميرة الى تونس حتى تُدرّسَ الانكليزية. |
| 5. We are waiting here until the teacher comes. | ٥. ننتظرُ هنا حتى يحضرَ المدرس. |

Note that in the last two sentences the meaning of حتى comes from the context.

ل is negated with لَئِنْ (pronounced “li’ala”) and لَئِنْ and لَئِنْ are negated with لَئِنْ and لَئِنْ respectively. حتى is negated with لا. For example:

| | |
|---|---|
| 1. She studied Arabic, an easy language, in order not to study Spanish, a difficult language. | ١. درست العربية، وهي لغة سهلة، لكيلا تدرسَ الاسبانية، وهي لغة صعبة. |
| 2. He did not say anything about Syrian politics in order not to die. | ٢. لم يقل شيئا عن السياسة السورية لئلا يموت. |

Another particle, لَنْ, is used with the subjunctive in order to negate for future meaning. When لَنْ is used to negate the future, the meaning is very strong as in “I will not go (at all, or ever) to that place.” The future is discussed in Chapter Seven of Part II and examples with لَنْ are provided there.

That does it for the subjunctive for this chapter. Read Part D on verbal nouns and then do the drills which follow.

D: Verbal Nouns

A verbal noun represents a change in the form of a verb which allows it to be used as a noun in a sentence. For example, the verbal noun in English for “to read” is “reading.” You would say, for example, “Reading is good for you.” In the previous sentence, “reading” is the subject. If you say “I love reading Arabic books” you have made “reading” the direct object. In this section we will study the derivation and some of the uses of the verbal noun in Arabic.

Derivation of Verbal Nouns: The Good News

The verbal nouns for the overwhelming majority of derived verbs (Forms II-X) are extremely easy to derive. Within each form if you can derive one verbal noun you can derive almost all of them. Here we will look at Form II verbal nouns.

The verbal noun for *تَدْرِسُ* is *تَدْرِيسٌ*. Look at the way the verbal noun is constructed. A prefix of *تَ* is added to the word while a sukuun is placed over the first radical. Then a *يَ*, acting as a long vowel, is placed between the second and third radicals. The result is pronounced “tadriṣ.” This is the pattern for the vast majority of Form II verbal nouns. For example, the verbal nouns of *ذَكَرَ* and *عَيَّنَ* are, respectively, *تَذَكُّيرٌ* and *تُعْيِينٌ*. What could be easier? Note that for *عَيَّنَ* the verbal noun contains two consecutive yaa’s. The first is from the verb itself and acts as a consonant; the second is added as part of the verbal noun and is pronounced as a long vowel. The word is pronounced “ta’yiin.”

Defective verbs have a slightly different pattern. The verbal noun for *سَمَّى* is *تَسْمِيَةٌ* pronounced “tasmiya.” Here the *يَ* of the root and the *يَ* which is added give us just one *يَ* preceded by a kasra. All Form II defectives have this pattern.

Form II verbs whose last radical is a hamza take a pattern very similar to that of defective verbs. For example, the verbal noun of *هَنَأَ* (“to congratulate”) is *تَهْنِئَةٌ*. Note that the hamza sits on a *يَ*. The word is pronounced “tahni’a.”

A few Form II verbs have more than one verbal noun pattern. The two patterns may have different meanings. For example, the verb *كَرَّرَ* means “to repeat” but it also means to “to refine” as in oil refining. The verbal noun for the first meaning is *تَكَرَّرٌ* while the verbal noun for the second meaning is *تَكْرِيرٌ*. The verb *جَرَّبَ* (“to test”, “to try”) has a verbal noun of *تَجَرُّبَةٌ* and one of *تَجْرِيْبٌ*. Sometimes the former refers to a specific test while the latter usually refers to the act of testing in general.

The exceptions to the pattern of *تَفْعِيلٌ* are nonetheless rare and you should not worry about them.

You should also be aware that most of the regular Form II verbal nouns take feminine sound plurals. A few of them may also taken broken plurals. Usually the broken plural will have a different meaning. For example *تَعْلِيمٌ* (“instruction”) has a sound plural *تَعْلِيْمَاتٌ* meaning “instructions.” However, it also has a broken plural *تُعَالِيْمٌ* meaning “teachings” as in the teachings of some popular figure. As with all nouns, you should deal with the meanings of the plurals as you come to them.

The Bad News

The bad news is that while the verbal nouns of the derived forms are easy to predict, the verbal nouns of Form I verbs come in many different sizes, shapes and patterns. As you learn each new Form I verb you will have to memorize its verbal noun just as you memorize the broken plurals for new nouns and

adjectives. Be aware, also, that some Form I verbs can have more than one verbal noun and that these nouns may differ in meaning from each other.

There are many patterns. In *EMSA* vol. 1, Chapter 16, there is a good list of some of the most common Form I verbal nouns. It would behoove you to pay great attention to that list. Note the many patterns. Do not try to memorize the patterns themselves. Just learn the actual nouns. But it is good to be aware of the possibilities in terms of patterns so that you can tell what is going on when you are reading a text. It is always to your benefit to be able to determine what kind of word you are reading if you do not know its meaning. If you know what kind of a word it is, it will be very easy for you to find it in a dictionary or to make an educated guess about the word's meaning if you know other words from the same root.

Just for reference, below is an abridgment of the chart on pages 314-315 of volume one of *EMSA* showing one or two examples of each of the major patterns listed on that chart.

| Verbal Noun | Verb | Verbal Noun | Verb |
|-------------|--------|-------------|--------|
| ذَهَاب | ذَهَبَ | بَحْث | بَحَثَ |
| بِنَاء | بَنَى | نَقْل | نَقَلَ |
| دِرَاسَة | دَرَسَ | ذِكْر | ذَكَرَ |
| خَوْف | خَافَ | شُرْب | شَرِبَ |
| وُصُول | وَصَلَ | عَوْدَة | عَادَ |
| | | عَمَل | عَمِلَ |

Use of the Verbal Noun

The verbal noun in Arabic has a number of uses. In this chapter I will focus on the three most problematic ones. Other uses of the verbal noun (covered in Chapters Five and Six of Part II) are largely stylistic or ornamental and are very easy to learn. Learn what's in this chapter, and you will have the verbal noun stuff down.

The verbal noun in Arabic usually refers to the doing of the action referred to by the verb. Here we will focus on three ways it can be used: to replace a verb in the subjunctive, as a concept, or as a concrete noun. No doubt, you want examples of this. Let's take each item one at a time.

In our examples we will use the verbal noun for the verb *عَمِلَ*, *يَعْمَلُ* ("to work"). The verbal noun for this verb is *عَمَلٌ*. In the first type of usage mentioned in the above paragraph the word *عَمَلٌ* means "work" in sentences such as "He went to Kuwait in order to work there." In such situations, the particle *لِ* is attached to the verbal noun. Examine the following sentence.

ذهب الى الكويت لِيعْمَلَ هناك

Note two things about this sentence. First, the ل being used here is the same one that is used with verbs in the subjunctive. When ل is attached to the verbal noun this way it is working as a preposition and puts the verbal noun in the genitive. The sentence could be rendered using the subjunctive verb instead of the verbal noun and mean the same thing.

ذهب الى الكويت لِيَعْمَلَ هناك

Thus, the verbal noun can be used in place of the verb in the subjunctive and have the same meaning as the verb. This is use number one.

Also, notice that the verbal noun in our model sentence is **DEFINITE**. When the verbal noun is used in place of the verb it is almost always definite. The only time a verbal noun *used in this way* will be indefinite is if it is used as the first term of an indefinite idaafa. For example, compare the sentences below.

| | |
|--|---|
| 1. Samiir went to Syria to visit. | ١. ذهب سمير الى سوريا للزيارة. |
| 2. Samiir went to Syria to visit a friend. | ٢. ذهب سمير الى سوريا لزيارة صديق. |
| 3. Samiir went to Syria to visit the market in Damascus. | ٣. ذهب سمير الى سوريا لزيارة السوق في دمشق. |

In the first sentence, زيارة is definite as it should be. In the second sentence, the verbal noun is indefinite since Samir went there “to visit a friend.” If the verbal noun had the definite article then there would be no idaafa. In cases such as the second sentence above, the verbal noun is left indefinite.

You will see many instances similar to sentence three. Here the verbal noun is part of a definite idaafa and is therefore definite. When the verbal noun is used with ل it is very often in an idaafa, either definite or indefinite. You will see plenty of examples shortly.

Now we come to the second of the three uses, the use of the verbal noun as a concept. In English, when we take a concept as such love, hate, or work, we usually keep the words indefinite. For example “Work builds character.” In Arabic, we can use the verbal noun to represent concepts just as we do in English. However, we keep the verbal noun in Arabic **DEFINITE**. This is because in Arabic, concepts are always definite (and often, but not always, singular) whether or not they are derived from verbal nouns. Thus when we wish to use عَمَل as a concept we will always make it definite. For example.

| | |
|---------------------------------------|--------------------------------|
| 1. Work in the path of God is a duty. | ١. العَمَلُ في سبيل الله واجبٌ |
| 2. Cleanliness is a part of faith. | ٢. النظافة من الإيمان. |

In sentence two نظافة is a verbal noun meaning “cleanliness”. The sentence is a well-known Islamic statement. In fact, since إيمان “faith” is also a verbal noun and is being used as a concept, it too is definite.

The third use of the verbal noun refers to its possible use as a “concrete” noun. That is, it can be just a regular good old boring noun, an every-day word. In this regard, عَمَل can mean “a job” as in:

I have a job in this ministry.

لي عمل في هذه الوزارة.

The verbal noun here is indefinite since the person is saying he has a job. The verbal noun used this way can also be made definite depending on what is being communicated. If someone wants to talk about “the job” instead of “a job” he would make the word definite and then could talk about “his job” being great or whatever.

Remember that a verbal noun will usually be definite with the exceptions noted above. American students often forget this. Remember also that there are three ways to make a word definite in Arabic. The verbal noun can also be made definite in all three ways for all three uses. Examine the sentences below and see how the verbal noun is used.

| | |
|--|--|
| 1. I went to Iraq to study the history of Islam. | ١. ذهبتُ الى العراق لإدراصة تاريخ الاسلام. |
| 2. The study of the history of Islam is very important. (Or “Studying the history of Islam . . .) | ٢. دراصة تاريخ الاسلام مهمة جداً. |
| 3. He wrote a study about the role of Islam in the world. | ٣. كتب دراصة عن دور الاسلام في العالم. |

Note that in the last sentence the verbal noun is indefinite. This is an example of the third usage of the verbal noun which can be indefinite or definite depending on the situation.

Oh Yes, Just One More Thing

Sometimes a verbal noun from a transitive verb can take a direct object in the accusative case. I have always thought this was sort of cool. What does this mean? Examine the two sentences below.

| | |
|--|----------------------------------|
| 1. He talked about the study of the Arabic language. | ١. تكلم عن دراصة اللغة العربية. |
| 2. He talked about his study of the Arabic language. | ٢. تكلم عن دراسته اللغة العربية. |

The first sentence is a typical use of a verbal noun. The verbal noun is in an idaafa with اللغة. As a result the second term of the idaafa is in the genitive case, as usual.

Now look at the second sentence. You will recall that nothing can come between the first and second terms of an idaafa except for the demonstratives such as **هذه** and **هذا**. In the second sentence we have a pronoun suffix attached to **دراسة** which makes the verbal noun definite and which comes between it and what would otherwise be the second term of the idaafa. Therefore we no longer have an idaafa, so there is no reason to put **اللغة** in the genitive case. **اللغة** is not the subject of the sentence, nor is it the predicate of an equational sentence. Therefore there is no reason to put it in the nominative case. The accusative case is the only option remaining. Since the verb from which the noun **دراسة** is derived is transitive, it is understood as taking **اللغة** as its direct object, so **اللغة** is written in the accusative.

Some writers tend not use the above construction, especially with certain verbs. They get around it by using the particle **ل** meaning here “of” or “belonging to.” We can rewrite the sentence we have just analyzed as: **تكلم عن دراسته للغة العربية**.

Here we simply add **ل**, meaning “of,” to **اللغة** and put the word in the genitive case since **ل** always puts a noun in the genitive. The meaning is the same. Basically the two styles are interchangeable and you will see both.

Now do Drill 29.

Drill 29. Write in the case endings and then translate each item below. Then rewrite each item using ل with the correct form of the subjunctive.

١. سافر الى الاردن لدراسة العربية.
٢. سافرنا الى الاردن لتدريس العربية.
٣. سافرت سميرة الى لبنان للقيام بعملية ارهابية.
٤. درسوا الكثير عن الشرق الاوسط لفهم العرب.
٥. سافرت الى السعودية لقضاء شهر رمضان هناك.
٦. عدنا من الشرق الاوسط للبحث عن صديقنا.
٧. عشت في الاردن للعمل في شركة خاصة هناك.
٨. سافرت الى المغرب لزيارة صديقاتك.
٩. كنا في بغداد لبناء سد كبير.
١٠. سافرنا الى جامعة القاهرة لتدريسهم الانكليزية.

Part B: Identify the verbal nouns in the sentences below. Then translate each sentence.

١. دراسة اللغة العربية فكرة جيدة جدا.
٢. تعيين الوزراء من واجبات الرئيس.
٣. قراءة الجريدة كل يوم مهمة جدا.
٤. ليست قراءة الجريدة كل يوم مهمة جدا.
٥. كتبت بحثا في مستقبل الثقافة في امريكا.
٦. كان ذلك البحث قصيرا جدا.
٧. أنوي الذهاب الى المسرح.
٨. شرب الماء في بعض المدن الامريكية فكرة سيئة.

Authentic Arabic Exercise # 6.

Below is an excerpt from an article in **الشرق الاوسط** dated July 9, 1995, on page 4. The article discusses the area of **حلايب** located on the Egyptian and Sudanese border. Both countries claim the area as their own, so **حلايب** has been a matter of dispute between the two countries for some time.

Read the article *all the way through* one time, **without using a dictionary**. Then read it a second time. This time, use your dictionary, but limit yourself to looking up only two words in each paragraph. (There are three paragraphs, so no more than six words.)

Then write a two-sentence summary of the paragraph in English. You can check yourself by looking at the translation of the article in the answer key.

After you have done the above, do the following:

The article is filled with verbal nouns, many of them from Forms I and II. Identify each Form I and Form II verbal noun in the article. Then see how many of them are in definite or indefinite idaafas and how many are not in an idaafa at all. How many of the ones not in idaafas are definite? How many of the ones in idaafas are definite?

If you can, then look for verbal nouns from other forms and ask yourself the same questions as in the paragraph above. Then check the answer key and see for yourself.

مجلس الوزراء المصري يعقد جلسة خاصة لتنمية مثلث حلايب

يخصص مجلس الوزراء المصري جلسته غدا لمناقشة الترتيبات الخاصة بتنمية مثلث حلايب باعتباره "ارضا مصريا". وكانت القاهرة قد رفضت طلبا سودانيا باحالة قضية حلايب الى التحكيم الدولي.

وتعتزم الحكومة تكليف عدد من الوزراء بعقد مؤتمرات شعبية في حلايب في اطار ما وصف "بزيادة جرعات الانتماء للوطن للمقيمين هناك". وقررت الحكومة المصرية رصد كل الاعتمادات المالية التي تحتاجها مشروعات التعمير في هذه المناطق.

وبخصوص المسعى السوداني لتدويل ازمة حلايب, كانت الخرطوم قد سعت لاقناع مجلس الامن بالتدخل لتكرار سيناريو الزام قطر والبحرين بعرض نزاعهما الحدودي على محكمة العدل الدولية للتحكيم.

E. Active and Passive Participles Forms I and II

The active participle is known in Arabic as اسم الفاعل. The word فاعل refers to the form the participles take when derived from a Form I verb. The active participle (AP) is essentially an adjective closely related in meaning to the meaning of the verb. However, active participles are often also used as nouns. For the moment do not worry about how the APs are used. You need to learn how these participles are derived. First we will study the derivations of the APs. Then we will look at how they are used.

Deriving Form I Active Participles

Sound Verbs

As indicated by the name of the AP in Arabic, اسم الفاعل, the AP is formed by inserting an alif between the first and second radicals and a kasra between the second and third radicals. For example, the AP of دَرَسَ is دَارِسٌ. Likewise, the AP of كَتَبَ is كَاتِبٌ. The APs of all sound Form I verbs are derived in this way. They are all made feminine by adding ة. As adjectives referring to human beings, they will usually take sound masculine or feminine plurals. However, when used as nouns, either referring to human beings or to non-human things, they often take broken plurals. For each AP you learn, you will have to learn its plural(s).

Hollow Verbs

Hollow verbs follow the same pattern as sound verbs. A hamza is inserted in place of the middle radical. For example, the AP for قَالَ is قَائِلٌ and the AP for زَارَ is زَائِرٌ. They are made feminine with ة and their plurals follow the same rules as the APs of sound verbs. Again, for each AP you learn, you will have to learn its plural(s). The identity of the middle radical as a و or ي is irrelevant in forming the AP of a hollow verb. They are all done the same way.

Assimilated Verbs

These verbs are completely regular in forming the AP. The AP of وَلَدَ is وَلَدٌ. So these verbs are no problem at all.

Doubled Verbs

When the AP for a doubled verb is formed, the second and third radical remain together. For example, the verb رَدَّ has an AP of رَادٌّ (and not رَادِدٌ). Note that when we form the AP of a doubled Form I verb we have a long vowel followed by a consonant in the same syllable. In other words, there are two sukuuns in a row for the AP, the hidden sukuun after the alif and the sukuun after the first daal. The

sound plural of this AP is رَادُونَ. Except for the doubling of the second and third radicals, the APs of doubled verbs are quite regular.

Defective Verbs

The active participle of the verb نَجَا is نَاجٍ. Every defective Form I verb, regardless of whether the final radical is a و or a ي, has an active participle of exactly the same pattern. The AP for قَضَى is قَاضٍ and the AP for نَسِيَ is نَاسٍ. Note that these APs end with two kasras. This is the ending for both the **nominative and genitive** indefinite forms. The accusative form for all of them will look like نَاجِيًا.

When these words are made definite, they all end in a long yaa' pronounced as a long vowel, الْقَاضِي, ("judge") for example. In the nominative and genitive, when these words are definite, there is no inflection for case. In the accusative, a fatha is added as it would be to any noun or adjective. For example, the accusative of الْقَاضِي is الْقَاضِيَّ.

Any adjective or noun whose last radical is either a و or a ي and which ends in two kasras is known as a defective noun or adjective. Many defective nouns and adjectives are not participles. In this section I will focus only on those that are. For more on defective nouns and adjectives see the appropriate section in Part III, Chapter Two, of this book.

Look at the chart for singular masculine and feminine defective APs on the top of the next page.

| Masculine Singular | Nominative | Genitive | Accusative |
|--------------------|------------|----------|------------|
| Indefinite | قَاضٍ | قَاضٍ | قَاضِيًا |
| Definite | القَاضِي | القَاضِي | القَاضِيَّ |

| Feminine Singular | Nominative | Genitive | Accusative |
|-------------------|-------------|-------------|-------------|
| Indefinite | قَاضِيَةٌ | قَاضِيَةٍ | قَاضِيَةً |
| Definite | القَاضِيَةُ | القَاضِيَةِ | القَاضِيَةَ |

You can see from the charts that the feminine forms are perfectly regular. The feminine forms take regular feminine sound plurals as well. The masculine forms can take either a sound plural if they are adjectives, or they will take a broken plural if they are being used as nouns referring to human beings. I will show how this is done presently.

For Form I defectives, if the AP is used as a noun referring to masculine human beings, the plurals are all formed like that for قَاضٍ. Its plural is قُضَاةٌ. All of the other Form I defective masculine plurals have the same pattern. The pattern takes normal case endings, just like the plural word اسَائِدَةٌ does.

If the AP is being used as an adjective modifying a human plural, it will usually have a sound plural. Whenever a sound plural ending is added to the defective masculine singular AP, the ي of the singular is dropped and the sound plural ending is attached. For example, we have قَاضٍ. We wish to make it a sound plural. Theoretically we should have قَاضِيُونَ. However, the ي (represented by the two kasras), will be dropped leaving us with قَاضُونَ. Look at the chart below.

Masculine Plurals for Defective Form I APs

| | Singular | Plural (Nom.) | Plural (A/G) |
|-----------------|----------|---------------|-------------------|
| Human Noun | قَاضٍ | قُضَاةٌ | قُضَاةٌ \ قُضَاةٌ |
| Human Adjective | قَاضٍ | قَاضُونَ | قَاضِينَ |

What Does This All Mean?

With respect to defective active participles, here is what you will usually see. You will see them usually in the definite masculine singular, i.e. القَاضِي. You will also see them in the definite feminine singular (القَاضِيَةُ) and you will see them occasionally in the indefinite masculine and feminine singular accusative (قَاضِيًا and قَاضِيَةً) when these words are used in what are called “haal” constructions (see

Chapter Six). The human plural forms will be rare, and the plural forms modifying human nouns will be rarer still.

When you look these words up in the dictionary, you should be aware that all you will see will be something like قاض. You will not see the two kasras nor the yaa'. In fact, look up the word القاضي right now (it is on page 904 of the fourth edition of Hans Wehr). All you find here is قاض. Next to it, in Latin letters, you will see "qadin" indicating the two kasras. Further on you will see the plural قضاة. Keep this little quirk in mind when you think you are looking up such a word.

For a full discussion of defective nouns and adjectives see Chapter Two of Part III.

Deriving Form II Active Participles

Form II APs, are all formed with the prefix مُ placed before the imperfect stem of the verb. The imperfect stem of يدرس is درس. We attach the prefix to the stem and get مدرس. So you always start off with مُ and you always have a kasra as the stem vowel. The Form II AP takes regular masculine sound plural endings when used as a noun and as an adjective. This will be the case with all derived active participles. There are exceptions to this rule, but they are few in number. The feminine form مدرّسة takes regular feminine sound plural forms. The APs of Form II hollow, assimilated, and doubled verbs are all completely regular.

The AP of a defective Form II verb is also (surprise) a defective word. The AP of سمى is مسمًى. When made feminine it is perfectly regular (مُسمّية) and will take a feminine sound plural. In its masculine form, it takes case endings in the singular and plural exactly as a Form I defective AP does. The plurals of the masculine will always be sound plurals and not broken. Here are charts for both sound and defective Form II APs.

Active Participles Form II
Sound Verbs (and all others except defectives)

| | Singular | Plural (Nom.) | Plural (A/G) |
|-----------|------------|---------------|--------------|
| Masculine | مُدْرَسٌ | مُدْرَسُونَ | مُدْرَسِينَ |
| Feminine | مُدْرَسَةٌ | مُدْرَسَاتٌ | مُدْرَسَاتٍ |

Active Participles of Defective Verbs Form II

| | Singular | Plural (Nom.) | Plural (A/G) |
|-----------|-------------|---------------|--------------|
| Masculine | مُسَمًّى | مُسَمَّوْنَ | مُسَمَّيْنَ |
| Feminine | مُسَمِّيَةٌ | مُسَمِّيَاتٌ | مُسَمِّيَاتٍ |

Remember that the masculine AP of a Form II defective will have a final yaa' when made definite, just like a Form I defective AP. Thus our model above becomes القاضي المُسمِّي just as is the case for القاضي. Also, in the indefinite accusative, the yaa' and nunation appear - مُسمِّيًا - just as we saw with قاضيًا.

Summary

طالب is the active participle derived from the Form I verb طَلَبَ. All other sound Form I APs are derived the same way. That is, an alif is inserted between the first two radicals, and a kasra is the stem vowel. The AP of دَرَسَ is دارس, the AP of سَكَنَ is ساكن and the AP of بَحَثَ is باحث. Active participles are made feminine by adding ة, as in طالبة and ساكنة.

مُدَرِّس is the active participle derived from the Form II verb دَرَّسَ. All other Form II APs are derived the same way. That is, مْ is always added as a prefix and the stem vowel is always a kasra. The AP of صَدَّقَ is مُصدِّق, the AP of مَثَّلَ is مُمثِّل, and the AP of عَلَّمَ is مُعلِّم. Like all active participles, these are made feminine by adding ة.

The APs of Form II hollow, assimilated, and doubled verbs are all regular. The AP of صَوَّرَ is مُصوِّر, the AP of وَكَّلَ is مُوَكِّل, and the AP of جَدَّدَ is مُجدِّد.

The pattern of adding مْ and making the stem vowel a kasra is not just used in Form II, but also is the pattern for forming the APs of all verbs in Forms III-10. This will be mentioned when we deal with each form in future chapters.

This is core of what you need to know. For items not covered above, refer to the two previous sections, *preferably while you do Drill 30*. For now, go on to the next section and then do Drill 30.

The Use of the Active Participle

The AP is essentially an adjective which refers to the action of the verb. In many cases, it may also become a noun which is closely related in meaning to the action of the verb. Presently I will give you some guidelines on how the AP is used and what it can mean. Practically speaking, however, you will have to learn the uses of any particular AP as you come across it. **Almost always, the meaning is clear from context.**

First of all, the AP can be used as a regular adjective modifying a noun. In such circumstances the AP will take a **sound masculine or feminine plural if the noun it modifies is a plural human noun**. Look at the examples below.

| | |
|---|---|
| 1. I know the man living in this house. | ١. أَعْرِفُ الرَّجُلَ السَّاكِنَ فِي هَذَا الْبَيْتِ. |
| 2. I met the students studying Arabic. | ٢. قَابَلْتُ الطَّلَابَ الدَّارِسِينَ اللُّغَةَ الْعَرَبِيَّةَ. |

| | |
|---|---|
| 3. These are the women (who are) going to the conference. | ٣. هؤلاء هن النساءُ <u>الذاهياتُ</u> الى المؤتمر. |
|---|---|

Note that in all three sentences the active participles have a sort of verbal quality to them, although they are clearly adjectives. In fact, sometimes active participles are referred to “verbal adjectives.” Sentence two shows that an AP can even take a direct object in the accusative case, if the verb from which it is derived is transitive, as in the second sentence.

AP’s often function as the predicate of an equational sentence. Again, the AP will take a sound masculine or feminine plural if it refers to a human plural. Again, APs from transitive verbs can take direct objects.

| | |
|--|---|
| I am writing an article about the future of the Middle East. | ١. انا كاتبٌ مقالةً عن مستقبل الشرق الاوسط. |
| They (f. pl.) are working in the factory. | ٢. هن عاملات في المصنع. |

Some active participles, when used as adjectives with a verbal meaning, can have present progressive meaning; some will have present tense meaning; some may have future meaning; some will have present perfect meaning. You will have to learn the meaning(s) of each one. Again, **more often than not the meaning will be clear from the context.**

Normally, verbs referring to motion, location, or the passage of time, have APs which are present progressive in meaning. These are verbs such as سكن, جلس, مشى, ذهب, and انتظر. See examples 1-3 below.

APs with future meaning are rare, but they often refer to motion as well. The most common example is from سافر which is a Form III verb. See example 4 below.

APs which refer to physical or mental states, sometimes called “stative” verbs, can often have normal present tense meaning. For example, the verb عَرَفَ has an AP of عارف which can mean simply “to know” and which will not be noticeably different in meaning from the verb used in the present tense. See example 5 below.

A few APs have present perfect meaning; most commonly حاصل and ناجح are used as examples. Also the verb دَفَعَ when used to mean “to pay” has an AP which is used in the present perfect. See example 6 below.

Below are more examples of how APs are used as adjectives with a verbal meaning.

| | |
|---------------------------------|----------------------------|
| 1. We are going to the library. | ١. نحن ذاهبون الى المكتبة. |
|---------------------------------|----------------------------|

| | |
|--|--|
| 2. They (f) live in Amman. | ٢. هن ساكنات في عمّان. |
| 3. I have been waiting here for an hour. (The AP مُنتظر is from a Form VIII verb meaning "to wait.") | ٣. كنتُ مُنتظراً هنا لمدة ساعة. |
| 4. We are traveling to Sudan next week. | ٤. نحن مُسافرون الى السودان الاسبوع القادم. |
| 5. Do you know that man? | ٥. هل انت عارف ذلك الرجل؟ |
| 6. My daughter has obtained a degree and I have paid the tuition, so now I am broke. | ٦. بنتي حاصلة على شهادة وانا دافع رسومها فانا مفلس الآن. |

APs can also be used as common nouns. Normally the AP then refers to the doer of the action meant by the verb. When this is the case, the AP of a Form I verb will have a broken plural most, but not all, of the time. If the AP is referring to human beings, the broken plural pattern will be pattern will be فعَال. Examples of such APs are طالب, طالِب, ساكن, سُكّان, عامل, عَمال. However, some APs when used this way and which refer to human beings will not use the فعَال pattern, but will instead use a sound plural. دارِس is an example.

Derived APs (active participles of verbs in Forms II-X), when referring to human beings, will usually have a sound plural regardless of whether they are being used as adjectives or nouns.

Below is a brief list of examples of APs used as nouns for Forms I and II.

| Verb | AP Singular | AP Plural | Meaning |
|--------|-------------|-------------|-------------|
| كَتَبَ | كَاتِب | كُتّاب | writer(s) |
| زَارَ | زائر | زُورار | visitor(s) |
| سَكَنَ | ساكن | سُكّان | resident(s) |
| دَرَسَ | مُدَرِّس | مُدَرِّسونَ | teacher(s) |
| عَمِلَ | عامل | عَمال | worker(s) |
| عَمِلَ | عامل | عَوامل | factor(s) |
| قَضَى | قاضٍ | قُضاة | judge(s) |
| بَنَى | بان | بُناة | builder(s) |
| غَنَى | مُغَنٍّ | مُغَنّونَ | singer(s) |

Sometimes an AP may have more than one meaning, as is the case with عامل above. In such cases you will have to learn each plural as you learn each AP. Now do Drill 30.

Drill 30. Each sentence below contains at least one active participle. Translate each sentence and note how each participle is being used. Then rewrite each sentence below making the underlined word(s) plural. Make all other necessary changes.

١. أنا ساكن في بيروت.

٢. هو عامل في هذا المصنع.

٣. كانت البنْتُ طالبة جيدة.

٤. أنتِ معلمة في المدرسة.

٥. أنتِ كنتِ ممثلاً ممتازاً.

٦. هذا المنبّه معطل.

٧. قرأتُ كتابَ الكاتبِ العربي المشهور.

٨. أنا كاتبٌ مقالة طويلة عن مدرسي اللغة العربية.

This is a good time to stop and look at the key. So check your work now before you go on to finish the rest of the drill which is on the next page.

| | |
|---|---|
| Oh, oh. Better look at that underlined word. It is an AP of a Form I defective verb. It just so happens that this particular AP is discussed in detail starting on page 149. Go there first, read the material, and then do this one. | ٩. هو قاضٍ في المحكمة. |
| Hint. There is more than one AP in this sentence. Another hint, <u>المكتب</u> is not an AP. Where is that second AP, and what kind of AP is it? | ١٠. هذا <u>المكتب</u> كافٍ للدارس. |
| Could there possibly, just maybe, perhaps, be a defective AP in this sentence? Would I do that to you? Of course I would. | ١١. كان <u>الراكب</u> ناجيا من الحادث. |
| No hints this time. | ١٢. هذا <u>الداعي</u> يدعو الناس الى الله. |
| This time it's Form II. His and hers. (Actually, hers and his.) | ١٣. هي مغنية لبنانية مشهورة وهو مغن امريكي معروف. |
| Does this sentence ring hollow to you? Hollow APs are briefly discussed on page 148. You'll need to look up the plural in the dictionary. | ١٤. هو <u>استاذ</u> زائر في جامعة الكويت. |
| Another one? Hint, the middle radical is a waaw. You can choose the plural from the dictionary. | ١٥. كنتُ سائحا في الشرق الاوسط. |

Passive Participles Form I

The passive participle refers to something having undergone the action of the verb. Like the AP, it can be either a noun or an adjective, but it usually will not have the verbal meanings of the AP. If it refers to human beings, the passive participle will have a regular sound plural most (but not all) of the time. If it is used as a plural **noun** referring to non-human things (like graduate students), it will usually take a feminine sound plural. However, some of these will have broken plurals. You will have to learn the plurals of each passive participle as you would with any other noun or adjective in this language,

The Form I passive participle is of the pattern مَفْعُول. Thus for كَتَبَ we get مَكْتُوب meaning “written” or “a letter.” From حَكَمَ we get مَحْكُوم meaning “one who has been judged.”

For hollow verbs, if the middle radical is a و, the و will appear in the passive. For example, for زَارَ we get مَزُور “visited.” If the middle radical is a ي you will see it in the passive participle. Thus for بَاعَ we get مَبِيع “sold.”

The passive participles of assimilated verbs are completely regular. وَجَدَ gives us مَوْجُود.

The passive participles of doubled verbs are also completely regular. رَدَّ gives us مَرْدُود (“return” or “yield”).

The passive participles of defectives are also easy to derive. If the verb belongs to the first category of defectives, such as دَعَا, يَدْعُو, then the passive participle is like مَدْعُوءُ “invited.” **Note the shadda over the final و.**

Verbs belonging to categories two and three form their passive participles differently from the first type. The passive participle of قَضَى, يَقْضِي is مَقْضِي “decreed.” The passive participle for نَسِيَ, نَسِيَ is مَنْسِي “forgotten.” Again, **note the shadda over the final ي on these passive participles.** Also, again note that the third category here, for which we have used نَسِيَ, نَسِيَ as a model, can have either a و or a ي as its final radical. However, the passive participle will always show a ي. Thus the mere presence of the ي in the passive participle does not necessarily indicate the identity of the third radical.

The reason that I stress that the final و or ي of the passive participles of these verbs has a shadda is because that shadda means that these final letters do not disappear when these words are made plural. The plural of the three verbs discussed above are مَدْعُوءُونَ, مَقْضِيُونَ and مَنْسِيُونَ.

Passive Participles Form II

Passive participles of derived verbs take the مُ prefix just like the APs of these verbs. The prefix is then attached to the passive stem of the verb. The passive voice has not yet been covered, but another way to look at it is this: The active participle always has a kasra as a stem vowel. For the passive participle the kasra is always changed to a fatha. Thus the passive participle for دَرَسَ is مُدْرَس “taught.”

Or, you can say that to form the passive participle, you just add مُ to the verb in the past-tense stem. The only spelling difference between the AP and the passive participle of this verb is in the stem vowel. Consequently, the unvocalized active and passive participles of derived verbs look exactly the same. The meanings, of course, are very different. You will have to determine from context which participle is being used.

The passive participles of derived verbs take regular sound plurals in the same way the active participles of these same verbs do.

Passive Participles of Defective Verbs in Form II

The passive participles of derived defective verbs always end in an alif maqsuura with two fathas written above it. These words are called “indeclinable” nouns or adjectives. An indeclinable does not show a case ending. For example, the passive participle of the verb سَمَّى is مُسَمًّى “named.” The two fathas do not represent case. All they represent is that the word should be pronounced with nunation. So this word should be pronounced “musamman.” In reality, the nunation on these words is almost never pronounced, and of course, the two fathas are seldom written. This word will appear the same no matter what case it is in.

When a Form II defective passive participle is made definite, as in الْمُسَمًّى the two fathas are dropped. Again, this word will appear the same for all three cases.

Now gaze at the chart below showing the various manifestations of the defective passive participle of a Form II verb.

| Verb | M. Sing. | M. Plural | F. Sing. | F. Plural |
|--------|----------|-------------|------------|--------------|
| سَمَّى | مُسَمًّى | مُسَمَّوْنَ | مُسَمَّاءَ | مُسَمَّيَاتَ |

As I said above, the masculine singular مُسَمًّى will not show a case ending. The plural is a sound plural and will show the case ending of a sound plural just as the ACTIVE PARTICIPLE of the defective will. Note, though, the diphthong which appears in the nominative plural due to the stem vowel being a fatha. The genitive/accusative, مُسَمَّيْنَ, will also have a diphthong.

The feminine singular shows all case endings and feminine plural is a regular feminine sound plural. Note that in the feminine singular, the alif maqsuura becomes a regular alif.

That is it for passive participles for now. We will look at other uses for the passive participle in Chapter Four. Below are a few examples of how they are used according to what has been presented so far. Look at them and then do the drill which follows.

| | |
|---|---|
| 1. This letter is written in Arabic. | ١. هذه الرسالة مكتوبة بالعربية. |
| 2. You are not invited to this party. | ٢. لست مدعوًا الى هذه الحفلة. |
| 3. It was a matter so decreed. (Quran, S.19, vs. 21) | ٣. وكان امراً مقضياً. |
| 4. The students are not present in the class. | ٤. ليس الطلاب موجودين في الصف. |
| 5. These are the languages taught in this university. | ٥. هذه هي اللغات المدرّسة في هذه الجامعة. |
| 6. His daughter is named Samiira. | ٦. بنته مسمّاة سميرة. |

Now do Drill 31.

Drill 31. Each sentence below has a blank and is followed by a verb at the end. Put the correct form of the active or passive participle (whichever is appropriate) in the blank. You may have to make it definite, plural, feminine, etc. Make sure you give it the right case ending.

١. أنتم لستم _____ الى الحفلة. دعا
٢. أَجَلْنَا المؤتمر الى وقت _____ . لَحَقَ
٣. قالوا ان المشكلة _____ . وَقَّتْ
٤. نحن _____ من دخول المعسكر. منع
٥. أعلنت اللجنة الدولية ان نتائج الانتخابات _____ . زَوَّرَ
٦. حضر المؤتمر الاطراف _____ بالقضية. عنى
٧. يقول الفلسطينيون ان حقوقهم _____ . سلب
٨. هناك حرب دولية ضد ال _____ . خَدَّرَ
٩. "فيروز" _____ لبنانية مشهورة و "عبد الحليم حافظ" _____ مصري مشهور. غنى
١٠. هذه المراسلة _____ بحبها للغة العربية. عَرَفَ
١١. صدام حسين رجل _____ . كَرِهَ
١٢. في الحقيقة صدام حسين _____ . جَنَّ

Authentic Arabic Exercise # 7

This exercise is going to take a little time. It will require a relatively fair amount of reading and some real thinking about what you are doing. Please do it, step by step, as described below.

Below is an excerpt from another article from الشرق الاوسط . Read it, **without a dictionary**. As you read it, underline the following.

1. Every Form I and II active participle
2. Every Form I and II passive participle
3. Active and passive participles from Forms III-X if you can.

After you have read the article and underlined the words as requested in items 1-3 above, you should have some idea of what the article is about. Write out a two or three sentence summary of the article in English. **Do not use your dictionary.**

After you have done that, read the article a second time (**without the dictionary**) and underline the following:

4. Every Form I and II verb and its subject.
5. Every Form I and II verbal noun.

Now, read the article again. This time, use your dictionary, but look up **no more than 10 words** and look up only those words you have underlined in items 1-5 above. Then add to your summary some or all of the new information you learned during your second and third readings. Try and be as detailed as you can, but do not try to translate the article, or sections of it.

Then, go to the answer key and look at the translation in order to verify the information you wrote down. The key will also give you all the words you should have underlined in items 1-5 above.

مصر تعتقل ٥ متطرفين خططوا لأعمال تخريبية

قال مصدر في وزارة الداخلية المصرية امس ان اجهزة الأمن اعتقلت ٥ متطرفين اعضاء في التنظيم التابع للمدعو مصطفى حسن حمزة المتورط في محاولة اغتيال الرئيس المصري حسني مبارك التي وقعت في اديس ابابا يوم ٢٦ يونيو (حزيران) الماضي، والصادر بحقه حکمان بالإعدام غيابيا في مصر منذ عام ١٩٩٢. وأضاف المصدر المسؤول "ان المعتقلين الخمسة دخلوا الاراضي المصرية من السودان لتنفيذ عمليات تخريبية، اهمها نسف

مبنى المجمع الحكومي في ميدان التحرير، وعدد آخر من المنشآت الأمنية في مصر بتكليف من مصطفى حمزة". كما نفذت السلطات المصرية حكم الإعدام في اثنين من المتطرفين امس ايضا.

وذكر المصدر "ان القبض على المتطرفين الخمسة تم عقب حملة شنتها مباحث امن الدولة داهمت فيها اوكار التنظيم في محافظات القاهرة والجيزة والقليوبية"، وهم:

• حسني السيد حسين البحيري - حاصل على دبلوم المعهد الفني الصناعي، والمسؤول التنظيمي عن الجماعة، الذي كان هاربا خارج مصر لفترة طويلة.

• محمد علي علي الشرقاوي - راسب اعدادية، يشتغل بنجارة "المويليا" ومهمته في التنظيم تنسيق الاتصال بين افراد الجماعة، وإعداد المتفجرات، وتلقي الدعم المالي من الخارج وتوزيعه حسب التعليمات التي تصل اليه.

• مصطفى عبد الحميد مصطفى السيد - وهو عنصر نشط، حاصل على دبلوم المدارس الثانوية الصناعية، متخصص في الاجهزة الالكترونية الحديثة.

• ربيع عيد عبد الغني خليفة - مدرس ابتدائي ومسؤول شفرات الاتصال في التنظيم.

على قاسم صيف المراكبي - متخصص في عمليات الرصد، وسبق اتهامه في عديد من القضايا التخريبية.

وأكد المصدر ان المعتقلين الخمسة "من عناصر التنظيم الذي تحتضنه قيادة الجبهة الاسلامية القومية في الخرطوم"، وقال "إن الشرطة ضبطت بحوزتهم ٣ بنادق آلية وطبنجتين وقنبلة من نوع ف - ١ الشديدة الانفجار وعددا من بطاقات الهوية المزورة التي يستخدمها المتطرفين في الهروب من السلطات، اضافة الى اوراق تنظيمية وشرح لعمليات التفجير، ومبالغ مالية من بينها ١٥ الف جنيه مصري، ونسخ من مختلف الصحف التي نشرت انباء محاولة اغتيال الرئيس مبارك.

وقال "إن المتطرفين المقبوض عليهم تلقوا تدريبات عسكرية العام الماضي في معسكرات سودانية تحت اشراف احد القيادات الذي ينتحل اسما حركيا آخر هو "ابو بكر السوداني"، وظلوا على اتصال معه بعد دخولهم الأراضي المصرية حتى إلقاء القبض عليهم".

Chapter 3

- A. Form III Verbs
- B. The Passive Voice

A. Form III Verbs

Form III verbs are characterized by an alif placed between the first two radicals. For example قَابِلٌ , شَاهِدٌ , and حَاوِلٌ are all Form III verbs. In the past tense these verbs conjugate like all the other verbs you have seen. In the present tense they have a vowel pattern similar to that for Form II verbs. Below is the verb قَابِلٌ , يَقَابِلُ (“to meet,” “to interview”), conjugated in the present tense.

| Plural | | Dual | | Singular | |
|--------------|------|--------------|---------|--------------|------|
| نُقَابِلُونَ | نحن | تُقَابِلَانِ | أنتما | أُقَابِلُ | أنا |
| تُقَابِلُونَ | انتم | يُقَابِلَانِ | هما (m) | تُقَابِلُ | أنتَ |
| تُقَابِلْنَ | أنتن | تُقَابِلَانِ | هما (f) | تُقَابِلِينَ | أنتِ |
| يُقَابِلُونَ | هم | | | يُقَابِلُ | هو |
| يُقَابِلْنَ | هن | | | تُقَابِلُ | هي |

You should see that the vowel on the prefix is always a dhamma and that the stem vowel is always a kasra. This is the same as for Form II verbs.

The jussive and the subjunctive are the same for Form III as for all other forms. Therefore I am not going to list them here.

The command conjugations for Form III are also similar to those for Form II. We take the jussive and then drop the prefix. We are left with a word beginning with a consonant and followed by a vowel, so we already have the command and do not need a command prefix. For example, for أَنْتَ the jussive is تَقَابِلْ. We drop the ت and are left with قَابِلْ which is the command. Here are the command conjugations for Form III.

| Command | Pronoun |
|-----------|-----------|
| قَابِلْ | أَنْتَ |
| قَابِلِي | أَنْتِ |
| قَابِلَا | أَنْتُمَا |
| قَابِلُوا | أَنْتُمْ |
| قَابِلْنَ | أَنْتُنَّ |

The active participle is of the pattern مُفَاعِل as in مُقَابِل . The passive participle is مُفَاعَل as in مُقَابِل . The primary verbal noun pattern is مُفَاعَلَة as in مُقَابَلَة . A secondary verbal noun pattern is discussed below.

Hollow Verbs

Hollow verbs in Form III are regular just like those in Form II. If the middle radical is a و , it will appear as a strong consonant. The verb حَاوَلَ is an example. The same is true for the ي , as in the verb عَايَنَ . Just as in Form II, there is never any shortening of the middle radical.

Assimilated Verbs

Assimilated verbs in Form III are regular in every way. The و never disappears. For example وَاصَلَ , يُوَاصِلُ .

Doubled Verbs

Doubled verbs are extremely rare in Form III and will not be treated in this book.

Defective Verbs

Defective verbs in Form III work just as their counterparts do in Form II. There is only one way to conjugate them in the perfect, and only one way in each of the imperfect moods, just like Form II. Below is the verb نادى , يُنَادِي meaning “to call,” conjugated for the past tense and the imperfect indicative.

Past Tense

| Plural | | Dual | | Singular | |
|-------------|------|--------------|---------|-----------|------|
| نَادَيْنَا | نحن | نَادَيْتُمَا | أنتما | نَادَيْتُ | أنا |
| نَادَيْتُمْ | انتم | نَادِيَا | هما (m) | نَادَيْتَ | أنتَ |
| نَادَيْنَ | أنتم | نَادَتَا | هما (f) | نَادَيْتِ | أنتِ |
| نَادَوْا | هم | | | نَادَى | هو |
| نَادَيْنَ | هن | | | نَادَتْ | هي |

Present Tense

| Plural | | Dual | | Singular | |
|--------------|------|--------------|---------|-------------|------|
| نُنَادِي | نحن | تُنَادِيَانِ | أنتما | أُنَادِي | أنا |
| تُنَادِيَانِ | انتم | يُنَادِيَانِ | هما (m) | تُنَادِي | أنتَ |
| تُنَادِيْنَ | أنتن | تُنَادِيَانِ | هما (f) | تُنَادِيْنَ | أنتِ |
| يُنَادُونَ | هم | | | يُنَادِي | هو |
| يُنَادِيْنَ | هن | | | تُنَادِي | هي |

I hope you can discern from the conjugations above that defectives in Form III conjugate in both tenses just like the verb *يَجْرِي* , *جَرَى* . You will see in the next chapter that Form IV defectives also conjugate like *يَجْرِي* , *جَرَى* .

As you might guess, the jussive of Form III defectives will be derived in the same way as the jussive of Form II defectives, as will the command conjugations. See below.

The Jussive

| Plural | | Dual | | Singular | |
|-------------|------|------------|---------|----------|------|
| نُنَادِ | نحن | تُنَادِيَا | أنتما | أُنَادِ | أنا |
| تُنَادُوا | انتم | يُنَادِيَا | هما (m) | تُنَادِ | أنتَ |
| تُنَادِيْنَ | أنتن | تُنَادِيَا | هما (f) | تُنَادِي | أنتِ |
| يُنَادُوا | هم | | | يُنَادِ | هو |
| يُنَادِيْنَ | هن | | | تُنَادِ | هي |

Commands

| Command | Pronoun |
|-----------|---------|
| نَادِ | أنتَ |
| نَادِي | أنتِ |
| نَادِيَا | أنتما |
| نَادُوا | انتم |
| نَادِيْنَ | أنتن |

The verbal noun of مُنَادَاة is نَادَى.

The active participle is مُنَادٍ and the passive participle is مُنَادَى. These are just the same as in Form II.

Notes on Form III

Form III verbs are transitive and often express the attempt to do the action described by the Form I root. Thus, قَاتَلَ means “to fight” from the root قَتَلَ mean “to kill.” Note that the verb حَاوَلَ means “to attempt.”

Many Form III verbs involve doing the action described by the Form I verb directly to some one else. For example, كَاتَبَ means “to correspond with someone,” from the root كَتَب meaning “to write.” شَارَكَ means “to participate with someone” in the doing of something, from the root شَرَكَ meaning “to share” with someone or “to become a partner with someone.”

Form III verbs also have a secondary verbal noun pattern. The pattern is فِعَال and sometimes exists side by side with the primary pattern given above. Sometimes this secondary pattern is preferred or even the only one used. Sometimes the two verbal nouns have different meanings, but usually this is not the case. Here are some common verbs for which the secondary pattern of the verbal noun is often used.

| Verbal Noun | Meaning | Verb |
|-------------|-------------|---------|
| كِفَاح | to struggle | كَافَحَ |
| جِهَاد | to struggle | جَاهَدَ |
| قِتَال | to fight | قَاتَلَ |
| نِدَاء | to call | نَادَى |
| نِضَال | to struggle | نَاضَلَ |
| صِرَاع | to struggle | صَارَعَ |

These verbs also have the primary pattern for their verbal nouns. You will see both patterns. In case you are interested, جِهَاد is the term you often hear translated as “holy war” by the news media, and indeed it does sometimes have that meaning as a technical term in Islamic studies. However, since it is against Federal Communications Commission regulations for newscasters ever to pronounce an Arabic word correctly, you have probably heard the word pronounced something like “jeeehad,” as in heehaw.

You have now studied Forms I-III. You are actually getting close to learning all 10 forms, since, as you see, the derived forms are much easier to master than Form I. The following exercise will drill you on Form III as well as on Forms I and II. Pay careful attention to the context. Since nothing will be

voweled, Forms I and II will often look the same. Form III verbs, because of the alif, should stand out and be easily recognized. I will talk more about context in Chapter 4 and again later in this text.

After you do drill 32, go on to the next section of this chapter. **PAY CAREFUL ATTENTION TO THE NEXT SECTION.** It will give you the only conjugations for Arabic verbs which you have not yet had, the conjugations for the passive voice.

Drill 32. Convert the following sentences into the present tense. Then negate them using the jussive. Fully vowel all verbs in your answers.

١. ساعد المنهج على تقدم البلد.
٢. شاركت الدول الكبرى في بناء المصنع الجديد.
٣. واصلت مصر جهودها في هذا المجال.
٤. قايت اسرائيل الارض بالسلام.
٥. عانت مصر من الفقر.
٦. نادينا للاجتماع بنا.
٧. جاشت عواطفه وفاضت دموعه.
٨. هزت الزلزلة كل عمارة في المدينة.
٩. وافقنا على النقاط الخمس.
١٠. زورت الحكومة نتائج الانتخابات.

B. The Passive Voice

The passive voice is widely used in Arabic without the negative associations regarding style that the passive voice has in English. American students are often uncomfortable with the passive voice when reading Arabic texts because the unvoiced passive conjugations often look exactly like active voice conjugations. Since many students often are horrified at the thought of reading for meaning and recognizing words in context, and since they are usually very weak in grammar, sentences in the passive often are totally misunderstood.

Below are the passive voice conjugations for the verb **فَحَصَ**, **يَفْحَصُ** ("to examine") in the past tense.

| Plural | | Dual | | Singular | |
|------------|------|-------------|---------|----------|------|
| فُحِصْنَا | نحن | فُحِصْتُمَا | أنتما | فُحِصْتُ | أنا |
| فُحِصْتُمْ | انتم | فُحِصَا | هما (m) | فُحِصْتَ | أنتَ |
| فُحِصْنَ | أنتن | فُحِصَتَا | هما (f) | فُحِصْتِ | أنتِ |
| فُحِصُوا | هم | | | فُحِصَ | هو |
| فُحِصْنَ | هن | | | فُحِصَتْ | هي |

Passive conjugations are differentiated from active conjugations by internal vowel changes. You can see from the conjugations above that the vowel on the first consonant is always a dhamma and that the stem vowel is always a kasra. These are the only differences. The suffixes are exactly the same as for the active voice. If you write out these passive conjugations without the short vowels, they will look just like active conjugations. Therefore context is what will tell you what is going on.

Now we will see how the passive is used and what it means. Let's use "I studied the book" as a model sentence. This sentence is in the active voice. It is also a very boring sentence. Anyway, if we wish to convert this sentence to the passive voice in English we would say, "This book was studied by me." (This is a gross barbarism in English, but such sentences do occur.) Now let's look at the Arabic versions of these sentences.

| | |
|--------------------------|-------------------------|
| 1. I studied the book. | ١. دَرَسْتُ الْكِتَابَ. |
| 2. The book was studied. | ٢. دُرِسَ الْكِتَابُ. |

Look at the second Arabic sentence. The direct object of the first sentence is now the subject of the second sentence (just like English). Thus the verb is conjugated for the third person masculine singular in order to agree with the subject. The verb, of course, is conjugated in the passive voice. Notice that the Arabic sentence does not have the equivalent of "by me" included. This is because in Arabic the doer of

the action is supposed to go unmentioned. In fact, the Arabic word for the passive is المجهول “the unknown,” in reference to the fact that the passive is used so the doer of the action will remain unknown. Here is another example.

| | |
|---------------------------------------|-----------------------------------|
| 1. The student (f) studied this book. | ١. دَرَسَتِ الطالبةُ هذا الكتابَ. |
| 2. This book was studied. | ٢. دُرِسَ هذا الكتابُ. |

See that the subject in the first sentence is removed and that the object of the first sentence becomes the subject in the next sentence. This is really not different from English. The only real difference is that in English we can mention who did the action in the passive, whereas in Arabic we cannot.

Question: How would you say in Arabic: “These books were studied”? Think of the answer and then look below.

دُرِسَتْ هَذِهِ الْكُتُبُ.

I hope you got this right. The subject of the sentence is a non-human plural, so the verb must be feminine singular and the demonstrative must also be feminine singular.

So far, you have only seen a sound Form I verb conjugated in the past tense in the passive voice. Now I will show you the conjugations for a Sound Form II verb and a sound Form III verb for the passive and in the past tense. Then I will give you the present tense conjugations for sound verbs Forms I-III. Then we will examine the hollows, defectives, etc. It seems like a lot at first, but you will see that the passive conjugations are actually simpler than the active ones.

Below are the passive past tense conjugations for the Form II verb دَرَسَ. Note that the vowel pattern is exactly the same as for Form I.

| Plural | | Dual | | Singular | |
|-------------|------|-------------|---------|----------|------|
| دُرُسْنَا | نحن | دُرُسْتُمَا | أنتما | دُرُسْتُ | أنا |
| دُرُسْتُمْ | انتم | دُرْسَا | هما (m) | دُرُسْتَ | أنتَ |
| دُرُسْتُنَّ | أنتن | دُرُسْتَا | هما (f) | دُرُسْتِ | أنتِ |
| دُرُسُوا | هم | | | دُرِسَ | هو |
| دُرِسْنَ | هن | | | دُرِسَتْ | هي |

Since the vowel pattern is the same for Forms I and II, these two forms will look alike when unvoiced in the passive. In fact, these verbs in the passive will look just the same as when written in the active. Thus, درس could represent دَرَسَ, دُرِسَ, دُرِسَ, or دُرِسَ. In fact, درس could also represent other things as well, such as دُرْسَ “lesson” or the command دُرْسَ “teach.” Thus, you must be aware of the context.

Now let's look at a Form III verb in the passive for the past tense.

| Plural | | Dual | | Singular | |
|--------------|------|--------------|---------|-----------|------|
| شُوهِدْنَا | نحن | شُوهِدْتُمَا | أنتما | شُوهِدْتُ | أنا |
| شُوهِدْتُمْ | انتم | شُوهِدَا | هما (m) | شُوهِدْتَ | أنتَ |
| شُوهِدْتُنَّ | أنتن | شُوهِدَتَا | هما (f) | شُوهِدْتِ | أنتِ |
| شُوهِدُوا | هم | | | شُوهِدَ | هو |
| شُوهِدْنَ | هن | | | شُوهِدَتْ | هي |

In Form III the alif is converted to a waaw which is the long counterpart of the dhamma, as you know. The stem vowel, as always, is a kasra. Since the waaw does stand out, you should have no trouble identifying a Form III verb in the passive voice when it is in the past tense.

Now we come to the present tense for the passive voice. First we will take the Form I verb, فَحَصَ, يَقْصُ.

| Plural | | Dual | | Singular | |
|-------------|------|-------------|---------|-------------|------|
| نُقْحَصُ | نحن | تُقْحَصَانِ | أنتما | أُقْحَصُ | أنا |
| تُقْحَصُونَ | انتم | يُقْحَصَانِ | هما (m) | تُقْحَصُ | أنتَ |
| تُقْحَصْنَ | أنتن | تُقْحَصَانِ | هما (f) | تُقْحَصِينَ | أنتِ |
| يُقْحَصُونَ | هم | | | يُقْحَصُ | هو |
| يُقْحَصْنَ | هن | | | تُقْحَصُ | هي |

For the present tense, the vowel on the prefix is always a dhamma (for all ten forms). The stem vowel is always a fatha (also for all ten forms). The suffixes are the same as for the active voice. Note

that it is the internal vowelizing which indicates the voice. Thus, unvoveled, the active and passive present look exactly the same.

Form II verbs will be done exactly as Form I, as will Form III verbs. Here are the passive conjugations for Forms II and III in the present tense.

| Plural | | Dual | | Singular | |
|-------------|------|-------------|---------|-------------|------|
| نُدْرَسُ | نحن | تُدْرَسَانِ | أنتما | أُدْرَسُ | أنا |
| تُدْرَسُونَ | انتم | يُدْرَسَانِ | هما (m) | تُدْرَسُ | أنتَ |
| تُدْرَسْنَ | أنتن | تُدْرَسَانِ | هما (f) | تُدْرَسِينَ | أنتِ |
| يُدْرَسُونَ | هم | | | يُدْرَسُ | هو |
| يُدْرَسْنَ | هن | | | تُدْرَسُ | هي |

| Plural | | Dual | | Singular | |
|--------------|------|--------------|---------|--------------|------|
| نُشَاهَدُ | نحن | تُشَاهَدَانِ | أنتما | أُشَاهَدُ | أنا |
| تُشَاهَدُونَ | انتم | يُشَاهَدَانِ | هما (m) | تُشَاهَدُ | أنتَ |
| تُشَاهَدْنَ | أنتن | تُشَاهَدَانِ | هما (f) | تُشَاهَدِينَ | أنتِ |
| يُشَاهَدُونَ | هم | | | يُشَاهَدُ | هو |
| يُشَاهَدْنَ | هن | | | تُشَاهَدُ | هي |

You can see that the Form II pattern is just like the Form I pattern in that you begin with a dhamma and the stem vowel is a fatha. Note that the vowel over the first radical is also a fatha. This is because, **in the present tense passive, all vowels after the dhamma on the prefix are always fatha until you get to the suffix.** You will see more examples of this when we deal with other forms of the verb. Just remember that in the passive voice for the present tense, the prefix will always be a dhamma and all vowels after that (including the stem vowel) will always be a fatha until you get to the suffix at the end.

Since Form II verbs have a dhamma on the prefix in both the active and passive voices, and since they all have a fatha on the first radical of the verb in both voices, **it is only the stem vowel that tells you which voice is being used.** Obviously, in writing, the active and passive will look alike when unvoveled. When listening you will have to focus on the stem vowel.

In Form III we have the same situation as in Form II. **It is only the stem vowel which gives you the voice since the dhamma is used in the prefixes in both voices.** Again, when written, the active and passive present tense will look the same when unvoveled.

Now I will discuss the various subcategories of verbs: hollow, defective, assimilated and doubled. I will treat each subcategory separately, but I will treat each one for all three forms of the verb which we have had so far. This is a slight deviation from the pattern in previous chapters.

Hollow Verbs

In the past tense, hollow verbs in Form I have only one pattern for conjugation in the passive voice. If you recall (you had better recall), that for the active voice we have three different categories of hollow verbs, you will see that the passive is much easier. No matter what the middle radical is, there is only one conjugation pattern. Here it is for the past tense using the verb **يَزورُ, زارَ**.

| Plural | | Dual | | Singular | |
|-------------|------|-------------|---------|----------|------|
| زَرَرْنَا | نحن | زَرَرْتُمَا | أنتما | زَرَرْتُ | أنا |
| زَرَرْتُمْ | انتم | زَرَرَا | هما (m) | زَرَرْتَ | أنتَ |
| زَرَرْتُنَّ | أنتن | زَرَرَتَا | هما (f) | زَرَرْتِ | أنتِ |
| زَرَرُوا | هم | | | زَرَرَ | هو |
| زَرَرْنَ | هن | | | زَرَرَتْ | هي |

Because the stem vowel for the passive in the past tense is always a kasra, the middle radical of a Form I hollow verb must either appear as a kasra or a **ي**, the long counterpart of the kasra. The rules for when shorten the **ي** to a kasra are the same as the rules for shortening the middle radical in the active voice past tense. Exactly the same. Note that **زيرَ** is clearly in the passive voice, since the **ي** will not appear in the active past tense for a Form I hollow verb. However, **زَرَرْتُ**, when unvoveled, will look just like the active.

NOTE THAT ALL FORM I HOLLOW VERBS WILL CONJUGATE JUST LIKE THE VERB ABOVE IN THE PASSIVE FOR THE PAST TENSE.

Moving right along to the present tense, the passive conjugation of **يَزورُ** is **يُزارُ**. Thus, just as for a sound verb, the prefix vowel is a dhamma. The stem vowel will be either an alif, or its short counterpart, the fatha, which is the passive stem vowel for all sound verbs. Here is the complete conjugation.

| Plural | Dual | Singular |
|--------|------|----------|
|--------|------|----------|

| | | | | | |
|------|----------|---------|----------|------|----------|
| أنا | أُزارُ | أنتما | تُزارانِ | نحن | نُزارُ |
| أنتَ | تُزارُ | هما (m) | يُزارانِ | انتم | تُزارونَ |
| أنتِ | تُزارينَ | هما (f) | تُزارانِ | أنتن | تُزرَنَ |
| هو | يُزارُ | | | هم | يُزارونَ |
| هي | تُزارُ | | | هن | يُزرَنَ |

Note that the principle of shortening applies here just as it does in the active voice. Note also that:
ALL FORM I HOLLOW VERBS FOR THE PRESENT TENSE IN THE PASSIVE VOICE WILL CONJUGATE EXACTLY THE SAME WAY AS THE VERB IN THE CHART ABOVE.

Form II hollow verbs are completely regular in both tenses and will conjugate just as دَرَسَ does. For example, زُورَ is زُورَ in the past tense passive and يُزورُ in the present tense passive.

Form III hollow verbs are also completely regular in the passive, as they are in the active. قاومَ becomes قُومَ in the past and يُقاومُ in the present. Personally, I like the two waaws you get in قُومَ. I have always felt it is too bad that there is not a verb واوَوَ. In the passive for the past tense it would look like this وُوو and would sound even more ridiculous than a network newscaster trying to pronounce such difficult Arabic names as بشار.

Assimilated Verbs

Assimilated verbs in Form I are perfectly regular in the past tense passive. Thus وَصَفَ becomes وَصِفَ.

Furthermore, in the present tense these Form I verbs are also regular, unlike their condition in the present active voice. Remember that in the present active voice, these verbs lose the و. Thus وَصَفَ becomes يَصِفُ. But in the passive the و remains, giving يُوصَفُ. So if you see the و and you know that the verb is From I, you know that you have the passive. On the next page you will find the present tense passive conjugations for وَصَفَ, يَصِفُ.

| Plural | | Dual | | Singular | |
|----------|------|---------|---------|----------|------|
| نوصفُ | نحن | توصفانِ | أنتما | أوصفُ | أنا |
| توصفونَ | انتم | يوصفانِ | هما (m) | توصفُ | أنتَ |
| تُوصفَنَ | أنتن | توصفانِ | هما (f) | توصفينَ | أنتِ |
| يوصفونَ | هم | | | يوصفُ | هو |
| يُوصفَنَ | هن | | | توصفُ | هي |

Assimilated verbs in Forms II and III are completely regular in both tenses in the passive just as they are in the active. The Form II وَقَعَ is وَقَّعَ in the past passive and يُوقَّعُ in the present passive. Similarly, the Form III واصلَ is وَاصَّلَ (there are those two waaws again) in the past passive and يُواصَّلُ in the present passive.

Doubled Verbs

Form I doubled verbs work the same way in the passive as they do in the active voice when it comes to breaking up the doubled consonant of the root. As I am totally certain you recall, عَدَّ for example, when conjugated in the past tense, will have the two د's separated whenever the suffix begins with a consonant. Thus "I counted" is عَدَدْتُ . In the passive "I was counted" you would have عُدِدْتُ . I hope this is transparent. **Now, whenever the doubled consonant is not broken up, there is no kasra.** Thus "he was counted" is عُدَّ . Here the dhamma of the passive appears but there is no place to put the kasra. Here is the complete passive past tense for عَدَّ.

| Plural | | Dual | | Singular | |
|-------------|------|-------------|---------|----------|------|
| عُدِدْنَا | نحن | عُدِدْتُمَا | أنتما | عُدِدْتُ | أنا |
| عُدِدْتُمْ | انتم | عُدَّا | هما (m) | عُدِدْتَ | أنتَ |
| عُدِدْتُنَّ | أنتن | عُدَّتَا | هما (f) | عُدِدْتِ | أنتِ |
| عُدُّوا | هم | | | عُدَّ | هو |
| عُدِنَ | هن | | | عُدَّتْ | هي |

In the present tense there is no problem at all. The passive of يَعدُّ is يُعدُّ . Here you see the dhamma on the prefix of the passive, as always. The stem vowel of the present tense active has been replaced by

the fatha of the passive. Now, if the doubled consonant needs to be broken up, for the pronoun **هن** for example, you will see this: **يُعَدَّنَ**. Here, the stem vowel in the passive is moved over to its position between the second and third radicals just as the stem vowel of the active would be.

Now without looking at the completed chart below, fill in the blank chart immediately underneath this paragraph with the passive present tense conjugations for **عَدَّ**, **يَعُدُّ**. Then check your work against the chart underneath it.

| Plural | | Dual | | Singular | |
|--------|------|------|---------|----------|------|
| | نحن | | أنتما | | أنا |
| | انتم | | هما (m) | | أنتَ |
| | أنتن | | هما (f) | | أنتِ |
| | هم | | | | هو |
| | هن | | | | هي |

Here is the completed chart.

| Plural | | Dual | | Singular | |
|------------|------|------------|---------|------------|------|
| نُعَدُّ | نحن | تُعَدَّانِ | أنتما | أُعَدُّ | أنا |
| تُعَدُّونَ | انتم | يُعَدَّانِ | هما (m) | تُعَدُّ | أنتَ |
| تُعَدُّنَ | أنتن | تُعَدَّانِ | هما (f) | تُعَدِّينَ | أنتِ |
| يُعَدُّونَ | هم | | | يُعَدُّ | هو |
| يُعَدُّنَ | هن | | | تُعَدُّ | هي |

I hope you got most of the above conjugations right.

Form II doubled verbs are totally regular. Thus the passive of **حَدَّدَ** is **حُدِّدَ** in the past tense and **يُحَدِّدُ** in the present tense.

Form III doubled verbs are extremely rare and are not taught in this book.

Defective Verbs

Form I defective verbs, like hollow verbs, only have one set of conjugations for each of the two tenses. Do you remember the four kinds of defective verbs in Form I? If not, you should review them. In any event, **all of the Form I defectives** will conjugate in the same as دعا , يدعو is conjugated below. Here is that verb for both tenses in the passive voice.

Past Tense

| Plural | | Dual | | Singular | |
|------------|------|-------------|---------|----------|------|
| دُعِينَا | نحن | دُعَيْتُمَا | أنتما | دُعِيتُ | أنا |
| دُعَيْتُمْ | انتم | دُعِيا | هما (m) | دُعِيتَ | أنتَ |
| دُعِيتُنَّ | أنتن | دُعِيتَا | هما (f) | دُعِيتِ | أنتِ |
| دُعُوا | هم | | | دُعِيَ | هو |
| دُعِينَ | هن | | | دُعِيتِ | هي |

The first thing to notice is that the final radical appears as a ي. This is due to the influence of the stem vowel of kasra used in the passive voice in the past tense. This ي will appear in the passive in the past tense for **all defective verbs**. Notice also that the final ي remains for the conjugation for هي. (This is because the pattern of kasra-yaa'-fatha is permissible.) We have seen this pattern in the *active voice* of the third category of Form I defectives. For example نَسِيْتُ is نَسِيَ for هي in the active. In the passive it would be نَسِيتُ. **In any event, just remember that all Form I defectives have their passive past tense conjugations exactly like the verb in the chart above.** So do all defectives in Forms II-X.

Present Tense

| Plural | | Dual | | Singular | |
|------------|------|-------------|---------|------------|------|
| نُدْعَى | نحن | تُدْعَيَانِ | أنتما | أُدْعَى | أنا |
| تُدْعَوْنَ | انتم | يُدْعَيَانِ | هما (m) | تُدْعَى | أنتَ |
| تُدْعَيْنَ | أنتن | تُدْعَيَانِ | هما (f) | تُدْعَيْنَ | أنتِ |
| يُدْعَوْنَ | هم | | | يُدْعَى | هو |
| يُدْعَيْنَ | هن | | | تُدْعَى | هي |

The stem vowel of fatha turns the final radical into an alif maqsuura. **This will be the case for the passive voice in the present tense for all defective verbs.** When the suffix **ان** is added for the dual, the alif maqsuura becomes a **ي** and acts as a consonant. When the suffix **ن** is added for the pronouns **هن** and **انتن**, the alif maqsuura becomes a **ي** with a fatha before it (the fatha is the stem vowel) and a sukuun after it. (We have seen this before. For example **عليكم = كم + على**.) For **انتن** the **ين** ending blends with the alif maqsuura resulting in the same conjugation as for **انتن**. For **هم** the **و** of the suffix replaces the alif maqsuura but the stem vowel of fatha remains, giving you **يُدْعَوْنَ**. The same thing happens with **أنتم**.

Just remember that all Form I defectives will conjugate exactly the same way as the verb we have just treated here. So will all defectives in Forms II-X.

Therefore, defectives in Forms II and III will also conjugate exactly as the verb discussed above. For example, the verb **سَمِيَ** is **سُمِّيَ** in the past passive and **يُسَمَّى** in the present passive. The Form III verb **نَادَى** is **نُودِيَ** in the past passive and **يُنَادَى** in the present passive.

Some Notes on the Passive

I have stressed repeatedly that the passive conjugations often look like active conjugations. Now you see what I mean. You must always be aware of the context. Drills 33 and 34 will give you some practice at producing the passive. Authentic Arabic Exercise number 8 will give you some practice at recognizing the passive. Before you do those drills, read the following.

I have given you examples of the passive voice for Forms I-III using the past tense (the perfect) and the present tense (the imperfect indicative). Be aware that the passive exists in the other two moods of the imperfect, the jussive and the subjunctive. Keep in mind that the principles of shortening long vowels for hollow and defective verbs are the same in the passive as they are for the active. For example, to negate **زِيرَ** ("he was visited") using **لم** + the jussive, you will write **لَمْ يُزَرَ** ("he was not visited"). You may wish to refer to the verb charts, but it should be clear to you that the passive exists in both tenses and all moods. Thus it is all the more important that you read for context.

As stated above, Drills 33 and 34 will help you in producing the passive. But make sure that you can generate the passive conjugations for any Form I, II, or III verb as well as you can generate the active voice conjugations.

Authentic Arabic Exercise number 8 will give you an article and ask you to translate it. In the key I will have some comments on a couple of things in the passage that experience tells me will be problematic for the American student. Do not look at those comments or the translation in the key until after you have given the translation your best effort. When you read and translate the passage, you will need to have all of the material covered so far in this book available in your brain, sort of the way a computer

program sits in RAM. Your previous experiences with the language may come in handy as well, since things will appear in the text which have not yet been covered.

Whenever you read an Arabic text, either for comprehension or in order to produce a good translation, always read the entire piece first, using a dictionary as little as possible. If the text is very long, read parts of it, say half a page, without a dictionary and see how much you understand. Then use a dictionary to look up a few key words if you need to. Then go on and read some more. When you have finished, read the entire text again using the same method. If you need to render a precise translation, look up the words you do not know *after the second reading* and then do your translation. There will be more on this later in the text. But try this method with Authentic Arabic Exercise number 8 even though the reading selection is not long.

That is it for the passive for now. In Chapter Four I will cover two other brief items pertaining to the passive. One is easy. The second is often a problem for some students. However, if you understand the material in this chapter, then this second item will be easy for you.

Drill 33. Convert the following sentences into the passive voice (in the past tense). Then negate the new sentences using لم + the jussive. Fully vowel all verbs and give all case endings in your answers.

١. كَتَبْتُ هَذِهِ الْمَقَالَةَ لِجَرِيدَةِ "الْأَهْرَامِ".
٢. نَادَتْ الْأُمُّ ابْنَهَا.
٣. قَتَلَ الْقَنَاصُ رَئِيسَ الْجُمْهُورِيَّةِ.
٤. دَعَوْنَا الْمُوظَّفِينَ إِلَى الْحَفْلَةِ.
٥. سَمَّوْهُ عَبْدَ اللَّهِ.
٦. ذَكَرْتُمْ اسْمَهُ فِي جَرِيدَتِكُمْ.
٧. سَمِعْنَا أَصْوَاتَ الْعَصَافِيرِ.
٨. فَهَمُّوا الدَّرُوسَ.
٩. نَشَرُوا هَذِهِ الْكُتُبَ فِي هَذِهِ السَّنَةِ.
١٠. دَمَرُوا دَبَابَاتَ الْجَيْشِ السُّورِيِّ.
١١. قَابَلَتِ الْمُرَاسِلَةُ الْأَمْرِيكِيَّةُ الْأَدِيبَةَ الْمِصْرِيَّةَ الْمَشْهُورَةَ.
١٢. عَدَدْنَاهُ قَائِدًا عَظِيمًا.
١٣. قُلْتُ إِنَّهُ خَبِيرٌ فِي هَذَا الْمَوْضُوعِ.
١٤. بَنَيْنَاهَا فِي سِتَّةِ أَيَّامٍ.
١٥. وَجَدْتُمُ الْمَدِيرَ فِي مَكْتَبِهِ.

Drill 34. Negate each sentence below in an **appropriate way**. Be aware of what you are doing. The sentences are in *different tenses, voices, and moods*. Fully vowel your answers.

١. تدعى بطلة الرواية نادية عبد الرحمن.
٢. بيعت السيارات لمديري البنك الدولي.
٣. بحث السفير الأمريكي هذا الامر مع السفير الاسرائيلي.
٤. هددنا بوقف المساهمات المالية في ميزانية الامم المتحدة.
٥. قال الممثل الفلسطيني ذلك للممثل الأمريكي.
٦. نشر الكتاب في بداية الشهر.
٧. شوهدت الفنانة المشهورة "فيروز" في "استوديو ٥٤".
٨. غنت اغاني عن لبنان.
٩. تغادر القاهرة غدا.
١٠. غنيت اغانٍ جميلة في حب الوطن.
١١. تسمى مصر "أم الدنيا".
١٢. هزت الانفجارات المباني في الجامعة الامريكية.

Authentic Arabic Exercise #8.

Below are excerpts from an interview conducted by the magazine الوسط with Muhammad Husayn Fadl Allah, a leading figure in Hizbullah, published in November, 1993, pages 20-25.

Read the entire selection all the way through **without using a dictionary**. Note any verbs used in the passive voice. Then look in the key to see if you have been able to determine correctly which verbs are passive.

Now you have a much bigger task. Try to translate all of the questions and answers as well as you can. If the vocabulary barrier is too much for you to handle, try to gist each question and answer, using your dictionary just to look up a **few words** to help you do this.

You will note that the questions and answers incorporate much of the grammar we have had so far, including hollow and defective verbs, active and passive participles, negation with **لم**, the use of **ليس**, verbal nouns, the accusative predicate with the verb **كان**, many *idaafas* and noun adjective phrases, the dual and plural, as well as grammar we have not covered yet, such as the conditional and verb forms beyond Form III. All of this is there in addition to the passive voice. Look for all of these elements as you read and translate the material below. If you get stuck on something, don't spend too much time on it. Skip it and continue. When you are done, look at the translation and comments in the key.

مسألة رشدي

• ماذا يكون موقفكم لو ألف لبناني كتابًا شبيهاً بكتاب سلمان رشدي؟

لقد ألف بعض الناس كتباً أكثر من سلمان رشدي هناك مثلاً كتاب "تقد الفكر الديني" الذي ينقض الفقه الديني من الأساس وألف كثيرون كتباً مشابهة ولم تصدر فتوى بإعدام أحد. مسألة رشدي لها علاقة بمسألة الاسلام والغرب. لقد استغل الغرب مسألة رشدي للحديث السلبي عن الاسلام في البداية ولذلك لم تأخذ القضية بُعد شخص ألف كتاباً يتحدث فيه عن الاسلام بشكل سلبي. هناك نقطة أخرى وهي أن سلمان رشدي لم يكتب كتاب فكر ينقض فيه الفكر الاسلامي وإنما كتب رواية تسخر وأنا لا افهم ان تكون السخرية من مقدسات مليار انسان حركة في حرية الفكر.

• هناك كاتب لبناني اسمه مصطفى جبا أُغتيل؟

لم يُعرف لماذا قتل. حتى الآن لم يُحقَّق في ذلك. لو كان يُراد قتلته على هذا الأساس لُقِّلَ منذ البداية لأنه بدأ بإعلان مواقفه قبل عشرين سنة تقريباً. الواقع ان قتلته كان حادثاً غامضاً لم يتبنه احد ولم تصدر أي فتوى في هذا الموضوع.

• ما هي لحظة الضعف عندك؟

تلك التي أعيشها حيال المأساة التي تمس حياة الناس الذين يُسرِّدون ويُجرِّحون وما الى ذلك.

• قصدت لحظة الضعف الشخصي؟

انني اعيش حالة انسانية طبيعية وليست فوق الطبيعة. مثلاً عندما أفقد عزيزاً او عندما اعيش حالة حصار شامل، فمن الطبيعي انني انسان اعيش نقاط ضعف.

• قيلَ في السابق ان منفذي العمليات الاستشهادية ضد مقرّي المارينز والوحدة الفرنسية في بيروت زارا مقرّك قبل التنفيذ؟

وقلت في ذلك الوقت ان هذا الكلام اسخف من ان يُردَّ عليه. لماذا؟ هذا الكلام يستهوي القارئ الغربي. يقولون له هناك شخص يجلس ويقنع انساناً بالجنة ثم يعطيه البركة. هناك من كتب انني خرجت لتفقد مواقع المارينز بعد التفجير وكما لو كنت قائداً عسكرياً. الذين وضعوا هذه الروايات كانوا يبحثون عن شيء يستهوي الإعلام الغربي ولكن الذي يعرف موقعي يسخر من هذا الكلام.

• هل حصلت محاولات لاغتيالك في الفترة القريبة الماضية؟

تدور احاديث بين وقت وآخر وأحياناً لا اعرف عنها شيئاً. آخر محاولة كانت قبل عامين ومفادها ان فريقاً وظف شخصاً ليصلي خلفي في صلاة الجماعة وكان يحمل حزاماً مفخخاً. وحاول ان ينسحب على أساس انه ينوي تجديد وضوئه وترك الحزام في مكانه بشكل طبيعي لكن المسألة أُكتشفت قبل الانفجار.

Chapter 4

- A. The Comparative and Superlative
- B. Form IV Verbs
- C. The Particles أَنْ , إِنَّ , and أَنَّ
- D. The Impersonal Passive

A. The Comparative and Superlative

As you know, many adjectives have the فَعِيل pattern. Among them are قَرِيب , بَعِيد , كَبِير , كَثِير and طَوِيل . For these adjectives there is a special pattern (called the elative in most textbooks) which provides both the comparative and superlative adjectives. This same pattern is also used for adjectives which vary slightly from the فَعِيل pattern and which we will study below. The pattern is not used for adjectives which are participles of derived verbs, words like مُخْلِص , مُقَدَّس and مُجْتَبَه . These words require what is called a "tamyiz" construction. The tamyiz is discussed in Chapter Six.

You have no doubt heard people chanting اللهُ أَكْبَرُ when you watch the news. اللهُ أَكْبَرُ is an equational sentence meaning "God is most great." The word أَكْبَرُ is derived from كَبَر and is used here as a superlative. It can also be used as a comparative. Look at the following sentence.

The Caliph Ali is greater than the Caliph Yazid.

الخليفة علي اكبر من الخليفة يزيد.

Thus, أَكْبَرُ مِنْ means "greater than."

The elative of طَوِيل is أَطْوَل . Thus, to say "The Nile is longer than the Tigris" we say النيل اطول من دجلة . سَمِيرَة أَطْوَلُ مِنْ حُسَيْن also means "tall", so to say that Samiira is taller than Husayn we say سَمِيرَة أَطْوَلُ مِنْ حُسَيْن . To say that men are taller than women we say الرجال اطول من النساء .

The above examples indicate two things about the comparative. The first is that the comparative is composed of the elative pattern plus the word مِنْ . The second is that the comparative is always masculine and singular. You might also note from the vowelings that the elative pattern is a diptotic pattern.* That is, the elative never has nunation. When it is indefinite it has only two cases, nominative and accusative, with a fatha being used for the genitive case as well.

Thus the comparative structure in Arabic is quite easy. The superlative structure is almost as simple. Look at the examples on the next page.

* For a detailed discussion of diptotes, see Chapter Two of Part III. For now, though, forget about it.

| | |
|--|---|
| 1. Jamaal Abd Al-Naasir is the most famous president in the contemporary history of Egypt. | ١. جمال عبد الناصر أشهر رئيس في تاريخ مصر المعاصر. |
| 2. Cairo, Damascus, and Baghdad are the biggest cities in the Middle East. | ٢. القاهرة ودمشق وبغداد أكبر مدن في الشرق الأوسط. |
| 3. Damascus is the most beautiful of the Arab cities. | ٣. دمشق أجمل المدن العربية. |
| 4. Mecca, Medina, and Jerusalem are among the most famous religious cities in the world. | ٤. مكة والمدينة والقدس من أشهر المدن الدينية في العالم. |

The above examples indicate the most common uses and meanings of the superlative in Arabic. Examine the first sentence. أشهر رئيس is an idaafa construction. Notice that the second term of that idaafa is indefinite but the English translation is definite. This is how you say “the most important (thing)” in Arabic. The noun is indefinite and is preceded by the elative pattern. The elative is always masculine singular.

The second sentence is an example of the elative with the plural - “the most beautiful cities.” Again the noun (now plural) has no definite article but the meaning is definite. The elative remains masculine singular.

The third sentence shows that the plural noun can be made definite, but then you have a different shade of meaning. The elative followed by a definite plural means “the most . . . of the” Often, the definite plural noun is preceded by من plus the elative, as we see in sentence four. This gives the meaning “among the most . . . of the”

Please note also in the fourth sentence that the elative word أشهر is in the genitive case. As I said above, the elative pattern is diptotic, that is, it usually only shows two cases. However, any elative word that is definite or is the first term of any idaafa (even an indefinite idaafa), will show regular case endings. (See the section on diptotes in Part III if you want more information and examples.)

If you can handle all of the examples above, you will be able to deal with the comparative and superlative most of the times that you see them or need to use them. However, there are a couple of more things which need to be mentioned to give a complete picture. One is the alternative forms of the elative, the other is the use of the elative in noun-adjective phrases.

First, I will mention alternative spellings of the elative for two kinds of adjectives. An example of the first kind of adjective I want to talk about is جديد. If I asked you to form the elative of this word you would probably come up with أَجَدُّ, which does exist and is correct. However, 99% of the time in MSA, the elative for جديد is written thus أَجَدُّ. The second and third radicals are written as one with a shadda.

Similarly, the elative for هَام is written أَهَمُّ , for which there is no alternative form. These two are the most common examples of this type of spelling, but there are others.

The only other spelling issue of which you need to be aware is the elative pattern for defective active participles and for adjectives which end in a ي . For example قَاص means “distant.” Its elative is أَقْصَى , which ends in an alif maqsura and is never declined for case. This is the pattern for all defective active participles and it occurs frequently. You have probably heard of المسجد الأقصى in Jerusalem.

Adjectives which end in a ي take the same pattern. The elative of غَنِي “rich” is أَغْنَى .

Second you need to be aware that the superlative can also be expressed by a noun-adjective phrase. الرئيس الأشهر can also be expressed as الرئيس الأشهر . In such a situation, all the rules governing noun-adjective agreement are in force. This means that the elative does have a feminine singular form and masculine and feminine plural forms. Most of these seldom, if ever, occur. But here they are anyway. The feminine singular pattern is فَعْلَى . You may have seen, for example, the phrase الاسماء الحُسْنَى “the most beautiful names.” The masculine plural form is usually أَفَاعِل and the feminine plural form is فَعْلِيَّات . You will rarely see these plural forms.

The superlative is sometimes expressed as a noun-adjective phrase, so you need to be aware of the above patterns. Also, the phrase الدول الكبرى (“the great powers”), along with some others, occurs quite often.

That is it for the elative. Drill 35 will give you some practice.

Drill 35. Each sentence below contains at least one blank and has an adjective in parentheses at the end. Put the correct form of the adjective in the blank. Often, but not always, you will need to use an elative form of the adjective. Make sure you can translate each sentence.

١. مدينة دمشق _____ من مدينة تل أبيب. (قديم)
٢. مدينة دمشق _____ عاصمة عربية. (قديم)
٣. نهر النيل _____ من نهر دجلة. (طويل)
٤. دمشق مدينة _____ جدا. (قديم)
٥. النيل _____ نهر في العالم العربي. (طويل)
٦. قضية فلسطين _____ قضية عربية. (هام)
٧. سميرة _____ من فوزية. بل هي _____ طالبة في الصف. (جميل)
٨. هو _____ رئيس في تاريخ هذا البلد. (غبي)
٩. هذه هي _____ مدن في الشرق الاوسط. (كبير)
١٠. أُنْكَرُ كل الدول _____ . (كبير)
١١. هناك مشاكل كثيرة في امريكا _____ . (وسيط)
١٢. هذه _____ فكرة سمعتها في حياتي. (سيء) (س و ء The root here is)
١٣. سَيُعَقَدُ مؤتمر القمة في _____ وقت ممكن. (قريب)
١٤. "لوسي" _____ راقصة في مصر. (مشهور) (شهير The elative is derived from)
١٥. وسائل الإعلام في امريكا _____ من وسائل الإعلام في روسيا. (حديث)

B. Form IV Verbs

The following discussion of Form IV is based largely on the active voice. For the passive conjugations, which you should be able to predict anyway once you know the active, see the charts at the end of this book. You need to familiarize yourself with the passive conjugations - the drills on Form IV in this chapter will include use of the passive voice.

Form IV verbs are characterized by أ prefixed to the root and a sukuun placed over the first radical. For example أَخْبَرَ , أَكْرَمَ , and أَجْلَسَ . Form IV verbs are almost always transitive and often have a causative meaning. For example, جلس means “to sit” whereas أَجْلَسَ means “to seat (someone).”

In the past tense they conjugate just like all verbs you have seen. You can refer to the charts at the end of this book if you need to.

In the present tense, these verbs have a vowel pattern close to those of Forms II and III. The vowel on the prefix is a dhamma and the stem vowel is a kasra. The sukuun remains on the first radical. Here are the present-tense conjugations for the verb أَكْمَلَ , يُكْمِلُ (“to complete”). Note that the أ prefix for the past tense is dropped entirely in the present.

| Plural | | Dual | | Singular | |
|-------------|------|-------------|---------|-------------|------|
| نُكْمِلُونَ | نحن | تُكْمِلَانِ | أنتما | أُكْمِلُ | أنا |
| تُكْمِلُونَ | أنتم | يُكْمِلَانِ | هما (m) | تُكْمِلُ | أنتَ |
| تُكْمِلْنَ | أنتن | تُكْمِلَانِ | هما (f) | تُكْمِلِينَ | أنتِ |
| يُكْمِلُونَ | هم | | | يُكْمِلُ | هو |
| يُكْمِلْنَ | هن | | | تُكْمِلُ | هي |

These conjugations probably seem pretty easy to you by now, and I do not think you need me to go through an explanation of the conjugations above. You should note, however, that a present-tense Form IV verb, when it is unvocalized, will look like a Form I and a Form II. So, when you are reading a text and come across a new verb in the imperfect which has only three consonants after the prefix, you will have to decide what form it is by using your dictionary along with the context. For example يَعْلَم can mean “to know,” “to teach,” or “to inform” depending on whether it is Form I, II, or IV (يَعْلَمُ , يُعَلِّمُ , or يُعْلِمُ). There will be more on this after I have finished discussing Form IV verbs.

The command conjugations are formed from the jussive, as is the case with all verbs. أَكْمَلْ means “to complete.” To tell someone to complete a lesson, we first derive the jussive تَكْمِلْ. Then we drop the ت

prefix and are left with كَمِلَ . Thus, we have a word which begins with a consonant followed by a sukuun, so we need to add a prefix. In Form IV the prefix is a fatha over a hamza which is seated on an alif. So we add أَ to كَمِلَ and get أَكْمَلَ . This hamza never elides. **Form IV is the only form whose commands begin with أَ .**

Below you will read discussions of the kinds of Form IV verbs (hollow, defective, etc.). Note that for all of them, the command form always has the prefix of أَ added to it, even if the process by which the command is derived yields a consonant followed by a vowel. You will see what I mean below.

The verbal noun of أَكْمَلَ is إِكْمَالٌ . All Form IV sound verbs will have the same pattern. Thus, the verbal noun of أَسْلَمَ “to submit” is إِسْلَامٌ .

The active participle of a Form IV is formed just as in Forms II and III. Thus “one who submits” (from أَسْلَمَ) is a مُسْلِمٌ which must always be mispronounced on the evening news. (“Moslem” is not an Arabic pronunciation; it should be “Muslim” with the u short and not ever pronounced with great stress as in “Mooslim.” A “Mooslim” is a Muslim with antlers.)

The passive participle is formed by changing the stem vowel from a kasra to a fatha just as in Forms II and III. The passive participle of أَذْرَجَ (“to include”) is مُذْرَجٌ (“included”).

The pattern for the passive voice in the past tense is أُكْمِلَ , and in the present passive it is يُكْمَلُ .

Hollow Verbs

Form II and III hollow verbs are completely regular. Form IV hollow verbs present some of the difficulties that their Form I counterparts do. However, Form IV hollow verbs all conjugate the same way regardless of whether the middle radical is a و or a ي . The principle of shortening the hollow radical applies in Form IV for both tenses exactly as it applies in Form I, so Form IV hollow verbs should not be too difficult to master. For example, أَقَامَ “to reside” and “to build” is the form IV of the verb قَامَ . For أَقَامَ , we shorten its alif in the past tense whenever the Form I قَامَ would shorten its alif. However, in Form IV the alif is always shortened to a fatha regardless of the identity of the middle radical. Thus “I resided” is أَقَمْتُ , whereas “I stood” is قَمْتُ . The latter word has a dhamma for the stem vowel because of the category to which the verb belongs. But the former, like all Form IV hollow verbs, will always have the alif replaced by a fatha whenever shortening is required. Remember that the middle radical is shortened in Form IV for the same conjugations and for the same reasons as Form I.

In the imperfect, all Form IV verbs have as stem vowel of a ي or a kasra if the ي needs to be shortened. The ي will be shortened exactly as the middle radicals are shortened in Form I. The present tense of أَقَامَ is يَقِيمُ for هو but is يَقِمْنَ for هن . This parallels the Form I situation precisely. The only difference is that in Form I the radical can be represented by a و or a ي or by an alif, depending on the category of the Form I verb. This is not the case in Form IV.

The shortening occurs in both tenses and in all moods, just as in Form I. Below are the past tense, imperfect indicative, and jussive conjugations for the Form IV أَقَامَ , يُقِيمُ

| Jussive | Present | Past | Singular |
|-----------|------------|-------------|----------|
| أُقِمْ | أُقِيمُ | أَقَمْتُ | أنا |
| تُقِمْ | تُقِيمُ | أَقَمْتَ | أنتَ |
| تُقِمِي | تُقِيمِينَ | أَقَمْتِ | أنتِ |
| يُقِمْ | يُقِيمُ | أَقَامَ | هو |
| تُقِمْ | نُقِيمُ | أَقَامْتَ | هي |
| | | | Dual |
| تُقِيمَا | تُقِيمَانِ | أَقَمْتُمَا | أنتما |
| يُقِيمَا | يُقِيمَانِ | أَقَامَا | هما (m) |
| تُقِيمَا | تُقِيمَانِ | أَقَامَتَا | هما (f) |
| | | | Plural |
| نُقِمْ | نُقِيمُ | أَقَمْنَا | نحن |
| تُقِيمُوا | تُقِيمُونَ | أَقَمْتُمْ | أنتم |
| تُقِمْنَ | تُقِمْنَ | أَقَمْتُنَّ | أنتن |
| يُقِيمُوا | يُقِيمُونَ | أَقَامُوا | هم |
| يُقِمْنَ | يُقِمْنَ | أَقَمْنَ | هن |

Now try to derive the imperative for أَقَامَ for أنتَ , then read what follows to see if you did it correctly.

To form the imperative, we take the jussive for the second person (in this case masculine singular), and get تُقِمْ . When we drop the prefix we get قِمْ . This gives us a word which begins with a consonant followed by a vowel. Normally قِمْ would therefore be the command. However, **ALL FORM IV VERBS HAVE THE SAME PREFIX IN THE COMMAND CONJUGATIONS NO MATTER WHAT**. Thus we add أ and get أَقِمْ . The prefix avoids the possibility of mistaking the command of a Form IV hollow for a Form I hollow. For example, the command for قَامَ is قِمْ and when unvocalized it could otherwise be mistaken for a Form IV command.

Now, try to derive the other commands for أَقَامَ and then look at the answers on the next page.

| Command | Pronoun |
|---------|---------|
| أَقِمْ | أَنْتَ |
| أَقِمْ | أَنْتِ |
| أَقِمْ | أَنْتَ |
| أَقِمْ | أَنْتِ |
| أَقِمْ | أَنْتَ |
| أَقِمْ | أَنْتِ |

Make sure you understand why these commands are formed the way they are before you go on.

The verbal noun of أَقَامَ is إِقَامَةٌ. All Form IV hollow verbs will have the same pattern.

The active participle of this verb is مُقِيمٌ and the passive participle is مَقَامٌ.

In the passive voice, the verb becomes أُقِيمَ in the past tense and يُقَامُ in the present.

Assimilated Verbs

Assimilated verbs in Form IV are regular with respect to their conjugations in both tenses. The only irregularity they have is with respect to the derivation of their verbal nouns.

أَوْجَدَ is the Form IV of وَجَدَ and means “to create.” In the past tense it conjugates like any verb. In the imperfect it is يُوجَدُ. The و of the root remains, as does the first radical in any Form IV, and is followed by a sukuun, just as the ك is in يُكْمَلُ. The remaining conjugations for Form IV assimilated verbs are in the charts.

The active participle is مُوجِدٌ and the passive participle is مُوجَدٌ. The verbal noun is إِيجَادٌ. The و of the root and the kasra of the prefix do not go together in Arabic, and thus the verbal noun has a ي where the و would normally be.

The passive voice in the past tense is أُوجِدَ and in the present it is يُوجَدُ.

Doubled Verbs

أَعَدَّ is a Form IV doubled verb meaning “to prepare.” Note that the ع, the first consonant of the root, is not followed by a sukuun as is normally the case in Form IV.

Form IV doubled verbs are like their Form I counterparts with respect to the breaking apart of the doubled radical for certain conjugations. Do you remember this from the discussion of Form I?

In the past tense, certain conjugations begin with consonants. Whenever that is the case, the second and third radicals are separated. Thus, to say “I prepared,” we say **أَعَدَدْتُ**. Here we have a completely normal Form IV conjugation. All three radicals appear, and we even have a sukuun over the first radical. Whenever the suffix begins with a vowel, the second and third radicals are written as one letter with a shadda. Thus, “they prepared” is **أَعَدَّوْا**.

In the imperfect there is also the issue of when to break up the last two radicals and when to write them as one. Again, in Form IV the rules for writing the last two radicals are the same as for Form I. **يُعِدُّ** is the imperfect for **هو**. Note that the vowel of the prefix is a dhamma, as it is for all Form IV verbs. Note also that the stem vowel is a kasra and that it is written one space earlier than it would be if this were not a doubled verb. The two **د**'s are written as one, since the suffix begins with a vowel. If we conjugate the same verb for **هن**, we will break up the last two radicals, since the suffix will begin with a consonant. Thus we get **يُعِدِّنَ**. Now the stem vowel is between the second and third radicals.

In the jussive, the same rules apply as for Form I doubled verbs. You can either use the true jussive (which nobody does anymore - making you the only one*), or you can use the subjunctive-like endings for the big five. If you use the jussive (don't), remember when to break up the last two radicals just as you would in Form I. Thus “he did not prepare” can be written two ways: **لَمْ يُعِدِّ** (and **لَمْ يُعِدِّ**). The latter is much more common.

Check your verb charts at the end of the text if you have any questions.

The commands are formed along the same lines as they are for Form I doubled verbs. You can use either the jussive or the subjunctive to form the command. You must add **أ** as a prefix. Thus, “prepare” is **أَعِدِّ** or **أَعِدِّ**.

The verbal noun is **إِعْدَاد**.

The active participle is **مُعِدِّ** and the passive participle is **مُعَدَّ**.

The passive voice pattern in the past tense is **أُعِدِّ**, and in the present it is **يُعِدُّ**.

Defective Verbs

Form IV defectives conjugate just like their Form II and III counterparts in both tenses. **أَجْرَى** “to hold or conduct (talks)” is a common such verb. For **أنا** in the past tense, the verb is **أَجَرَيْتُ** and for the imperfect indicative it is **أَجْرِي** (**يُجْرِي** for the pronoun **هو**).

* You may occasionally see the jussive used in poetry, but rarely if ever in prose.

In the jussive do not forget to shorten the ي to a kasra when necessary. The same is true for the commands.

The verbal noun for إِجْرَى is إِجْرَاءٌ .

The active participle is مُجْرٍ and the passive participle is مُجْرَى .

In the passive voice in the past tense is أُجْرِيَ , and in the present, يُجْرَى .

Now do Drill 36. Then ponder the announcement below.

Drill 36. Read each sentence below carefully. Indicate all case endings in each sentence. Then translate each sentence into English. Then negate each sentence in an appropriate way. Be careful; different tenses and voices are used. Not all verbs are Form IV.

١. أكرموا اساتذتهم.
٢. اثار الوزير قضية فلسطين.
٣. ألقى القبض عليه.
٤. أجب على كل سؤال.
٥. عانت مصر من الفقر.
٦. أصيب عدد كبير من الجنود بجراح.
٧. من يعد الطعام لنا؟
٨. نعيد بناء البيوت التي فجّرها الاسرائيليون.
٩. اسفرت المباحثات عن نتائج إيجابية.
١٠. أعطني عنوانك.

Part II:

Give the meanings of each verb below. Then give its active participle and the participle's meaning. Then give the verbal noun and its meaning for each verb.

| | | | | |
|------|------|------|------|------|
| أعطى | أوضح | أثار | أفاد | أسلم |
|------|------|------|------|------|

Give the meaning of each verb below. Then produce the passive participle of each verb and the participle's meaning.

| | | | |
|------|------|-----|------|
| أصاب | أراد | أعد | ألغى |
|------|------|-----|------|

Give the command conjugation for أنت for the following verbs.

| | | | |
|-----|------|------|------|
| أعد | أعطى | أجاب | أكمل |
|-----|------|------|------|

Give the jussive conjugations for the following verbs in the passive voice for the pronouns هم , هي , هو and هن .

| | | | |
|------|------|-----|------|
| أصاب | أعطى | أعد | أكرم |
|------|------|-----|------|

إعلان هام An Important Announcement

You have covered by now a considerable amount of the grammar which you need to know in order to be able to read, write, speak, and understand Arabic. This book, of course, will basically be of help to you in reading and to a lesser extent in writing the language. I would like to take some time at this point to highlight some points about reading Arabic based upon my experience as a student and teacher of the language.

Most American students do not achieve real proficiency in reading Modern Standard Arabic. On a scale of 1 to 10, with 1 being inept and 10 being able to read literature for pleasure, most students of the language after three or four years of university study would be between 1 and 3 with respect to their ability to read. Even the front page of a newspaper is essentially beyond them. Of course, this is not true of all students, especially those who go off to Middlebury for intensive study in the summer or those who go to the Center for Arabic Study Abroad in Cairo, but it is true of the vast majority, even those who do very well in class.

I believe that there are essentially three reasons for this problem.

The first reason, as you must be aware, is that students are often notoriously weak in grammar and thus cannot even begin to deal with an authentic text. This book is aimed in large part at alleviating that particular problem.

The second reason is technique. The typical American student, when confronted with a new text, reads each word as if he or she is terrified of the next word. Normally, the student will grab a dictionary and begin to read each word in isolation, and as soon as he sees a new word (that is, immediately), he rushes through the dictionary to find its meaning, write it down, either in list form, on flash cards, or on the text itself. Usually, he writes down the wrong definition. Then, after misunderstanding that word, he reads one word at a time until he finds another new word (usually the very next word) and proceeds to misunderstand it. Several hours later (if the student has not just given up and gone off to do something more rewarding and less painful) the student has a long list of words, or flash cards, or an Arabic text so filled with English that both the Arabic and English are illegible (which is a good thing, actually, since the English definitions are probably wrong anyway).

The third reason is that Arabic has a very large lexicon. Therefore the student faced with an authentic text is often going to find new words even if he is at a relatively advanced level.

Thus poor grammar, poor technique, and the fact that Arabic has a very large vocabulary, combine to kill the student's self confidence and his interest in the language.

You, that means YOU, are now in the process of overcoming the first hurdle, the grammar. As you can see, it takes effort, but it is not beyond the capacity of the average congressman to learn the grammar

(journalists maybe, but not congressmen). If, and only if, your grammar is strong, you can learn to overcome the other two hurdles.

Reading for Comprehension

In order to learn to read authentic Arabic texts you need to practice reading in a certain way. Let's say that you are trying to read a two-paragraph article on the front page of a newspaper. What should you do first?

First, read the headline even if you do not understand it. Read the headline and then go to the first paragraph. Usually most of the words in the headline will be repeated in the first paragraph, and often synonyms are given.

So, now you have read the headline, you may not be sure what it says, but you have bravely gone on to the first paragraph without having used your dictionary.

Read the entire first paragraph twice before you even think of using your dictionary. The first paragraph will be anywhere from one to three sentences long in most articles. After you have quickly read the paragraph twice, decide whether or not you understand it. If you do not (you probably won't), decide who or what is the subject of each sentence, what the verb is, and what the object is, if there is one. If you locate the subject, your grammar should give you a good idea of how to look it up in the dictionary if you need to. The same will be true for the verb. But if your grammar is weak, you will have a horrible time looking up the words you need to know. There will be much wailing and gnashing of teeth. (All to no avail, I might add.)

Once you have identified the subject, verb, and object of each sentence and have looked them up if they are new words, skip the other new words in the first paragraph and go on to the second paragraph. Read the second paragraph exactly as you read the first.

Then look at the headline again and see if it makes more sense to you now. By now you should have at least a good general understanding of what the article is about.

Read the article again, this time all the way through, and see how much you now understand. Then, if you wish, look up some of the remaining words you do not know. Unless the number of new words in an article is very few - **do not look up every single word you do not know**. You will not remember them all anyway. Your time would be better spent doing more reading.

The entire process should not take more than fifteen minutes.

*I strongly advise you **never** to make word lists or use flash cards, or write down the English meanings on the text. This takes a great deal of time. Furthermore, you will never sit down and try to memorize your lists of words in isolation, and if you did, you would not remember them very long (i.e.,*

more than a day at most). Instead of trying to memorize the new words, your time would be better spent either rereading the same text for a third or fourth time or reading a new text using the same method. So as you go through a text in the manner I outlined above, do not write down the meanings of the words you look up and look up as few words as you possibly can. Instead of carrying flash cards with you on the bus or to meetings or whatever, take an Arabic newspaper and read something in it.

This method will help you retain new words without the need for memorizing lists. Furthermore, since the vocabulary of newspapers is limited, you can teach yourself to read the front page of Arabic newspapers in three to six months if you follow this method and read at least one or two articles every day. Of course, there will always be some new words, but the essential vocabulary can be learned in three to six months.

This method will not work if your grammar is weak. This is especially true due to the nature of the writing system which often spells very different words in the same way when these words are unvocalized. When you read the words in context, your knowledge of the grammar will greatly help you to decipher the text. For example, look at the sentences below. Read them and try to translate them. Then look at my discussion which follows.

لم يعد الرئيس قراءة التقرير.
لم يعد الرئيس قراءة التقرير هامة.

The verb in the first sentence is the jussive of أعاد, which is a Form IV hollow verb. The verb means “to return (something)” but when used with a verbal noun it means to redo whatever the verbal noun is. The verbal noun in question is قراءة which means “reading.” The subject of the sentence is الرئيس. The sentence reads: “The president did not reread the report.” You should have seen that تقرير is a Form II verbal noun from قرّر and means either “decision” or “report.” Here it means report and it is the second term of an idaafa.

You might ask, “Now Jim, how do you know that the verb يعد is the jussive of the Form IV أعاد and not something else?” I would answer that no other rendering of يعد makes sense. It could not be يَعد “he did not return,” for example, because that reading does not make sense here even though it is a legitimate reading of the three letters. The same is true for any other possible reading of those letters. None of them makes sense in the sentence, so only one reading is possible. It is the context, THE CONTEXT, THE CONTEXT, THE CONTEXT, which gives the word its meaning.

Now let’s look at the second sentence. The typical student will read it and think that the only difference between it and the first sentence is the word هامة at the end. If that were the case, what would the sentence mean? هامة is an adjective (the active participle of the verb هَمَّ “to be important”) meaning “important.” What is it doing in the sentence? What is or is not important? You cannot just add “important” to your translation without making a significant change in your English sentence. Thus, maybe there just might be something different about sentence two in addition to the word هامة. Look at the verb. It is no longer يُعد. So what can it be? The answer is that the verb is the jussive of عَدَّ which is

Sentence two cannot be understood until the last word has been read. Therefore, if you do not read for context, you will not understand it. If you look up each word in isolation you will never figure it out. I hope I have made my point.

By the way, the two sentences above, with which you have just struggled, were given to two friends of mine, both of whom are native speakers of Arabic and both of whom teach Arabic for a living. Each of them had difficulty, especially with the second sentence, which they had to read two or three times. They both said that the word هامة in the second sentence is what clued them in on the meaning of the verb and thus gave them their proper understanding of the sentence. So even native speakers have to read for context. If even they have to do so, then what about you?

More on the subject of learning to use Arabic is presented in Part III of this book.

This section is a bit long, but do not confuse length with difficulty. Read it carefully and then do the drills which follow.

Part II: Chapter Four

I will begin this discussion with **إِنَّ**, which is the simplest of the three words. **إِنَّ** has two major uses in this language. First, it is often used **at the start of a sentence** and has the meaning of “verily” or “indeed.” Often today we do not even translate the word. Often these sentences are equational sentences.

(Verily) the reporter is a jerk. **إِنَّ المراسلَ مُغَفِّلٌ.**

“Verily” is in parenthesis because it is not really necessary to translate. Sometimes it has the meaning of “indeed” but usually it too can be left out.

Now look at the noun **المراسل**, which follows **إِنَّ**. The noun is in the accusative case. **إِنَّ** is often followed by a noun which must be in the accusative case, or by a pronoun suffix. If the clause after **إِنَّ** is an equational sentence, as is the case in the sentence above, the predicate will be in the nominative. Thus, **مُغَفِّلٌ** is in the nominative case.

In an early chapter of this book, I told you that the subject of a sentence is usually in the nominative and that if it is not nominative it will be clear as to why. Here is such an example. As soon as you see **إِنَّ** followed by a noun, that noun must be accusative.

إِنَّ can also be followed by a pronoun suffix. Look at the sentence below.

You are a great student. **إِنَّكَ طَالِبٌ عَظِيمٌ.**

Here again you have an equational sentence. This time the subject is the suffix **كَ** (which is understood to be accusative by Arab grammarians) followed by the predicate in the nominative case.

Sometimes you will see **إِنَّ** followed by **هناك**, **هنا**, or a prepositional phrase. Look at the sentences below.

| | |
|----------------------------------|--|
| 1. There is a book on the table. | ١. إِنَّ هُنَاكَ كِتَابًا عَلَى الطَّائِلَةِ. |
| 2. There is a book on the table. | ٢. إِنَّ عَلَى الطَّائِلَةِ كِتَابًا. |

إِنَّ is used in such a way when the subject of the following clause is indefinite. The subject comes after **هناك** or the preposition, but it remains accusative as if it had come immediately after **إِنَّ**. The subject of the clause after **إِنَّ** is known as **اسمِ إِنَّ** (the noun of **إِنَّ**) and the predicate is called **خبرِ إِنَّ** (the predicate of **إِنَّ**). The **اسمِ** of **إِنَّ** is always accusative.

إِنَّ is never *immediately* followed by a verb. A noun or a pronoun suffix must come between it and a verb. You will see examples of this in the middle of the next page.

إِنَّ is also used to mean “that” with the verb **قال**. For example:

قال الوزير إن أسئلة المراسل سخيفة.

The minister said that the questions of the reporter were ridiculous.

إن is always used with قال to mean “that” as in “He said that such and such is the case.” In English we sometimes leave the word “that” out. We cannot do so in Arabic. إن must still be followed by a noun in the accusative or a pronoun suffix, or by a prepositional phrase or word such as هناك followed by an indefinite subject. In other words, إن works the same way with قال as it does when it is by itself and has the meaning of “verily” or “indeed.” Note that إن will be used with قال no matter what form the verb takes, even if the active participle of the verb is used. See the example below.

قام قائلاً إن مصر للمصريين.

One last thing about إن . Sometimes, for matters of style, an author may wish to have a verb immediately follow إن . Since إن cannot be followed by a verb, as I said above, the author will insert what is called a “dummy pronoun” (ضمير الشأن) between إن and the verb. For example.

| | |
|---|-----------------------------|
| 1. They said that the idols were smashed. | ١. قالوا إن الأصنام كُسرت. |
| 2. They said that the idols were smashed. | ٢. قالوا إنه كُسرت الأصنام. |

The first sentence contains the normal syntax. The second sentence means the same thing, but the verb has been placed after إن so a dummy pronoun must be attached to إن so that إن will not be followed immediately by a verb. **The dummy pronoun is always هـ**. The use of the changed syntax and the dummy pronoun is a matter of style only. The dummy pronoun is not translated.

Now a second-last thing about إن . When pronoun suffixes are attached to it for the first person singular and plural, there are two possible renderings of each. For the first person singular they are إني (pronounced “inni”) and إني (pronounced “innani”). For the first person plural they are إنا (pronounced “inna”) and إنا (pronounced “blahyech,” just kidding, it is pronounced “innana”). You may use any of these you wish. You will see and hear all of them.

The next word to be discussed is أن . أن also means “that” as a conjunction. It is used with verbs of cognition or which are used to state a fact. For example.

| | |
|--|--------------------------------|
| 1. He mentioned that the Arabic language is beautiful. | ١. ذكر أن اللغة العربية جميلة. |
| 2. I heard that the reporter is from Beirut. | ٢. سمعت أن المراسل من بيروت. |

Note that in both sentences أن is followed by a noun in the accusative. It can also be followed by a pronoun suffix. In other words, أن works the way إن does. However, إن is only used with the verb قال whereas أن is used with a number of verbs.

Students are often confused about what verbs can use **أَنَّ**. They are also often confused about the meaning of life. Here I can only deal with the former issue. Basically, any English verb which uses “that” and is then followed by a noun and a non-subjunctive verb has an Arabic counterpart that uses **أَنَّ**. “I heard that,” “I learned that,” “I believe that,” etc. Here are more examples.

| | |
|--|---|
| 1. The newspaper has learned that the president is traveling to Tunis. | ١. عَلِمَتِ الْجَرِيدَةُ أَنَّ الرِّيسَ يَسَافِرُ إِلَى تُونِسَ. |
| 2. Official sources have confirmed that the talks have been postponed. | ٢. أَكَّدَتِ مَصَادِرُ رَسْمِيَّةٌ أَنَّ الْمُبَاحَثَاتِ مُؤَجَّلَةٌ. |
| 3. We know that they lied. | ٣. نَعْرِفُ أَنَّهُمْ كَذَبُوا. |
| 4. He insisted that the film was good. | ٤. أَصَرَ عَلَى أَنَّ الْفِيلْمَ جَيِّدٌ. |

The English sentences above all use “that” as a conjunction. “That” is followed by a noun or a pronoun (just like the Arabic) and the noun or pronoun is followed by a verb in any tense or mood except the subjunctive.

Notice the last sentence has a verb which requires a preposition. When that is the case, the preposition is written and then **أَنَّ** is written after it. If the preposition has only one letter, it will be attached to **أَنَّ**. On some occasions, the preposition can be dropped without changing the meaning. For example **أَخْبَرَنِي أَنَّهُ مَسَافِرٌ غَدًا** and **أَخْبَرَنِي أَنَّهُ مَسَافِرٌ غَدًا** both mean the same thing.

Like **أَنَّ**, **إِنَّ** has two spellings and pronunciations when the first person singular and plural pronouns are attached. **أَنِّي** and **أَنْنِي** (“anni” and annani”), are for the singular, while **أَنَا** and **أَنَّنَا** (“anna” and annana”), are for the plural.

The English and Arabic verbs are all verbs of cognition or relate to the statement of fact. So, if you are trying to produce Arabic, and you are not sure whether or not to use **أَنَّ**, think of the English. If it uses “that” as discussed above, then most likely the Arabic will use **أَنَّ**.

Now, when you are **reading** an Arabic text (something you should do every day), there is no excuse for not being able to spot **أَنَّ**. If it is used without **قَالَ** and is followed by a pronoun suffix or a noun, then it must be **أَنَّ**. It cannot be the third word we are about to discuss, **أَنْ**, because that word is followed only by a verb and never by a pronoun or a noun.

Now we come to **أَنْ**. **أَنْ** also means “that”; it can also mean “to.” **أَنْ** is used with verbs which imply doubt, desire, fear, or some other emotion, or even commands which must be carried out. Students often desire a list of these verbs. However, the best way is to learn them is through exposure to the language. Below are some examples. Look at them closely.

| | |
|--|---|
| 1. He wants to study Arabic. | ١. يريد أن يدرس العربية. |
| 2. They asked me to help them. | ٢. طلبوا مني أن أساعدهم. |
| 3. You (pl) were able to understand this lesson. | ٣. تمكنتم من أن تفهموا هذا الدرس. |
| 4. We ordered him to fight in the path of God. | ٤. أمرناه أن يقاتل في سبيل الله. |
| 5. We ordered that he fight in the path of God. | ٥. أمرنا أن يقاتل في سبيل الله. |
| 6. The Mujahiduun demand that the foreign forces be withdrawn. | ٦. يطالب المجاهدون بأن تُسحب القوات الأجنبية. |

The Arabic verbs all fall into the categories mentioned above. They all deal with something that has an element of doubt or emotion. They all take **أن**, which is always followed by a verb in the subjunctive. Notice that the verbs in each clause need not have the same subject.

Look at the third sentence. The first verb is **تمكّن** which is a Form V verb meaning “to be able.” This verb, like many other verbs, requires a preposition before its object. For this verb the preposition is **من**. So in order to use this verb to say that someone is or was able to do something, the preposition **من** must be included. Therefore **أن** is written after **من**. Students often find the juxtaposition of a preposition and **أن** to be strange. However, any verb which has a preposition and requires **أن** will usually have the preposition written before **أن**. The sixth sentence is another example. Here the preposition **ب** is attached to **أن** since the preposition consists of only one letter. With some verbs, the preposition can occasionally be dropped before **أن** as is the case with **أن**.

Now look at sentences four and five. In sentence five, the direct object, **هُ**, is omitted from the verb **أمر**. This is an alternative way of saying the same thing. It is very similar to what we sometimes do in English. So instead of saying that “We ordered him” to do something, we can say “We ordered that he do something.” Notice that “We ordered that he do something” has the verb “to do” in the subjunctive, just as the Arabic would.

If you are producing Arabic and do not now whether to use **أن** or **أنَّ**, ask yourself what would be the case in English. If your English sentence uses “that” as in “We discovered that the Emperor has no clothes,” then **أن** is called for in Arabic. If, on the other hand, the sentence calls for “to” as in “We wish to give the Emperor some clothes,” then **أن** will most likely be called for in Arabic. Additionally, if the English sentences requires “that” followed by the subjunctive as in “We demand that she take off the Emperor’s clothes,” then **أن** will once again be called for. The rules in this paragraph apply almost always. Seldom will this method ever fail you.

One final note about **أن**. **أن** and the subjunctive verb which follows it can always be replaced by the verbal noun of that verb. For example:

| | |
|---------------------------------|-------------------------|
| 1. He intended to study Arabic. | ١. نوى أن يدرس العربية. |
|---------------------------------|-------------------------|

| | |
|---------------------------------|-----------------------|
| 2. He intended to study Arabic. | ٢. نوى دراسة العربية. |
|---------------------------------|-----------------------|

We can replace **أَنْ يدرسَ** with the verbal noun of **درس** which is **دراسة**. The verbal noun will be in the accusative case in this sentence because it is the object of the verb. The meaning will stay the same.

You should realize that this use of the verbal noun parallels the substitution of the verbal noun for the subjunctive used with **لِ** as was discussed in Chapter One of Part II. The difference is that **both أَنْ and the subjunctive verb** are replaced by the verbal noun. In constructions using **لِ** and the subjunctive verb, the verb is replaced by its verbal noun, but the **لِ** remains. To clarify and refresh your memory, look at the examples below.

| | |
|--|---|
| 1. He wants to go to Jordan. | ١. يُرِيدُ أَنْ يَذْهَبَ إِلَى الْإِردَنِ. |
| 2. He wants to go to Jordan. | ٢. يَرِيدُ الذَّهَابَ إِلَى الْإِردَنِ. |
| 3. He wants to read a newspaper every day. | ٣. يَرِيدُ قِرَاءَةَ جَرِيدَةٍ كُلَّ يَوْمٍ. |
| 4. He studied the Quran in order to understand Islam. | ٤. دَرَسَ الْقُرْآنَ لِيَفْهَمَ الْإِسْلَامَ. |
| 5. He studied the Quran to understand Islam. | ٥. دَرَسَ الْقُرْآنَ لَفَهْمِ الْإِسْلَامِ. |
| 6. He studied the Quran to understand something about Islam. | ٦. دَرَسَ الْقُرْآنَ لَفَهْمِ شَيْءٍ عَنِ الْإِسْلَامِ. |

Sentences one and two demonstrate again that the verbal noun replaces both **أَنْ** and the subjunctive verb. Also, they show that the verbal noun is going to be definite when it replaces a verb, as was discussed in Chapter Two of Part II. Sentence three shows an exception to the verbal noun's being made definite. Here it is used in an indefinite idaafa. This was also discussed in Chapter Two of Part II.

Sentences four, five, and six show **لِ** used with a subjunctive verb, and with the verbal noun of that verb. In sentence five, the verbal noun is definite (in this case because it is in a definite idaafa). In sentence six, the verbal noun is indefinite because it is being used in an indefinite idaafa. Again, this was discussed in detail in Chapter Two of Part II.

The rule should be clear now. When a verbal noun is written in place of the subjunctive verb, that verbal noun will usually be made definite. It will only be indefinite when there is a need to put it into an indefinite idaafa. In addition, do not forget that both **أَنْ** and the verb are replaced by the verbal noun. However, in constructions using **لِ** plus a subjunctive verb, the subjunctive verb alone is replaced. The **لِ** remains.

Also note that sometimes this substitution can be done with **أَنْ** but not always. For example, **أخبرني** **أخبرني** **بأنه** **قد** **كتابه** can be changed to **أخبرني** **بفقدانه** **كتابه**. However, sometimes this cannot be done. Usually the context will tell you this.

Now do Drills 37 and 38.

Drill 37. Fill in the blanks in the sentences below with **إنَّ** , **أَنَّ** or **أَنْ** as appropriate. Sometimes you may have to add a pronoun suffix to your answers, so be careful.

١. أَكَدَتِ مَصَادِرُ رَسْمِيَّةٍ _____ خُطَّةَ الْوَزِيرِ الْآمَرِيكِيِّ فَشَلَّتْ.
٢. نَظَالِبُ الْحُكُومَةِ بِ _____ تَطْلُقُ سِرَاحَ الْمَسَاجِينِ.
٣. ارَادُوا _____ يَحْضُرُوا الْمُؤْتَمَرَ الصَّحْفِيِّ.
٤. نَسَمَحُ لَهُمْ بِ _____ يَقُولُوا مَا يَرِيدُونَ.
٥. عَلِمْنَا _____ مُمَثِّلِينَ فِي الْمَجْلِسِ مَجْرُمُونَ.
٦. أَخْبَرُونِي بِ _____ يَعُودُونَ.
٧. لَمْ نَقْلُ لَهُمْ _____ مُحَمَّدَ عِبْدِهِ (a man's name) مَغْنٍ مَصْرِيٍّ.
٨. _____ اللُّغَةُ الْعَرَبِيَّةُ أَجْمَلُ لُغَةٍ فِي الْعَالَمِ.
٩. افْكَّرَ فِي _____ اسَافِرَ إِلَى الْكُوَيْتِ.
١٠. نَرَفُضُ الْقَوْلَ بِ _____ قَضِيَّةِ فَلَسْطِينِ أَهْمَ مُشْكَلَةٍ فِي مَنطَقَةِ الشَّرْقِ الْاَوْسَطِ.

Drill 38. Read and translate each sentence. Then rewrite each sentence replacing أن + the verb in the subjunctive (or أن plus pronoun and the verb) with the verbal noun. Here is an example.

يريد أن يخرج من الصف.

يريد الخروج من الصف.

١. خاف من أن ينسى العربية.

٢. قرروا أن يركزوا على قواعد اللغة العربية.

٣. نحب أن ندرس العربية.

٤. نؤينا أن ندافع عن انفسنا.

٥. طلبوا مني أن أرافقهم الى باريس.

٦. لم يريد أن يغادر البلد.

٧. لا تفكر في أن تسافر الى اوروبا قبل الحصول على البكالوريوس.

٨. أخبرناهم بأنه سافر الى مصر.

٩. أكد الوزير أنه فهم المشكلة.

١٠. أمر بأن يذهبوا الى جبهة القتال.

D. The Impersonal Passive

In Chapter Three of Part II, I mentioned that there were two other items concerning the passive which I wanted to mention. The first of these two is the impersonal use of the passive. It is often a problem for students, especially for students who do not have an understanding of the use of participles in Arabic, or who have trouble understanding that verbs sometimes require prepositions before their objects. Look at the sentence below, which is in the active voice.

بَحِثْنَا عَنِ الْكُتُبِ.

The sentence says “We looked for the books.” Note that the verb in the sentence has a preposition before the object. The preposition is *عن* and it puts *الكتب* in the genitive case. The preposition is really an integral part of the verb. If we removed the word *عن* we would change the meaning of the sentence to “We discussed the books.” *الكتب* would then be the direct object of the verb and would be in the accusative case.

Now, let’s convert this sentence to the passive voice. We want to say “The books were looked for.” Now, what most students will do is the following: *بُحِثَ عَنِ الْكُتُبِ*. **THIS IS WRONG, WRONG, WRONG.** It’s just not right. *Whenever the object of a passive verb is really the object of the preposition that goes with that verb, the verb must always be masculine singular.* Thus the correct answer is: *بُحِثَ عَنِ الْكُتُبِ*.

No doubt you need more examples. Look at the next two sentences in the active voice.

| | |
|---|--------------------------------------|
| 1. They criticized the recommendations. | ١. نَدَّدُوا بِالْاِقْتِرَاحَاتِ. |
| 2. We agreed on the changes. | ٢. وَاقَفْنَا عَلَى التَّغْيِيرَاتِ. |

The verb in the first sentence is *نَدَّدَ* which means “to criticize.” Now we wish to say that the recommendations were criticized. *Since “the recommendations” remains the object of the preposition, instead of becoming the subject of the passive sentence as would otherwise be the case, the verb must be conjugated for the masculine singular.* So you get *نَدَّدَ بِالْاِقْتِرَاحَاتِ*.

The same thing goes for the second sentence. Now we wish to say “The changes were agreed on.” Again, “changes” cannot become the subject of the passive verb in the sentence we wish to create since it must follow the preposition that goes with that verb. Therefore the verb is made masculine singular and you get *وَوَقَفَ عَلَى التَّغْيِيرَاتِ*.

The impersonal passive is used whenever the word which would normally be the subject of the passive sentence is instead the object of the preposition that goes with the verb in the sentence.

Here is a simple example of what **I am not** talking about. Look at this sentence.

درسنا الكتب في المكتبة.

This sentence means “We studied the books in the library.” Now the passive should be “The books were studied in the library.” In the Arabic sentence, the preposition في is not related to the verb or to the object of the verb. So when we convert the sentence to the passive الكتب will be the subject of the verb and not the object of a preposition. The sentence will be دُرِسَتْ الكتبُ في المكتبة. The verb is feminine singular, since the subject is a non-human plural.

This use of the passive also occurs with the passive participles of verbs with prepositions. Let’s take the verb بَحَثَ as an example. The verb means “to discuss.” However, بحثَ عن means “to look for.” The passive participle of بحثَ is مَبْحُوثٌ .

Now, if we want to say “the books which were discussed” we would say الكتب المبحوثة . Thus we have a nice noun-adjective phrase which follows all the rules you learned. But now we want to say “the books which were looked for,” which requires the use of the preposition عن . Because of this, the participle must be masculine singular. We get الكتب المبحوث عنها . The suffix ها referring to the books is attached to the preposition, but the participle must be masculine singular. How would you say “The men who were looked for?” The answer is الرجال المبحوث عنهم . Again, the pronoun suffix refers back to the noun, but the participle must be masculine singular.

Drill 39 will give you practice at this.

The other thing I would like to note about the passive is that in Form I the passive verb and the passive participle can also have the meaning of “able” as in “reasonable,” “acceptable,” etc. Sometimes the meaning is “worth . . .” as in “worth mentioning.” For example: مقبول often has the meaning of “acceptable” and مذكور often means “worth mentioning” in addition to “mentioned.” يُذَكَّرُ , which is the passive of the verb in the present tense, also is often used to mean “worth mentioning.” Here is a short list of some common passive participles used in this way.

| | |
|-------------|----------|
| edible | مأكول |
| permissible | مسموح |
| desirable | مرغوب في |
| reliable | موثوق بـ |
| detestable | مكروه |
| reasonable | معقول |

Do the drills on the following pages.

If you are comfortable with most of the material you have covered so far then you are well on your way to learning what you need to know in terms of grammar. The rest of the grammar presented in Part Two will be a piece of cake if you apply yourself.

Drill 39. A: Convert the sentences below into the passive voice.

١. بحثنا عن الكتب.
٢. ننظر في هذه القضية.
٣. نذهب بالطلاب الى الجامعة.
٤. جئنا بها الى المدخل.
٥. وافقتم على دراسة اللغة العربية حتى قيام الساعة.
٦. جلست الطالبات على الكراسي.
٧. دعونا الى انقاذ الدولة من شر الاصوليين المسيحيين.
٨. نكتب مقالة لجريدة الواشنطن بوست.

B. Each sentence below contains a verb in parenthesis. Replace the verb with the correct form of the passive participle of the verb in order to form a correct Arabic sentence.

١. هذه هي المجالات (بحث عن) _____ .
٢. هؤلاء هم الرجال (رغب في) _____ .
٣. يقول ياسر عرفات ان حقوق الفلسطينيين (سلب) _____ .
٤. اسماؤهم ليست (ادرج) _____ في قائمة الممثلين (قبل) _____ .
٥. سجلنا كل النقاط (وافق على) _____ .
٦. يا طلاب - هل هذا (فهم) _____ و(عقل) _____ ؟
٧. كل هذه الاعمال ليست (سمح ب) _____ .
٨. هذا القرار (رفض) _____ .

Authentic Arabic exercise #9.

Read the excerpts from the interview below and do the following:

1. Every time you see ان identify it as أَنَّ , إِنَّ , or أَنْ .
2. Find every Form IV verb, verbal noun, or active or passive participle from Form IV.
3. Find every defective verb of any Form and any active or passive participles from defective verbs.
4. Find any verbs in the passive voice.
5. Try to translate the excerpts.

Below are excerpts from an interview with the Kuwaiti Minister of Defense, Shaykh Nawaf Al-Ahmad Al-Sabah which appeared in the magazine الحوادث for the week of November 9, 1990 on pages 30 and 31.

قال الشيخ نواف الاحمد وزير الدفاع الكويتي ان ما حدث لا يمكن ان يتصوره بشر او يستوعبه عقل سواء من حيث مبدأ العدوان او ما رافقه من بطش واهدار للدم والعرض وتدمير للممتلكات والمنشآت العامة والخاصة واعمال نهب وسطو على البيوت الآمنة والمحلات التجارية التي افرغت من محتوياتها ونقلت الى العراق.

وأكد الشيخ نواف ل"الحوادث" انه لا حل للأزمة الحالية الا بالانسحاب العراقي غير المشروط من الكويت . .
. وأكد مجددا ان اهل الكويت سيستمرون في الكفاح والنضال بأي وسيلة واي اسلوب لطرد الغزاة.

"الحوادث": نسمع عن كثير من الممارسات الارهابية من السلطات المحتلة ضد شعب الكويت. ما هي حقيقة ما يجري هناك؟

الشيخ نواف: ان ما يحدث في بلدي يفوق أعمال وممارسات طغاة التاريخ مجتمعين. ان صدام يمارس ضد الشعب الأمن كل اعمال التعذيب والارهاب والاعدامات التي تتفد يوميا من قبل القوات العراقية الغازية. . .
ودخلوا المستشفيات والقوا الاطفال في الشوارع والمعوقين ايضا. نهبوا الادوية والمعدات، ودمروا المؤسسات الحيوية. . .

لقد نسي او تناسى حاكم بغداد بان ابناء الكويت رجال ابطال وضحوا بكل شيء من اجل استقلال الكويت.

"الحوادث": أجمع العالم شرقا وغربا على ادانة العدوان فيما اختلف العرب. برأيكم ماذا حدث؟

الشيخ نواف: من المؤلم والمخزن ان بعض الدول العربية تركت المبادئ واهتمت بالمصالح. . . واتني أطالب قادة هذه الدول ان يعيدوا النظر في مواقفهم وان يتابعوا عن كثب ما عاناه ويعانيه شعب الكويت من اضطهاد واعمال فيها الكثير من الوحشية. . .

"الحوادث" يرى البعض ان إجراءات الاحتلال تدفع الى الحرب ولا بد من الحوار معه؟

. . . فيم الحوار وقد أجمع العالم على ضرورة انسحابه من اراضيها . . . وكان عدوانه وغدره آثما مريعا لم يراع القيم والمواثيق ولم يراع الاخوة والجوار حتى حقوق الانسان في ممارساته التتريّة البشعة.

"الحوادث": لقد سمعنا كثيرا عن بطولات فدائية لوححدات من الجيش الكويتي اثناء صده للعدوان. هل تسمح لنا بسرد بعض هذه الحقائق؟

الشيخ نواف: . . . وعندما رجع ولي العهد مساء يوم الاربعاء فوجئنا في الساعة الواحدة صباحا (بعد منتصف الليل) بان القوات العراقية تتحرك وقد استولت على المراكز الامامية. لقد كذب على الملوك والرؤساء وخدع جيرانه والكل فوجئ. . . .

Chapter 5

- A. Form V and Form VI Verbs
- B. Relative Clauses
- C. The Cognate Accusative

A. Form V and Form VI Verbs

In this chapter we will treat Forms V and VI together because of the similarities in their structures.

تَعَلَّمَ is a Form V verb meaning “to learn.” Form V is characterized by a prefix of تَ added to the Form II stem, in this case عَلَّمَ . Often the Form V has a meaning related to the subject, a sort of reflexive quality. For example, the Form II عَلَّمَ means “to teach.” The Form V تَعَلَّمَ means “to learn” (to teach oneself). Sometimes the meaning is passive. حَقَّقَ means “to realize” in the sense of “to attain.” The Form V تَحَقَّقَ means “to be realized.” However, as with the other forms, you cannot be absolutely certain of the meaning of the word from the form. Therefore you should use the form as a guide to the meaning, but not as a gospel.

Please be aware that Form V verbs always begin (in the past tense) with تَ and always keep the shadda over the middle radical. The shadda will not usually be written. The vowel on the shadda in the past tense is also always a fatha.

Form V verbs are often transitive but not always, as is the case with تَحَقَّقَ . Transitive Form V verbs can also be put in the passive, just like the previous forms.

In the past tense, Form V verbs conjugate like all other verbs you have seen. I know this is a great surprise to you, so take a minute to calm down before you go on.

Now that you have calmed down, I want you to know that the past-tense conjugations for Form V are in the charts at the end of this book. We move on to the imperfect.

The imperfect will always have a fatha for the stem vowel and for the prefix vowel. تَعَلَّمَ conjugated for يَتَعَلَّمُ is هو . You can see that the stem vowel is indeed a fatha and that the prefix vowel is also a fatha. As far as the prefix vowel is concerned, you should know that for Forms V through X the prefix vowel is always a fatha. (Except late on Thursday nights, when it is changed to something else for a brief period which is lengthened during the sacred month of Ramadan.) Thus, you now know that the prefix vowel for Form I and Forms V through X is a fatha. The imperfect prefix vowel for Forms II, III, IV is always a dhamma.

As I said above, the imperfect stem vowel in Form V is always a fatha. This will also be the case for Form VI. Thus, you have now seen that in Form I, the stem vowel can be either a fatha, a kasra, or a

dhamma. In Forms II, III, and IV the imperfect stem vowel is always a kasra. In Forms V and VI it will always be a fatha. We will worry about the other forms when we come to them.

Needless to say, the suffixes added to Forms V and VI in the imperfect are the same as for all other verbs. Below are the present tense conjugations for تَعْلَمُ, تَعْلَمْنَ.

| Plural | | Dual | | Singular | |
|----------------|------|----------------|---------|----------------|------|
| تَتَعَلَّمُونَ | نحن | تَتَعَلَّمَانِ | أنتما | أَتَعَلَّمُ | أنا |
| تَتَعَلَّمُونَ | أنتم | يَتَعَلَّمَانِ | هما (m) | تَتَعَلَّمُ | أنتَ |
| تَتَعَلَّمْنَ | أنتن | تَتَعَلَّمَانِ | هما (f) | تَتَعَلَّمِينَ | أنتِ |
| يَتَعَلَّمُونَ | هم | | | يَتَعَلَّمُ | هو |
| يَتَعَلَّمْنَ | هن | | | تَتَعَلَّمُ | هي |

The jussive and the subjunctive for Form V are in the charts. Now try your hand at the command conjugations. Remember the rules we learned for the other forms. Produce the command conjugations on a separate sheet of paper and then look below.

| Command | Pronoun |
|------------|---------|
| تَعْلَمْ | أنتَ |
| تَعْلَمِي | أنتِ |
| تَعْلَمَا | أنتما |
| تَعْلَمُوا | انتم |
| تَعْلَمْنَ | انتن |

As you can see from the conjugations above, there is no prefix added to Form V commands. When we drop the imperfect prefix, we are left with a consonant followed by a vowel, as I am sure you can see. Note that the command conjugations look exactly like past tense conjugations when they are unvoiced. They even sound very much like (and sometimes just like) past-tense conjugations, even when they are fully vocalized. How do you think you will be able to tell the difference? Do you think that maybe, just maybe, it will be the context?

In the passive voice for the past tense, the pattern is تُعَلِّمُ. The stem vowel is a kasra, just like all other verbs. The first vowel is a dhamma, just like all other verbs. Form V verbs have an extra syllable

compared to previous forms of the verb. In the passive voice in the past tense, all vowels before the stem vowel are changed to a dhamma. Thus, you have two dhammas in the verb conjugated above. The suffixes are the same as always.

In the passive voice for the imperfect our model verb is **يُتَعَلَّمُ**. The stem vowel is, as always for the passive in the imperfect, a fatha. The prefix vowel is, as always for the passive in the imperfect, a dhamma. However, in the imperfect passive, any other vowel before the stem vowel is also a **FATHA**. So you only will have one dhamma in the imperfect passive.

Some passive conjugations for Form V are in the charts.

The verbal noun for Form V is of the pattern **تَعَلُّمٌ**. The stem vowel is always a dhamma. Notice that the verbal noun looks just like the verb when it is unvocalized.

The active participle is **مُتَعَلِّمٌ** and the passive participle is **مُتَعَلَّمٌ**. These should be obvious by now. But note that the active participle does take a kasra for the stem vowel even though the imperfect indicative does not.

Hollow Verbs

Hollow verbs in Form V are completely regular, just like their Form II counterparts. The identity of the middle radical will show up in the verb itself. **نَكُونُ** and **نَعَيِّنُ** are examples.

Assimilated Verbs

Assimilated verbs are also completely regular in Form V. **تَوْفَّرَ** is a good example.

Doubled Verbs

Doubled verbs in Form V are completely regular. **تَحَقَّقَ**, which you have already seen above, is a good example.

Defective Verbs

Of course, I cannot let you get through Form V without some problems. Defective verbs in Form V are no more difficult than they are in Forms II-IV, but they tend to cause the unwary student some problems.

تَحَدَّى means “to challenge” and is a good example of a very commonly used Form V defective verb.

First of all, regardless of the identity of the last radical, it will always appear as an alif maqsuura in the past tense. This is just like Forms II through IV. “I challenged” is تَحَدَّيْتُ . So the past tense is no big deal and offers nothing new.

However, in the imperfect, Form V defective verbs do not conjugate like the verb يَقْضِي , يَقْضِي , or like the defectives in Forms II through IV. Instead of having the last radical become a ي , as is the case with the aforementioned verbs, Form V verbs keep it as an alif maqsuura so that their present tense conjugations are like those of the verb يَنْسِي , يَنْسِي . This is because the stem vowel in the imperfect in Form V is always a fatha and the fatha takes control over the last radical, changing it from a ي to instead appearing as an alif maqsuura, ا . Thus, our model verb in the imperfect is يَتَحَدَّى and will conjugate in the imperfect just like verbs belonging to the category of يَنْسِي , يَنْسِي .

For the complete conjugations for Form V defectives, go to the charts at the end of the book. But you should be able to produce them completely on your own. You have all of the principles you need.

In fact, try to produce the command conjugations for تَحَدَّى on another sheet of paper and then look below.

| Command | Pronoun |
|-------------|-----------|
| تَحَدَّ | أَنْتَ |
| تَحَدِّيْ | أَنْتِ |
| تَحَدِّيَا | أَنْتُمَا |
| تَحَدَّوْا | أَنْتُمْ |
| تَحَدَّيْنَ | أَنْتُنَّ |

Man, this is fun. Let’s go through the steps. First, we need the jussive for the pronoun أَنْتَ . The present tense would be تَتَحَدَّى , but in the jussive we must shorten the final radical. Since the final radical is now an alif maqsuura, its short counterpart is a fatha. So we get تَحَدَّ for the jussive.

Now we drop off the prefix تَ , which leaves us with حَدَّ . Since we now have a word beginning with a consonant followed by a vowel, we have the command.

All of the suffixes on these commands are the same as for the command conjugations of the verb يَنْسِي , يَنْسِي and are so for the same reasons. If you have problems, go back to the section of Chapter One in Part II which deals with verbs like يَنْسِي , يَنْسِي .

Notice that some of the unvoveled command forms can be interpreted in more than one way.

The verbal noun is a defective noun. For our model verb it is **تَحَدَّى**. Like other defective nouns, it will show a **ي** if it is made definite or if it is the first term of any *idaafa*. Thus “the challenge” is **التَّحَدَّى**. The plural is a feminine sound plural and is therefore regular **تَحَدَّيات**. Defective nouns are all alike, so you may wish to review the section in Chapter One, Part II, which deals with them, or look at Part A of Chapter Two, Part III.

The verbal nouns of Form V defectives sometimes appear without the definite article or are not in an *idaafa* and cause lots of trouble for students. So if you see anything that looks like **تحد**, beware.

The active and passive participles for Form V defectives are exactly like the active and passive participles of their counterparts in Forms II through IV. The active participle of our model verb is **مُتَحَدِّ** and the passive is **مُتَحَدَّى**. Needless to say, all defective participles cause trouble for the unwary student.

Form VI works in a fashion very similar to Form V. A common Form VI verb is **تَعَاوَنَ**. Form VI is marked by a prefixed **تَ** just as in Form V. However, in Form VI the **تَ** prefix is added to Form III instead of Form II. Note that **تَعَاوَنَ** with the **تَ** removed is **عَاوَنَ**, a Form III verb.

Usually, a Form VI is a reflexive of Form III. For example, **عاون**, a Form III verb, means “to help (someone).” The Form VI means “to help each other” and is almost always translated as “to cooperate.” Look at the two sentences below.

١. عاونت مصر الفلسطينيين.

٢. تعاونت مصر والفلسطينيون.

The Form III verb takes a direct object, the Form VI verb (usually) does not. The second sentence could be written simply as **تعاونوا** if we were to drop out the subjects. Often the preposition **مع** is used as in **تعاونت مصر مع الفلسطينيين**. “Egypt cooperated with the Palestinians.”

You will see all of these uses and should be able to recognize them easily. Sometimes a Form VI verb can be transitive. For example, **تَناول** means “to deal with” or “to treat” as in a subject or an idea.

The past tense conjugations should be obvious. They are in the charts.

The imperfect conjugations are exactly like those in Form V. The prefix vowel is a fatha and so is the stem vowel. So the third person singular in the present tense for our model verb is **يَتَعَاوَنُ**. The remaining conjugations are in the charts.

Now produce the command for the pronoun **انتَ**. The correct answer is **تَعَاوَنْ**. If you have a problem, look at the charts and at the explanation for Form V above.

The verbal noun is **تَعَاوُن**, just as in Form V.

The active participle is مُتَعَاوِن and the passive participle is مُتَعَاوَن . The passive participle is not used with most Form VI verbs, but it is used with some.

The passive voice in Form VI is extremely rare. Its conjugations should be obvious to you. They are not in the charts. Just kidding, examples are in the charts. But do not worry about the passive voice for Form VI.

Hollow Verbs

The same situation as for Form V applies. تَعَاوَن is itself a hollow verb.

Assimilated Verbs

Again, no problem. These are regular. تَوَافَق is an example.

Cancoctated Verbs

There is no such thing as cancoctated verbs in Arabic or in any other language that I know of.

Doubled Verbs

These are very rare in Form VI and will not be taught. تَشَادَّ is an example and the conjugations are in the charts.

Defective Verbs

These work exactly like Form V defective verbs. تَقَاضَى ("to charge") is an example. In both tenses it conjugates just like a Form V defective. The participles work the same way also. مُتَقَاضٍ is the active participle and مُتَقَاضًى is the passive participle. The verbal noun is تَقَاضٍ and it works just like the verbal noun for a Form V defective verb.

Now do Drill 40. Enjoy.

Drill 40. Translate each sentence below. Then rewrite each sentence in the present tense. Then negate each sentence using لم + the jussive.

١. القوات البحرية تكونت من ست قطع.
٢. القوات الفرنسية تحركت في البحر المتوسط على بعد تراوح بين ١٢ و ٣٠ ميلا.
٣. تجنبوا الاقتراب من الشواطئ اللبنانية لتفادي الاستفزاز.
٤. تفادينا استفزاز الرئيس العراقي.
٥. نفى وزير الدفاع الانباء.
٦. تقصت البعثة الحقائق في لبنان.
٧. تعاونت معه.
٨. تناولنا هذا الموضوع في مقالتنا.
٩. تكلمت العربية كل يوم وتعلمت كثيرا.
١٠. تراسلوا.
١١. اعد وزير الخارجية الامريكي خطة سلمية.
١٢. تمكن اللجنة من تجاوز جميع المصاعب.

B. Relative Clauses

There are two primary types of relative clauses in Arabic. You need to be completely familiar with both of them. In addition, there are a few other things you should be aware of. These things will be mentioned at the end of this section. They are very easy. Do not worry about them now. Focus on the two main types of clauses and get that material down.

The first type of relative clause which you must master is that which has an indefinite antecedent. Let's take an English sentence as an example. "He is a man who works in the factory." In this sentence, "a man" is indefinite. The word "who" is a relative pronoun and refers to "a man". Now look at the Arabic equivalent: هورجلٌ يعمل في المصنع . In the Arabic sentence there is no word for "who" because the antecedent, رجل , is indefinite.

English also uses "which" and "that" as relative pronouns. For example "This is an article which was published in the paper." Here "which" is used as the relative pronoun. In Arabic, the sentence is هذه مقالة نشرت في الجريدة . Again, the Arabic sentence contains no relative pronoun. *Whenever the antecedent is indefinite, there will be no relative pronoun in Arabic.* This is the law. Here are a few more examples. Read the Arabic on the right and try to translate it. Then read the English translations on the left.

| | |
|--|---|
| 1. They are students who studied in Morocco. | ١. هم طلاب درسوا في المغرب. |
| 2. Are there correspondents who know anything about the Middle East? | ٢. هل هناك مراسلون يعرفون شيئا عن الشرق الاوسط؟ |
| 3. I do not know an American reporter who speaks Arabic well. | ٣. لا اعرف صحفيا امريكيا يتكلم العربية جيدا. |

Notice that none of the Arabic sentences has a relative pronoun since the antecedents are indefinite. Notice something else. Each of the examples so far has the antecedent as the subject of the verb. In an Arabic relative clause, the antecedent must be mentioned. So far, we see that the antecedent is mentioned in each clause by the conjugation of the verb. The conjugations agree with the antecedent. Now what happens if the antecedent is not the subject of the verb, but is the object instead?

To illustrate what I mean let's look at the sentence "This is an idea which I heard yesterday." The Arabic reads هذه فكرة سمعتها امس . Now the antecedent in the Arabic sentence, فكرة , is not the subject of the verb in the clause. It is instead the object. When this is the case, the antecedent is referred to by an object pronoun attached to the verb. Literally, the Arabic sentence is, "This is an idea I heard it yesterday." The object pronoun agrees with the antecedent in the usual ways. The pronoun is known as the عائِد in Arabic. Literally عائِد means "one that returns," since it refers back to the antecedent.

Here are some more examples. Look at the Arabic on the right and translate it. Then look at the English on the left to check yourself.

| | |
|---|--|
| 1. This is an article which I read in the newspaper. | ١. هذه مقالة قرأتها في الجريدة. |
| 2. They are correspondents whom we saw in the hotel. | ٢. هم مراسلون شاهدناهم في الفندق. |
| 3. This is a degree which I obtained from Yarmouk University. | ٣. هذه شهادة حصلتُ عليها من جامعة اليرموك. |

In the first two sentences the antecedents are referred to by direct object pronouns attached to the verbs. In the third sentence the verb has a preposition before its object. Therefore the pronoun referring to the antecedent is attached to the preposition.

It may take you a while to become comfortable reading relative clauses in Arabic which do not have relative pronouns. The absence of relative pronouns is yet another reason for you to read things in context, because sometimes you need to see the bigger picture in order to understand the small parts which comprise it.

Drill 42 will give you practice with this type of relative clause.

Drill 41. Translate the following sentences.

١. اللغة العربية لغةٌ جميلةٌ يحبها كل الطلاب.
٢. هل هناك دين ينادي بالتمييز العنصري؟
٣. نظرنا في طلب تقدّم به الموظف.
٤. كلّفونا بكتابة كتاب يتناول كل القواعد العربية.
٥. نحن بحاجة الى متحدث يعبر عن آرائنا.
٦. سميرة طالبة لبنانية تعرّفتُ عليها اثناء اقامتي في بيروت.
٧. سمير طالب كسلان قتله استاذ.
٨. شكّلت لجنة مشتركة تنظر في قضية المتشردين.
٩. "غسان كنفاني" راو فلسطيني شارك في الحركة الوطنية الفلسطينية.
١٠. درسنا كتباً كثيرة ألفها السيد كنفاني.

The second type of relative clause which you must master is one in which the antecedent is definite. In such cases you will have a relative pronoun. The relative pronoun in this case is **الَّذِي**. The word is a composite of the definite article to which is added **ل** and then to which is added the word **ذو**, which means “possessing.” The combination yields **الَّذِي**, which has masculine, feminine, dual and plural forms. The masculine singular form is **الَّذِي** itself. The feminine singular is **الَّتِي**. We will use the singular forms for the moment to illustrate the use of the relative pronoun. Look at the Arabic sentences below and their translations on the left.

| | |
|---|--|
| 1. This is the man who traveled to Egypt. | ١. هذا هو الرجل الَّذِي سافر الى مصر. |
| 2. I met the writer who wrote about human rights. | ٢. قابلتُ الكاتبةَ الَّتِي كتبت عن حقوق الإنسان. |
| 3. What are the foreign languages which you have studied? | ٣. ما هي اللغات الاجنبية التي درستَها؟ |

The first sentence has **الرجل** as the antecedent. Since the antecedent is definite we must use **الَّذِي**. Since **الَّذِي** is the subject of the following verb, there is no pronoun needed as the **عائد**.

The second sentence is essentially a feminine version of the first sentence. Notice that **التي** is now the relative pronoun.

The third sentence has **اللغات** as the antecedent. The relative pronoun remains feminine singular due to the rules of agreement learned in Part I. However, the antecedent is the object of the verb in the next clause. Therefore we need an object pronoun (the **عائد**). In this case that pronoun is feminine singular due to the rules referred to earlier in this paragraph.

The masculine plural of **الَّذِي** is **الَّذِينَ**. The feminine plural is usually **اللواتي** (note that this word has two separate **ل**'s with a shadda over the second). The feminine plural has two other spellings which are less common, but they do appear. There are listed in the table below.

The table also shows dual forms, masculine and feminine, for **الَّذِي**. The dual forms also show case. Only the dual forms of **الَّذِي** will show case. Study the table below.

| | Singular | Dual (Nom.) | Dual (Acc./Gen.) | Plural |
|---------------|----------|-------------|------------------|----------------------------|
| Masculine | الَّذِي | الَّذَانِ | الَّذَيْنِ | الَّذِينَ |
| Feminine | الَّتِي | الَّتَانِ | الَّتَيْنِ | اللَّوَاتِي |
| More Feminine | | | | الَّلَاتِي and أَلَّلَاتِي |

Note that all of the dual forms and the feminine plural forms will show two **ل**'s. The singular forms and the masculine plural forms show only one **ل** with a shadda. The shadda, of course, is almost never

written. The existence of the two **ل**'s can help you differentiate from the masculine dual and the plural if the dual is in the genitive or accusative case.

The relative pronoun can be followed by the predicate of an equational sentence or even a prepositional phrase. For example, **من الطالب الذي من الكويت؟** ends in a prepositional phrase. A pronoun of separation could be inserted in the clause after **الذي**, but it is optional. So you could have **من الطالب الذي هو من الكويت؟**. The point is that the clause does not have to contain a verb.

Now, do you remember the superlative as we studied it in the last chapter? How do you say “the biggest building?” The answer is **أكبرُ بناء**. Often constructions of this kind are the antecedent for relative clauses. If there is no definite article or pronoun suffix in the construction to make the construction *grammatically definite*, then no relative pronoun is used. For example.

This is the biggest building I saw in Cairo. هذا اكبر بناء شاهدته في القاهرة.

Since **أكبر بناء** is not grammatically definite, it will not require a relative pronoun. However, the meaning of the phrase is definite and should be so expressed if translated into English.

The words **الذي**, **مَنْ**, and **ما** can all be used as relative pronouns without antecedents. **مَنْ** only refers to people. **ما** only refers to things. Here are some examples.

| | |
|---|--|
| 1. Those who study Arabic obtain good jobs. | ١. الذين يدرسون العربية يحصلون على اعمال جيدة. |
| 2. Those whom I saw in the Mosque were Muslims and, believe it or not, many of them were American citizens. | ٢. الذين رأيتهم في المسجد مسلمون وصدق او لا تصدق كان كثير منهم مواطنين امريكيين. |
| 3. Did the director mention who attended the meeting? | ٣. هل ذكر المدير من حضر الاجتماع؟ |
| 4. I do not know whom the correspondent will mention in his article on corruption in the government. | ٤. لا أعرف من سيذكرهم المراسل في مقالته عن الفساد في الحكومة. |
| 5. What was mentioned in the lecture is true. | ٤. ما ذكر في المحاضرة صحيح. |
| 6. What you mentioned in the lecture is true. | ٥. ما ذكرته في المحاضرة صحيح. |

When **من** and **ما** are used in this way, the pronoun suffix referring to the antecedent (the **عائد**), is optional. It usually is used with **من** but less often with **ما**. However, the **عائد** must be used if the following verb takes a preposition. For example: **أفهم ما تشير إليه** “I understand what you are pointing to.”

من can take singular, plural or dual agreement in any gender. **ما** is always treated as masculine singular.

Now do Drill 42.

Drill 42. Part A. Put the correct form of الذي in the blanks in the sentences below. Add a pronoun suffix to the appropriate word in each sentence if necessary.

١. قال الوزير الاسرائيلي "انا الحاجز الوحيد _____ يحول دون قيام دولة فلسطينية.
٢. هذه هي القوات _____ تدعم حكومة اسرائيل في لبنان.
٣. لم تصل المعونات الى السكان _____ يتضررون جوعا في السودان.
٤. عبّر الوفد العربي عن قلق الدول العربية تجاه الانباء _____ تسربت حول ابرام حكومة ايران لصفقة عسكرية مع ليبيا.
٥. تعرفنا على ممثلي مجلس الشيوخ _____ اثر على اللوبي العربي.
٦. قرأتُ الكتب _____ الف الراوي المصري المشهور نجيب محفوظ.
٧. أذكرُ المجلات _____ قرأتُ اليوم.
٨. رأينا الرجلين _____ تحدثت عن في محاضرتك امس في الجامعة.
٩. قابلتُ المراسلتين _____ كتبتا عن الشرق الاوسط لجريدة الواشنطن بوست.
١٠. تحدثت المراسلتان عن النساء _____ تعرفتا على في المنطقة.

B. Put مَنْ or ما in the blanks as appropriate.

١. لا اعرف _____ سيحضرون الاجتماع.
٢. وفقًا ل _____ قرأته فركتك سليمة.
٣. نريد الحصول على _____ يساعدنا في تحقيق اهدافنا.
٤. كل _____ يعمل في ذلك المكتب معتوه.
٥. هذا _____ عرفتكَ عليه امس.
٦. سمعنا _____ قالوه ونعرف _____ قالوا ذلك.
٧. لا اصدق _____ أقرأه في الجريدة.
٨. نحب _____ يحبنا.

C. The Cognate Accusative

You no doubt have seen sentences such as the following: أَكْرَمَنِي إِكْرَامًا عَظِيمًا. This is usually referred to as the cognate accusative in English. It is generated by inserting the verbal noun of the verb in the sentence which is usually then modified by an adjective. The verbal noun is most often indefinite and accusative. The Arabic sentence above literally means “He honored me a great honoring. Normally it would be translated “He honored me greatly.”

We want to say “He studied Arabic for a long time,” and use the cognate accusative in order to do so. The verb we will use is درس, of course. “He studied Arabic” is دَرَسَ اللُّغَةَ الْعَرَبِيَّةَ. Now we will add the verbal noun of درس to the sentence. The verbal noun of درس is إِدْرَاسَةٌ. We will place إِدْرَاسَةٌ at the end of the sentence. It will be indefinite and accusative. So now we have دَرَسَ اللُّغَةَ الْعَرَبِيَّةَ إِدْرَاسَةً. Now we add طَوِيلَةً to the sentence. It will completely agree with إِدْرَاسَةً. So now we have:

دَرَسَ اللُّغَةَ الْعَرَبِيَّةَ إِدْرَاسَةً طَوِيلَةً.

This use of the verbal noun is quite common. It also has some variations. Sometimes the verbal noun is not modified. Thus you could have أَكْرَمَنِي إِكْرَامًا. Here the verbal noun adds some emphasis, but not much.

Sometimes the verbal noun is put into an idaafa as in كَانُوا يَبْعُدُونَ اللَّهَ عِبَادَةَ الْوُثْنِيِّينَ “They used to worship God like idolaters (the worship of idolaters).”

There are other uses of the verbal noun along the these lines. They will be easy to spot when you come to them.

Now do the following drills.

Drill 43. Complete the following sentences using the cognate accusative based on the verb in the sentence. Here is an example.

درسوا العربية _____ طويلة.

درسوا العربية دراسةً طويلةً.

١. تعاونت الدول العربية في ميدان الاقتصاد _____ عظيماً.

٢. فكّر المفكر في الموضوع _____ عميقاً.

٣. لا تفهم دروسك _____ جيداً.

٤. رحبوا بي _____ كريماً.

٥. نادى ربه _____ خفياً.

٦. تساعدوننا _____ كبيرة.

٧. أقمنا في البلد _____ طويلة.

٨. نوقشت المشكلة _____ دقيقة.

٩. ردوا على الاسئلة _____ مفصلاً.

١٠. ضرب زيد عمرواً _____ شديداً.

Authentic Arabic Exercise #10.

The article below is from the front page of الشرق الاوسط from August 13, 1995. Read it and do the following.

1. Identify every Form V and and Form VI verb and verbal noun used in the article and give the meaning in English.
2. Identify every definite and indefinite relative clause.
3. Find every passive and active participle for any form of the verb.
4. Find any verbs used in the passive voice.
5. Translate as much of the article as you can.

٣٣٩ مليون ريال مجموع التبرعات لمسلمي البوسنة

جدة: من وهيب غراب
الرياض: "الشرق الاوسط" - وأس

أعلن الامير سلمان بن عبد العزيز امير منطقة الرياض ورئيس الهيئة العليا لجمع التبرعات لمسلمي البوسنة والهرسك ان جملة التبرعات التي تلقتها حملة خادم الحرمين الشريفين الملك فهد بن عبد العزيز للتضامن مع شعب البوسنة والهرسك بلغت ٣٣٨ مليوناً و٩٩٨ الفا و٩٨٧ ريالاً سعودياً وذلك حتى نهاية البث المباشر للحملة عبر تلفزيون المملكة العربية السعودية الذي بدأ بثه للحملة من الساعة الواحدة من بعد ظهر يوم امس الاول حتى الساعة الثالثة والربع من فجر امس السبت، الى جانب بعض التبرعات العينية التي تمثل المواد الغذائية والتجهيزات الطبية والاعطية والملابس.

وقال الامير سلمان "ان هذه الاحصائيات مجرد احصائيات اولية ومن المتوقع ان تظهر في وقت لاحق ارقام جديدة تضاف الى هذا الرقم".

جاء ذلك في تصريح ادلى به الامير سلمان لوكالة الانباء السعودية اثر انتهاء الحملة التي اشرفت عليها الهيئة العليا بالتعاون مع التلفزيون السعودي.

وقال الامير سلمان: "ان هذه الحملة التي بادر باطلاقها خادم الحرمين الشريفين وافتتح باب التبرعات بتبرعه بمبلغ خمسين مليون ريال لن تكون المحطة الاخيرة في مساعدات المملكة لمسلمي البوسنة والهرسك بل هي امتداد لمواقف الملك فهد التي اعلنها منذ اللحظات الاولى للهجوم الصربي على البوسنة والهرسك".

Chapter 6

- A. Forms VII and VIII
- B. The Haal Construction
- C. The Tamyiz Construction

A: Forms VII and VIII

I will treat Forms VII and VIII together due to some important similarities between the two forms with respect to hollow and doubled verbs. Additionally, the end of the section will deal with a special feature concerning the spelling of certain Form VIII verbs.

Form VII verbs are characterized by a prefix of **اِنْ** placed before the trilateral root. For example **اِنْفَتَحَ** “to be opened” is a typical Form VII. The Form VII verb is always intransitive and often is, in effect, a passive version of the Form I. In fact, it is often used in place of the passive voice of the Form I. The hamza of the prefix is always elided* if it is not the first letter in a sentence.

Some Form VII verbs are not passive, but they will not be transitive. **اِنصَرَفَ** “to go away” is an example which is usually cited in textbooks as a Form VII verb. I believe this is so because it is one of the few Form VII’s which make sense when conjugated for all persons. This verb can also mean “to be spent,” referring to money.

The past-tense conjugations should be obvious. In the present tense, the prefix vowel is a fatha and the stem vowel is a kasra. Thus **يَنْصَرِفُ** is the conjugation for **هو** in the present tense. The jussive and the subjunctive conjugations should be evident by now.

Now, what about the command? Stop for a moment and try to produce the command for **أَنْتَ** and then continue reading. I hope you got **اِنصَرِفْ**. The jussive is **تَنْصَرِفْ**. When you drop the prefix, you are left with **نصَرِفْ**. Thus you need a command prefix. Since the stem vowel is a kasra, you add a prefix of a kasra on an elidable hamza just as you do for Form I. Thus **اِنصَرِفْ** is the command. Note that for Forms VII through X, the commands will always have the same prefix.

The verbal noun is **اِنصِرَاف**. The active participle is **مُنْصَرِف**. Form VII verbs do not have a passive participle.

Form VIII verbs are characterized by a prefix of **اِ** (the hamza is elidable, just as in Form VII) and a **ت** infix² between the first and second radicals. A sukuun is then placed over the first radical. For example, **اِكْتَشَفَ** (“to discover”) is a Form VIII verb. Often the meaning of Form VIII verbs is reflexive. The

* The elidable hamza with a kasra is used as part of the prefix for Forms VII-X. Often, the elidability of the hamza is indicated in text books by writing the prefix using only the alif and the kasra like this - **اِ** instead of writing out the whole thing - **اِ**. You will see both renderings in this text.

Form I كَشَفَ means “to disclose” something to someone else. The Form VIII refers to one’s discovering something for oneself.

Not all Form VIII verbs are reflexive in meaning. Their range of meanings is broad, so you will need to learn the meaning of each one as you come to it. Many Form VIII verbs are transitive.

As usual, the past-tense conjugations should be obvious. If they are not, you know where to look. The present tense conjugations have exactly the same pattern as Form VII. Thus, the *هو* conjugation of يَكْتَشِفُ is اِكْتَشَفَ. You should see the similarity to Form VII. The command conjugations also take the same patterns as the commands for Form VII. “Discover” is اِكْتَشِفْ.

The verbal noun pattern is also the same as for Form VII. اِكْتِشَافٌ is “discovery.”

The active participle is مُكْتَشِفٌ and the passive is مُكْتَشَفٌ.

Some Form VIII verbs occur in the passive voice. A verb commonly used in the passive is اِنتَخِبَ which means “to elect.” “He was elected” is اُنْتُخِبَ and “He is being elected” is يُنْتَخَبُ. So the passive voice here follows the same patterns as those of the verbs you have studied earlier in this book. Note that in the past, *every vowel before the stem vowel becomes a dhamma*, and that in the present, *you start with a dhamma, but everything else is a fatha until you get to the mood marker*. This is the same as in Forms V and VI, which we studied in the previous chapter and will be the case with Form X as well.

Hollow Verbs

Hollow verbs in Forms VII and VIII conjugate exactly the same way. We will look at an example of each. اِنْقَادَ is a Form VII hollow verb meaning “to be led.” In the past tense the alif is shortened to a fatha whenever shortening is required. Thus “I was led” is اِنْقَدْتُ. The rules for shortening are the same as always.

Now in the imperfect, the alif **REMAINS** an alif when it is long, and is shortened to a **FATHA** when it is short. Thus, although a sound Form VII verb has a stem vowel of kasra in the imperfect, a hollow Form VII **WILL NEVER HAVE A KASRA IN THE IMPERFECT**. The middle radical will be either an alif or a fatha depending on whether or not shortening is required. Thus “He is being led” is يَنْقَادُ. If we put يَنْقَادُ into the jussive, what do you think will happen? The theoretical conjugation would be يَنْقَادُ. As you know from previous sections in this book, you now actually have two sukuuns in a row. Thus the first sukuun and its alif are dropped. A fatha is put in their place. So “He was not led” is لَمْ يَنْقَدْ. Notice that without vowels the conjugations could be for a Form I, II, or IV sound verb, among other things. So be careful.

You might wish to try to produce the jussive conjugations for the above verb and then refer to the charts at the end of the book.

The verbal noun is إقْتِيَاد . Note the ي . The ي will always be there, even if the middle radical is in reality a و (which it is in this case).

The active participle is مُقْتَاد . Note that you have an alif here. The active participle of a Form VII hollow will always have the middle radical represented by an alif. *This is different from the pattern you have seen for all other active participles.* Be sure to remember this.

There is no passive participle since there is no passive in Form VII at all.

Form VIII hollow verbs behave in all ways just the same as Form VII hollow verbs. For example, the Form VIII of قَاد is إقْتَاد , which can mean the same thing as the Form VII but can also mean “to lead someone.” In the past tense, the alif is shortened to a fatha whenever shortening is required, just like Form VII. Thus “I led” is إقْتَدْتُ .

In the imperfect, Form VIII hollow verbs also behave exactly as their Form VII counterparts. Thus, “I am leading” is أِقْتَادُ and “I did not lead” is لَمْ أَقْتَدْ . The middle radical is always represented by an alif or by a fatha.

The verbal noun also has the same pattern as Form VII. Thus, the verbal noun for our model verb is إقْتِيَاد .

Now hear, read, and note this. Form VIII verbs have both active and passive participles. I showed you this above using the verb اِكْتَشَفَ . Form VIII hollow verbs, however, have active and passive participles **which look exactly the same**. The active participle of اِقْتَاد is مُقْتَاد . This is just like Form VII hollow verbs. The passive participle of the same verb is مُقْتَاد , the same word. It is context that will tell you which one is being used.

Form VIII hollow verbs can occur in the passive. The pattern in the past tense is اُقْتِيدَ and in the imperfect is يُقْتَادُ . The passive voice in the past tense follows the same pattern as the other verbs we have seen. Note also that the passive in the imperfect looks just like the active when it is not vowelized.

Assimilated Verbs

Form VII assimilated verbs are extremely rare and will not be taught in this book. They are regular in all ways.

Form VIII assimilated verbs are very common. A typical such verb is اِتَّفَقَ “to agree.” Hey, what happened to the و ? The و assimilates into the infixed ت . This assimilation is indicated by the shadda written on the ت . Other than that, Form VIII assimilated verbs are completely regular in every respect. The imperfect is يَتَّفَقُ .

The passive voice pattern in the past tense is **أُتِفِقَ**. In the present tense it is **يُتَفَقُّ**. The verbal noun is **إِتْفَاقٌ**. The active participle is **مُتَفِقٌ** and the passive is **مُتَفَقٌ**.

Doubled Verbs

إِنْضَمَّ “to join” is a typical Form VII doubled verb. In the past tense, the verb is conjugated just like any other doubled verb you have seen in Form I. Thus “I joined” is **إِنْضَمَمْتُ**. Do not forget when to break up the doubled second and third radicals.

Now pay attention to the imperfect. “He joins” is **يَنْضُمُ**. Note that the “stem vowel” comes before the doubled consonant, just as would be the case with any Form I doubled verb. For example, **يَرُدُّ**. Note that in the Form I verb, the stem vowel is a dhamma for this verb and that it too is written before the doubled consonant. Now, in Form I, if the doubled consonant is broken up, what happens to the stem vowel? Remember that the stem vowel is moved to its proper place between the second and third radicals. So “they (fem. Plural) are answering” is **يُرَدُّنَ**. The dhamma is merely moved over to its proper place.

Now we come back to Form VII. The doubled radical will be broken up for the same conjugations and for the same reasons as in Form I. However, **WHENEVER THE DOUBLED RADICAL IS BROKEN UP IN FORM VII, THE STEM VOWEL IS CONVERTED TO A KASRA**. Thus, to say “They (fem. plural) are joining the Army” you recite melodiously **يَنْضِمْنَ إِلَى الْجَيْشِ**. The doubled radical is separated and the stem vowel is now a kasra.

In the jussive, Form VII doubled verbs are conjugated the way Form I and Form IV doubled verbs are. You will recall that Form I and Form IV verbs take the endings for the subjunctive when these verbs are conjugated with **لَمْ** for any of the “big five” pronouns. So, for example, our model verb, **إِنْضَمَّ**, conjugated with **لَمْ** for the third person masculine singular, is **لَمْ يَنْضَمْ**.

The verbal noun is **إِنْضِمَامٌ**.

The active participle always will have a fatha for the stem vowel. The active participle of our model verb is **مُنْضِمٌ**.

Form VIII doubled verbs work exactly the same way as Form VII doubled verbs. **إِحْتَلَّ** (to occupy) is a good and a very common example. For **أَنَا** in the past tense, the conjugation is **إِحْتَلَلْتُ**. In the imperfect for **هُوَ** it is **يَحْتَلُّ** and for **هِيَ** it is **يَحْتَلِّلَانِ**. In the jussive for **هُوَ** the conjugation is **لَمْ يَحْتَلَّ**.

The verbal noun is **إِحْتِلَالٌ**.

Form VIII doubled active and passive participles both have fatha for the stem vowel. So the word **مُحْتَلِّلٌ** can mean both “occupier” and “occupied.”

Some Form VIII doubled verbs occur in the passive voice. *اُحْتَلَّ* is itself a good example. “It (fem) was occupied” is *اُحْتَلَّتْ*. Note that the stem vowel is not indicated. “They (fem. plural) were occupied” is *اُحْتَلِّلْنَ*. Here you see the usual stem vowel of kasra in the passive past tense. The imperfect counterparts are *يُحْتَلُّ* and *يُحْتَلِّلْنَ* respectively. See the charts if you have questions.

You should now be able to see that Form VII doubled and hollow verbs and Form VIII doubled and hollow verbs parallel each other closely. That is, Form VII and Form VIII doubled verbs tend to work the same way in terms of their conjugations and the patterns for their participles and verbal nouns. Also, Form VII and Form VIII hollow verbs also work the same way with respect to conjugations and the production of participles and verbal nouns. I have found it convenient to group them together in my own mind as an aid in remembering how to derive the conjugations, participles, and verbal nouns.

Defective Verbs

These are easy. Our Form VII example is *انْقَضَى* and our Form VIII example is *انتهى*. (Note that the *ن* is part of the root in our Form VIII example and does not represent a Form VII prefix.)

These defectives work just like defectives in Forms II, III, and IV. That is, in both tenses they conjugate just like the verb *جَرَى*, *يَجْرِي*. Thus, for *انا* in the past tense, the verbs are *انْقَضَيْتُ* and *انتهيتُ*. For *هو* in the present they are *ينْقضي* and *ينتهي*. You should be able to predict the subjunctive, jussive, and command forms. Check the charts at the end.

You should also be able to predict the passive voice conjugations for Form VIII defectives (the Form VII's don't have a passive voice). You know where to look.

The verbal nouns are *انْقِضاء* and *انتهاء*.

The active participles are *مُنْقِض* and *مُنْتَهٍ*.

The Form VIII passive participle is *مُنْتَهَى*.

This is a lot of material. You should take a pencil and some paper and see if you can produce the correct conjugations of various Form VII and Form VIII verbs. Then, read the next section and do the drills dealing with Forms VII and VIII.

Assimilation Of The Infix ٔ In Form VIII

Since you have had Arabic before, you have probably seen verbs like *اِضْطَرَّ*, *اِتَّبَعَ*, and *اِصْطَدَمَ*. These are all examples of Form VIII verbs that have assimilated the infix ٔ. Students are usually not pleased when they first see this phenomenon. I am sure you are not any more pleased now than you were

then. At least this time around, I hope, you are less intimidated by the language and realize that many things are no where near as difficult as they seem.

What is happening with the above verbs is that the first radical of each of them is affecting the ت which is infixed in order to form Form VIII. There are actually nine offending letters which cause changes to the ت. You do not need to memorize them, although I will list them below. All you need to be aware of is the kind of changes they make to the ت so that you will be able to identify the roots of words which incorporate these changes. For example, you see the word اِدْعَى (which will not have the shadda in most texts) and wonder what the hell it is. Well, IF you know that the letter د assimilates the ت completely (I know that it is a big “if”), you will be able to guess that the word you are looking at is the Form VIII of the verb دعا , يَدْعُو with which you fell in love some chapters ago.

The offending letters are all produced near the front of the mouth. They are either dental or emphatic. They are:

ت ث د ذ ز ص ض ط ظ

Whenever any of these letters is the first radical in a Form VIII verb, the ت will undergo some kind of change. Volume I of *EMSA* gives good examples. I will use them here.

The ت, ث, and د all completely assimilate the infixed ت. For example, the Form I اِتَّبَعَ is in Form VIII. Thus, this type of Form VIII resembles the assimilated Form VIII verbs mentioned above.

The Form I اِثَّارَ becomes اِثَّارَ in Form VIII and the Form I دعا becomes اِدْعَى in Form VIII. When these Form VIII words are written without the shaddas (do you think that will happen very often?) they look just like Form IV verbs in the past tense. In the imperfect, they look just like Forms I, II, and IV. I wonder if context will help you decide?

The ط and the ظ also completely assimilate the infixed ت. For example طَلَعَ is a Form I meaning, among other things, “to appear.” The Form IV of this verb is أَطْلَعَ meaning “to inform (someone of something).” The Form VIII is اِطْلَعَ meaning “to inform oneself” or “to be informed.” All three verbs in the imperfect look like this: يَطْلَعُ.

The ظ works just like the ط. Fortunately, there is only one word in the language that I know of that has ظ for its first radical and also exists in Form VIII. That verb is اِظْلَمَ. Look it up. I hope its meaning does not describe the way you feel.

The ص and the ض convert the infixed ت into a ط. For example, the Form VIII of صدم is اِصْطَدَمَ and the Form VIII of ضَرَّ is اِضْطَرَّ.

The ذ combines with the infixed ت to form a د with a shadda. Thus, the Form VIII of ذَكَرَ “to remember” is اِدْكَرَ “to remember.” Why bother to make the Form VIII for this verb?

The **ز** turns the infixed **ت** into a **د** also. The Form VIII of **زاد** is **إِزْدَادَ**. This is a verb which you may have seen many times.

If you wish, you may memorize the changes I have just outlined above. That is, if you have nothing else better to do. I recommend, instead, that you simply be aware of a **د** or **ط** appearing in a word where a **ت** should be, and that you keep in mind the Form VIII potential of roots that start with **ط**, **ظ**, **ت**, **ث**, **د**, and **ذ**. Experience with the language will familiarize you with the very limited number of verbs in Form VIII which pull this sort of thing on you. The more common ones are included in your drills on Form VIII.

Now do Drill 44.

Drill 44. Negate each sentence in an *appropriate* way. Fully vowel all verbs and give all case endings in your answers.

١. إنتشر الاسلام انتشارا كبيرا بعد موت النبي.
٢. تحتاجين الى مزيد من النقود.
٣. إهتموا بدراسة الشرق الاوسط.
٤. ازداد عدد المسلمين في الولايات المتحدة ازديادا كبيرا.
٥. تمتاز الدول العربية بحكمة حكامهم.
٦. أقامت الشركات الاجنبية عددا كبيرا من المصانع في البلاد العربية.
٧. في المستقبل سوف تدير هذه المصانع شركات خاصة.
٨. إحتل المسلمون اسبانيا مدة طويلة.
٩. إنحلت تلك المنظمة في سنة ١٩٧٩.
١٠. إنعقد الاجتماع في تونس.
١١. احتجنا الى مساعدة حكومية.
١٢. احتجت المعارضة العراقية على سجن بعض اعضائها.
١٣. امتازت الجامعة باساتذتها المتخصصين في الهندسة النووية.
١٤. اطلع الوزير الرئيس على الوضع في الضفة الغربية.
١٥. اطلعنا على الوضع في الضفة الشرقية.
١٦. قالت مصادر مطلعة ان الوضع في الضفتين غير جيد.
١٧. إدعى انه من امريكا.
١٨. إتضح ان المشكلة معقدة.
١٩. إصطدمت السيارة بالشاحنة الكبيرة.
٢٠. انتهيت من الدراسة في السنة الماضية.

Now give the command conjugations for أَنْتَ and أَنْتِ for the verbs below.

ادعى انتهى (من) استمع أقام انضمَّ إضطرَّ

Now for the same verbs give the verbal nouns and active participles.

B: The Haal Construction

Now we come to a very common construction in Arabic which students often fail to recognize when they are reading due to the problem of not reading in context. The haal clause (from the word حال meaning “condition” or “circumstance,” as in the question (كيف الحال؟) is a clause which modifies the subject of a sentence by using وَ as a subordinating conjunction. This is a fancy way of saying that وَ is used sometimes in Arabic to mean “while,” as in, “He entered the room while firing his machine gun.” The clause after “while” can have a verb, a participle, or it can be an equational sentence. First, we will look at examples using equational sentences. Study the sentences below, then read the commentary which follows.

| | |
|---|---------------------------------|
| 1. He traveled to Kuwait while he was a student (as a student). | ١. سافر الى الكويت وهو طالبٌ. |
| 2. She traveled to Kuwait while she was a student (as a student). | ٢. سافرت الى الكويت وهي طالبةٌ. |
| 3. He traveled to Kuwait while he was a student (as a student). | ٣. سافر الى الكويت طالبا. |
| 4. She traveled to Kuwait while she was a student (as a student). | ٤. سافرت الى الكويت طالبةً. |

In the first Arabic sentence you have the وَ followed by the pronoun هو . A subject pronoun must be used with وَ and it must agree with the subject of the sentence. In the second sentence the subject is “she” so the subject pronoun which is used is هي .

The وَ and the pronoun can be omitted if the predicate is indefinite. When this is done the predicate is put into the accusative. So in sentence three we now have طالبا instead of طالبٌ . Sentence four is the feminine equivalent of sentence three. Now, how would you say “They (masc. plural) went to Kuwait while they were students” using either of the two methods? The answers are below.

سافروا الى الكويت وهم طلابٌ.
سافروا الى الكويت طلابًا.

You should be able to see that the plurals work just like the singular forms. What would the feminine plural versions of the two sentences above be? See below for the answers to this ineffable mystery.

سافرن الى الكويت وهن طالباتٌ.
سافرن الى الكويت طالباتٍ.

If, for the second feminine plural sentence, you did not put the word طالبات into the accusative in **THE CORRECT WAY**, then all I can say is حرام عليك . Also, you should make sure you know the accusative of a feminine sound plural.

The predicate can also be an adjective, such as صغير or قديم, or a prepositional phrase. You will see more examples in the drills.

Now we come to haal clauses using verbs. Cogitate on the examples below and then look at the explanation which follows.

| | |
|--|---|
| 1. The student smiled while reading the <i>Washington Post</i> . | ١. إبتسم الطالب وهو يقرأ الواشنطن بوست. |
| 2. The student (feminine) smiled while reading the <i>Washington Post</i> . | ٢. إبتسمت الطالبة وهي تقرأ الواشنطن بوست. |
| 3. The student smiled while reading the <i>Washington Post</i> . | ٣. إبتسم الطالب يقرأ الواشنطن بوست. |
| 4. The student (feminine) smiled while reading the <i>Washington Post</i> . | ٤. إبتسمت الطالبة تقرأ الواشنطن بوست. |
| 5. The student laughed while reading about the Middle East in the <i>New York Times</i> . | ٥. ضحك الطالب قارئاً عن الشرق الاوسط في النيو يورك تايمز. |
| 6. The student (feminine) laughed while reading about the Middle East in the <i>New York Times</i> . | ٦. ضحكت الطالبة قارئةً عن الشرق الاوسط في النيو يورك تايمز. |
| 7. The student (feminine) laughed while reading the newspaper. | ٧. ضحكت الطالبة قارئةً الجريدة. |

Sentences one and two use وَ + the appropriate subject pronoun, just as you would if the clause had no verb. Sentences three and four show that the وَ and the subject pronoun can be dropped. Again, this also can be done in clauses with no verb, as we have seen.

Sentences five and six show another variation. The verb itself can be replaced by its own active participle. The participle must be indefinite, accusative, and agree with the subject in gender and number. If the verb which is being replaced is transitive, the active participle can take a direct object as you see in example seven. Do not be put off by the fact that قَرَأ is a verb with a hamza as a final radical. The hamza will work just like any other consonant. I know that the active participle قارئ looks strange, but it is exactly the same pattern as ساكن .

Sentences five, six, and seven could be modified by the return of the وَ + subject pronoun. The active participles would then be in the nominative case. So sentence five would be ضحك الطالب وهو قارئ عن الشرق الاوسط في النيو يورك تايمز .

The sentences below use the verb يُتَسَمَّ and its active participle to show you again the possible variations of a haal clause.

| | |
|--|--|
| 1. The student studied Arabic while smiling. | ١. درس الطالبُ العربيةَ وهو يَتَسَمُّ. |
| 2. The student studied Arabic while smiling. | ٢. درس الطالب العربية يتسم. |
| 3. The student studied Arabic while smiling. | ٣. درس الطالب العربية وهو مُتَسَمِّ. |
| 4. (What do you think this sentence means?) | ٤. درس الطالب العربية مُتَسِمًا. |
| 5. The <i>students</i> studied Arabic while smiling. | ٥. درس الطلاب العربية وهم مبتسمون. |
| 6. The <i>students</i> studied Arabic while smiling. | ٦. درس الطلاب العربية مبتسمين. |

Sentences five and six are included to show the agreement and case of the active participle when the subject is plural.

Haal clauses with an imperfect verb can also be negated. They are negated either with **وَمَا** or with **لَا** by itself. Thus, sentence one above could be negated as follows:

١. درس الطالب العربية وما يتسم.
٢. درس الطالب العربية لا يتسم.

Both sentences mean “He studied Arabic while not smiling.” (A most unlikely situation.)

Sometimes the subject of the haal clause can be different from the subject of the main clause, so you may occasionally see sentences such as the following.

| | |
|---|----------------------------------|
| 1. I delivered a lecture while my students slept. | ١. القيتُ محاضرةً وطلابي ينامون. |
| 2. I delivered a lecture while they slept. | ٢. القيتُ محاضرةً وهم نائمون. |

Haal clauses can also contain past-tense verbs. In such cases **وَقَدْ** is placed before the verb. It is usually translated as “having (done something).” These sentences are negated by dropping **قَدْ** and adding **مَا** or by using **لَمْ** + the jussive. Here are a few examples.

| | |
|---|--|
| 1. The correspondent traveled to Damascus, having studied Arabic. | ١. سافر المراسل الى دمشق وقد درس العربية. |
| 2. The correspondent traveled to Damascus, not having studied Arabic. | ٢. سافر المراسل الى دمشق وما درس العربية. |
| 3. The correspondent traveled to Damascus, not having studied Arabic. | ٣. سافر المراسل الى دمشق ولم يدرس العربية. |

In my experience, students often have trouble recognizing a haal clause when it is composed of **وَ** + pronoun + present tense verb. Then tend to translate the **وَ** as “and” therefore giving a very awkward translation of the sentence. Recently, a student I have been working with translated an opinion piece from an Arabic newspaper. The item contained several haal clauses using **وَ** + pronoun + verb. He missed every one. Everything else in his translation was correct. So be careful.

That does it for the haal clause. You are now ready to do Drill 45.

Drill 45.

Part A. Combine each pair of sentences below using a haal clause as in the example below.

قرأ الأستاذ الجريدة. شرب الأستاذ القهوة.

قرأ الأستاذ الجريدة وهو يشرب القهوة.

١. وقف الرجل في الشارع. إنتظر الرجل صديقه.
٢. قام النائب العراقي. قال النائب "العراق للعراقيين".
٣. دخلنا الصف. ضحكنا.
٤. قُتلوا. جاهدوا في سبيل الله.
٥. تعلمت المدرسة الأمريكية كثيرا عن الاردن. درست الانكليزية لطلاب اردنيين في مدينة اربد.
٦. شاركنا في حفلات كثيرة. أقمنا في عمان.
٧. جلسنا في المسجد. استمعنا الى الخطبة.
٨. رحل الاخ المسلم من مكان الى مكان. دعا الاخ المسلم الناس الى التقوى.
٩. إنهار اقتصاد البلاد. عانى اقتصاد البلد من مشاكل كثيرة.
١٠. قرأوا اخبار الجريدة الأمريكية المغرضة عن الشرق الاوسط. شتموا رئيس تحريرها.

Part B. Rewrite your answers above using the active participles in the haal clause instead of the verbs in the imperfect.

Part C. Rewrite sentences 8,9, and 10 using the past tense for the haal clause. Then negate the haal clauses in the three new sentences.

C: The Tamyiiz Construction

You have already studied (and mastered) the elative. The elative is quite flexible and can be used for a great number of adjectives as you are aware. However, many adjectives do not easily fit the elative pattern. This is especially true for participles of derived verbs. For example, مُتَقَدِّم means “advanced.” If you want to say that the United States is more advanced than Chad with respect to the production of nuclear weapons, you have a problem because the word مُتَقَدِّم does not lend itself to the elative form (as you can see, I hope). How will you say “more advanced”? What is usually done in such a case is that the verbal noun from the form of the verb from which the participle is derived is combined with an appropriate elative. مُتَقَدِّم is from Form V. The verbal noun is تَقَدَّمَ. “More” in Arabic is أَكْثَر. So we will use أَكْثَر and تَقَدَّمَ in our sentence.

Remember, we want to say the United States is more advanced than Chad in the production of nuclear weapons. So we get:

الولايات المتحدة أكثر من تشاد تقدماً في إنتاج الأسلحة النووية.

The verbal noun is placed in the accusative case. Note that the elative is used with the word مِنْ, just as it is with the comparative.

Now here is another example. The word مُخْلِص means “sincere.” We want to say that Samiira is more sincere than Samiir. The word مخلص is the active participle of the Form IV verb أَخْلَص. The verbal noun of أَخْلَص is إِخْلَاص. Can you do it now? The answer is below.

سميرة أكثر من سمير إخلاصاً.

Thus we have “Samiira is more sincere than Samiir.” Literally we have something like “Samiira is more than Samiir with respect to sincerity.” This is what is meant by a tamyiiz construction. The word tamyiiz (تَمْيِيز) is a Form II verbal noun meaning “specification” or “discrimination.” We use the tamyiiz when we want to say that something is different from something else with respect to a certain characteristic.

Often the tamyiiz is used with the verbal noun of derived verbs. This is because the adjectives derived from derived verbs do not fit the elative pattern. You have just seen two examples. However, often the tamyiiz is used with Form I verbal nouns as well. For example عِلْم means “to know” or “to learn.” أَعْلَم is the elative (from عَلِمَ) meaning “more knowing.” It is used for example, in the often-repeated phrase اللَّهُ أَعْلَم “God knows best.”

However, if we want to say “He knows Arabic better than I do” the word أَعْلَم does not necessarily provide us with the best way to say what we want. We could say هُوَ أَعْلَم مِنِّي بِالنِّسْبَةِ إِلَى الْعَرَبِيَّةِ “He knows more than me with respect to Arabic” but we could also choose another elative and use the verbal

noun of عِلْمَ . In this case we will take the elative أحسن “better” and the verbal noun عِلْمَ . We can then say هو احسن مني علمًا باللغة العربية .

Note that in the last Arabic sentence above I have used the preposition ب . You will use whatever preposition the verb would normally take. If the verb does not normally take a preposition, then ل is used. Here are a few more examples.

| | |
|--|--|
| 1. They participate in the program more than we do. | ١. هم أكثر منّا مشاركةً في البرنامج. |
| 2. The issue of Palestine has a greater impact on the political situation in Jordan than does any other issue. | ٢. قضية فلسطين اكبر من أي قضية أخرى تأثيراً على الحالة السياسية في الاردن. |
| 3. He understands Arabic better than she does. | ٣. هو احسن منها فهماً للعربية. |

In the first sentence, the verb شارك would normally use the preposition في meaning “to participate in something.” Thus, we use في after the verbal noun مشاركة in our tamiyiz construction.

In the second sentence, the preposition على is used with تأثير for the same reason. In the third sentence we are using the verbal noun of the verb فهم which does not take a preposition. So when we use the verbal noun of this verb in a tamiyiz we attach ل to what would normally be the object of the verb.

Now do Drill 46.

You are almost done with Part II of this book. The next chapter will discuss Forms IX and X as well as some other things. You will then have the vast majority of the verb system down. The same chapter will also discuss quadrilateral verbs (it will be a snap). You will then have completed the core of this book. You have come a long way.

Drill 46.

Fill in the blanks in the sentences below in a way which gives a correct tamiiz construction. Then translate each item. Here is an example.

هو _____ مني _____ . (كبير، سن)

هو اكبر مني سنا. (He is older than I am (greater than me with respect to age).

١. العرب _____ من الشعوب لآخرى _____ للغتهم. (كثير، أحب)
٢. البدو _____ من الفرنسيين ب _____ هم للزوار. (مشهور، إحترم)
٣. صديقي _____ مني _____ بالتاريخ القديم. (كثير، إهتم)
٤. زوجتي _____ مني في _____ ها للفرنسية. (ناجح، فهم)
٥. زوجتي _____ مني _____ للفرنسية. (حسن، فهم)
٦. نحن _____ منهم _____ عن حقوقنا. (شديد، دافع)
٧. "فيروز" _____ من أم كلثوم _____ . (جميل، صوت)

Authentic Arabic Exercise #11.

The article below is from the front page of الشرق الاوسط on August 13, 1995. Read it while looking for the following.

1. Haal Clauses
2. Every verbal noun and its form.
3. Every hollow, defective, or assimilated verb of any form or tense.
4. Each occurrence of أَنْ , اِنَّ , or اَنَّ .
5. Translate the article into Moroccan Arabic.
6. Ignore item number 5.
7. All indefinite relative clauses and any relative clauses using ما .
8. Every dual verb, noun, or pronoun.

Now that you have found and identified the items above, summarize the article in English in about 75 words.

حسين كامل: صدام انتهى
وأدعو الضباط للتحرك
لتغيير الوضع الراهن

عمان: "الشرق الاوسط"

لندن: من امير طاهري

دمشق: من سلوى الاسطواني

بغداد: وكالات الانباء

أعلن الفريق اول حسين كامل الرجل الثاني في العراق انه خرج من العراق لأنه قرر تغيير الوضع الراهن العراقي واسقاط النظام، ودعا في مؤتمر صحفي عقده في الديوان الملكي بعمان كافة ضباط الجيش والحرس الجمهوري والحرس الخاص للاستعداد للتغيير، وأكد انه بدأ يتحرك بسرعة لتنفيذ ذلك كله علنا، مؤكدا انه يعمل فعلا لاسقاط نظام الرئيس العراقي صدام حسين، وأكد انه سيبدأ اتصالات واسعة بالعرب والعالم نافيا ان يكون قد أجرى اتصالات حتى الآن، وقال انه واثق من ان العراقيين يعرفون جدية دعوته هذه سواء على مستوى الشعب او الجيش او الحزب. . و اضاف انه حاول كثيرا الاصلاح في الداخل، ولكن دون جدوى.

وبعد ان القى حسين كامل بيانا مختصرا نقله التلفزيون الاردني مباشرة مع ترجمة فورية بالانكليزية، رد على اسئلة الصحفيين مفندا ما قاله عنه الرئيس العراقي صدام حسين من خيانة واختلافات فقال ان هذا كلام مناقض.

وقامت السلطات العراقية امس واول امس باجراء تغييرات عسكرية واسعة وبسرعة فائقة شملت قيادات وقطاعات ومواقع ومقرات وذلك بهدف جعل أي معلومات لدى الفريق اول حسين كامل غير مفيدة اضافة الى تحركات عسكرية امنية للحماية الداخلية، مع تأكيد أنه ليس من اهدافها تهديد الاردن.

وحرصت وسائل الإعلام العراقية امس على الاستمرار بمهاجمة حسين كامل تحديدا بعنف بعد هجوم صدام حسين عليه اول امس وكذلك نائب رئيس الحكومة طارق عزيز، وأشار التلفزيون العراقي الى ان ابنتي صدام (رغدة ورناء) الموجودتين بين اللاجئين ظننا ان سفرهما هو لبلغاريا وليس للبقاء في الاردن، وذلك في محاولة لتحميل زوجيهما حسين كامل وشقيقه صدام كامل مسؤولية عدم الوضوح معهما ، حسب قول مصادر عراقية في عمان.

وأكدت انباء بغداد امس ان لجنة عراقية رئاسية تشاكت برئاسة عدي الابن الاكبر للرئيس العراقي . . . وبدأت اللجنة إجراء حركة تغييرات كبيرة في الدولة العراقية وصفها المراقبون بانها اوسع حملة يشهدها العراق في عهد الرئيس صدام حسين. . . وتولي رئاستها من جانب عدي يؤكد ان الرئيس صدام حسين سوف يزيد من اعتماده عليه ويركز على مسؤولياته الكبيرة المقبلة.

Chapter 7

- A. Forms IX and X
- B. Quadriliteral Verbs
- C. The Future
- D. The Conditional

A. Forms IX and X

Form IX verbs are extremely rare and are used only in reference to colors and to physical and mental defects. The complete conjugations are in the charts at the end of this book. The Form IX pattern is **إِفْعَلَّ** (the hamza on the prefix is elidable just as in Forms VII and VIII). A commonly used Form IX is **إِخْمَرُ** which means “to turn red” and “to blush.” The present tense conjugation is **يَخْمَرُ** (the stem vowel becomes a kasra whenever the suffix begins with a consonant or a sukuun, just as with other doubled verbs you have seen in Forms VII and VIII).

The same pattern works for other colors as well. Thus **أَسْوَدَ** becomes **إِسْوَدَّ** and **أَصْفَرَ** becomes **إِصْفَرَّ**.

On the other hand, Form X verbs are extremely common and occur in all types (i.e. hollow, defective, impossible, doubled, etc.). We will examine them carefully here. After you have covered Form X you will only need to study the quadriliteral verbs and you will have covered all you need to know about the verb system. In fact, if all you get out of this book is a mastery of the verb system, you will still have gained a great deal.

خَدَمَ is a Form I verb meaning “to serve.” **إِسْتَخْدَمَ** is a Form X verb meaning “to use” or “to employ.” The Form X is derived by prefixing **إِسْت** (the hamza is elidable, in case you were wondering) to the three letters which comprise the Form I verb. The prefix tends to affect the meaning of the verb in two basic ways. First, it can refer to the seeking or putting to use of the meaning of the Form I. Thus, the Form X of **خَدَمَ** refers to the seeking of the service of something or to putting something into service. Another example is **عَادَ**, which means “to return.” **إِسْتَعَادَ** means “to get back” or “to reclaim.” That is, the Form X refers to the seeking of what the Form I means. Along the same lines is the Form X **إِسْتَخْرَجَ** “to extract” from **خَرَجَ** “to exit.”

A second way the prefix can influence the meaning is that it denotes the deeming of something to have the qualities implied by the three letters of the root. For example, **نَكَرَ** means “to disavow.” The Form X **إِسْتَنْكَرَ** means “to disapprove.” **هَجَنَ** means “to be faulty,” while **إِسْتَهْجَنَ** means “to condemn” or “to reject.” **حَقَّ** means “to be true” or even “to be suitable or appropriate.” **إِسْتَحَقَّ** means “to be worthy” and “to merit.”

While all Form X verbs will not fit easily into the two categories above, most of them fit in reasonably well. As with the other forms, the patterns can be used to help predict meaning and to lessen reliance on the dictionary, but you cannot always rely on the general tendencies toward meaning associated with any given form. Sometimes you will have to pick up the dictionary.

Sound Form X verbs conjugate exactly like their Form VIII counterparts in the imperfect. The prefix vowel is always a fatha and the stem vowel is always a kasra. Thus, in the imperfect the verb **إِسْتَخْدَمَ** is **يَسْتَخْدِمُ**. Note also the sukuun over the **س** of the prefix in both tenses.

The command conjugations and the jussive conjugations should all be obvious by now. Try to generate some of these and then check the charts at the end of the book.

The verbal noun is **إِسْتِخْدَامٌ**. The active participle is **مُسْتَخْدِمٌ** and the passive participle is **مُسْتَحْدَمٌ**.

Form X verbs also occur in the passive and conjugate just as they do in Form VIII. In the past tense, our model verb becomes **أُسْتُخْدِمَ** and in the imperfect it is **يُسْتَخْدَمُ**. The complete conjugations are in the charts.

Hollow Verbs

Form X hollow verbs behave (with rare exceptions, to be noted below) just like Form IV hollow verbs with respect to their conjugations in both tenses. In the past tense, the alif is shortened to a fatha. In the present tense, the alif becomes a yaa' which is in turn shortened to a kasra when necessary. For example, **إِسْتَعَادَ** ("to reclaim") will have its alif shortened to a fatha whenever any Form IV hollow verb would. Thus "I reclaimed" is **إِسْتَعَدْتُ**. The reasons for the shortening should be clear by now.

In the imperfect indicative, the alif becomes a yaa', just as is the case in Form IV. "He reclaims" is **يَسْتَعِيدُ**. The yaa' shortens to a kasra whenever shortening is required. Thus, "He did not reclaim" is **لَمْ يَسْتَعِدْ**.

The verbal noun is very similar to that for Form IV in that it ends in **ة** also. The verbal noun for our model verb is **إِسْتِعَادَةٌ**.

The active participle is **مُسْتَعِيدٌ** and the passive participle is **مُسْتَعَادٌ**.

The passive pattern is **أُسْتُعِيدَ** in the past tense and **يُسْتَعَادُ** in the imperfect indicative.

Before I show you a couple of exceptions to Form X hollow verb conjugations, let's review derived hollow verbs for a minute. Experience tells me that students get confused easily by these verbs but that a simple classification scheme can usually remove the difficulties.

Hollow verbs pose conjugation problems in Forms I, IV, VII, VIII, and X. Form I hollow verbs are in a class by themselves. You should review them separately by going over the material in Chapter One of Part II. For now we will look at only the four derived forms which pose problems.

In the past tense, the four derived forms all, **all**, **all**, **ALL**, **ALL**, **ALL** have the alif shortened to a **LITTLE TINY ITTY BITTY FATHA** whenever shortening is required.

In the imperfect, keep together in your mind Forms IV and X on the one hand, and Forms VII and VIII together on the other. Forms IV and X convert the alif into a yaa' in the present. When the yaa' needs to be shortened it becomes a kasra.

Forms VII and VIII keep the alif in the present tense. When the alif needs to be shortened, it is shortened to a fatha.

ALWAYS KEEP IN MIND THE SPELLING AMBIGUITIES THAT TAKE PLACE WHENEVER THE SHORTENING IS DONE. If you neglect these ambiguities, you will always have a hard time with the language.

Now I want to bring up a couple of exceptions that occur in hollow verbs in Form X. The Form X verb *إِسْتَجَابَ* means "to respond." It conjugates just like our model verb *إِسْتَعَادَ* in every single way. The root of the verb has a waaw as the middle radical. With a few Form X hollow verbs, the middle radical can sometimes be kept. In this case, there is also the verb *إِسْتَجَوَّبَ* which means "to interrogate." In the present tense the verb is *يَسْتَجَوِّبُ*. Whenever a Form X keeps the waaw, the verb will conjugate just like a sound verb. The waaw will never disappear, never. It even remains in the verbal noun, *إِسْتِجْوَاب*, and in the participles *مُسْتَجَوِّبٌ* and *مُسْتَجَوَّبٌ*.

There are only a very few Form X hollow verbs which will keep the waaw. Most of them, unlike *إِسْتَجَابَ*, will **not** also have a Form X conjugation which uses an alif in the past tense and a yaa' in the present tense. Thus *إِسْتَحَوَّذَ* exists only as *إِسْتَحَوَّذَ* and does not have a regular Form X hollow manifestation of *إِسْتَحَاذَ*. When such manifestations exist, they will have different meanings.

Assimilated Verbs

Form X assimilated verbs are regular in their conjugations. The verb *إِسْتَوْطَنَ* means "to settle." In the present tense it is *يَسْتَوْطِنُ*. Note that the waaw remains and acts as a regular consonant.

The verbal noun for this verb is *إِسْتِيطَانٌ*. Note that in the Form X verbal noun, the waaw changes into a yaa' just as is the case in Form IV (*أَوْضَحَ* becomes *إِيضَاحٌ*, for example).

The active participle is *مُسْتَوْطِنٌ* and the passive participle is *مُسْتَوْطَنٌ*.

Doubled Verbs

Doubled verbs in Form X work just as their counterparts do in Form IV (what a surprise). Thus the stem vowel in the imperfect is always a kasra, just as in Form IV. *إِسْتَغْلَ* means "to exploit." In the present tense it is *يَسْتَغْلِي*. So for doubled verbs, like hollow verbs, you should group Forms IV and X together, and group Forms VII and VIII together.

In Form X, the rules for breaking up the doubled radical are exactly the same as they are for all doubled verbs. Thus “I exploited” is *اِسْتَغَلَّتْ* and “they (feminine) exploit” is *يَسْتَغِلْنَ*.

When the jussive is used, you have the usual options. You can either use the subjunctive, or you can use the actual jussive. So “He did not exploit” is either *لَمْ يَسْتَغِلْ* or *لَمْ يَسْتَغِلْ*. The former, as usual, is more common than the latter.

The verb noun is *اِسْتِغْلَالٌ*. The active participle is *مُسْتَغِلٌّ*. The passive participle is *مُسْتَغَلٌّ*.

Defective Verbs

Form X defective verbs are just like defective verbs in Forms II, III, IV, VII, and VIII. Or, to put it more simply, Form X defective verbs conjugate in both tenses just like the Form I verb *اِسْتَلَقَى*, *يَسْتَلِقِي*, *بَنَى*. *اِسْتَلَقَى* is a Form X defective verb meaning “to lie down.” “I lay down” is *اِسْتَلَقَيْتُ*. (“I lay down,” is past tense in English. If you do not know this, you probably have not taught English as a foreign language). “He lies down,” is *يَسْتَلِقِي*. The same principles of shortening apply here as with all other defective verbs. So, “He did not lie down,” is *لَمْ يَسْتَلِقِ*.

The verbal noun is *اِسْتِاقَاءٌ*. The active participle is *مُسْتَلِقٌ* and the passive participle is *مُسْتَلَقٌ*.

You have now completed the ten forms of the trilateral Arabic verb. Practice the conjugations of the various forms and the subcategories of each form. Make sure you can do the passive voice as well. All of the material presented so far in this book must become second nature to you if you ever want to have any success in this language. This does not mean that you have to automatically know where every fatha and kasra has to be placed. But you do need to get to the point where the verb business is not intimidating you and you can produce it correctly at least eighty percent of the time. The best way for you to make this material become second nature is for you is to practice. Write out the conjugations, think about the conjugations, review the drills you have done so far. Reread sections of this book. Do not feel you are an idiot if you do not remember everything you have read up until now. Review. Review. Review.

Additionally, read new material. Listen to Arabic. Speak Arabic. Read the section in this book (in Part III) entitled “How To Be A Good Arabic Student.” And know this: If you master even just the material so far presented in this text, you will have made a great stride toward becoming proficient in this language in terms of reading. If you do not master the material presented so far in this text, you will never be able to do anything in Arabic. If you do not have the will to learn the material, which is fine, as one’s individual worth should not be based on whether one wants to be good at any one particular thing, then forget about it and go do something else. I just hope that I will not one day see you on Ted Koppel’s *Nightline* in the role of “The Middle East Expert” who is illiterate and unable to communicate in the language of the people on which the expert is supposedly so knowledgeable.

Drill 47 reviews Form X verbs. Do that drill now. Then read the sections below on quadrilateral verbs and the future and then do Drills 48-52, which review all the kinds of verbs you have had so far (that is, all the kinds of verbs in Arabic with which you will ever have to deal).

Drill 47. Negate the sentences below using لم + the jussive. Fully vowel all verbs and give all case endings in your answers. Make sure you can translate your answers.

١. إِسْتَفِدْنَا مِنْ دِرَاسَةِ اللُّغَةِ الْعَرَبِيَّةِ.
٢. إِسْتَبْطَوْا ذَلِكَ مِنَ الْإِدْلَةِ الْمَتَوَفَّرَةِ.
٣. اِغْتِيلَ الرَّئِيسُ فِي الْمَسْرَحِ.
٤. إِسْتَطَعْنَا أَنْ نَسْتَفِيدَ مِنْ عِلْمِنَا بِالْعَرَبِيَّةِ.
٥. إِسْتَوْطَنَ الْمُهَاجِرُونَ الْجَدَدَ فِي الْمَسْتَوْطَنَاتِ.
٦. اسْتَقَلَّتْ مِصْرَ سَنَةَ ١٩٥٢.
٧. اسْتَقَلَّتْ سَمِيرَةَ الطَّائِرَةَ.
٨. اسْتَقَالَتْ سَمِيرَةُ مِنَ الشَّرْكَةِ.
٩. اشْتَرَيْنَاهَا.
١٠. اشْتَشَرْنَا الْمُسْتَشَارِينَ.
١١. إِسْتَغْنَيْنَا عَنْهُمْ.
١٢. أَفَادَنَا كِتَابُ الْأَسْتَاذِ أَفَادَةً كَبِيرَةً.
١٣. أَحْبَبَهَا عِنْدَمَا شَاهَدَهَا لِأَوَّلِ مَرَّةٍ.
١٤. اسْتَجَابَ الرَّئِيسُ الْعِرَاقِيُّ إِلَى مَطَالِبِ الْأُمَمِ الْمُتَّحِدَةِ اسْتِجَابَةً كَامِلَةً.
١٥. اسْتَجُوبَ الشَّرْطِيُّ الْمَشْتَبَهَ فِيهِ.

B. Quadriliteral Verbs

Quadriliteral verbs have roots made of four consonants instead of the usual three. They exist in four forms, only two of which occur with any frequency. Once you master these verbs, you will be finished with your review and mastery of the Arabic verb system. The quads (as the quadriliterals are called) are very easy and we will not need to worry about things like hollow and defective verbs when we deal with them.

Some quadriliterals are clearly words which have been adapted from other languages. For example, the verb **تَلْفَنَ** means “to telephone” someone. I wonder what word it was borrowed from? Others have been in the language for a long time and their origins are uncertain, while still others which have been in the lexicon for centuries are clearly of foreign origin like **فَلَسَفَ** and **تَرَجَّمَ**.

Often quads are onomatopoeic in nature. **هَمَّهَمَ** means “to mumble” and **وَسَّوَسَ** means “to whisper.” Many of these words, as you can see, are formed by repeating two consonants twice in a row in a way which yields the onomatopoeic effect.

تَلْفَنَ is a Form I quad. The **تَ** in this verb is part of the root. The second radical in Form I quads always has a sukuun. In the past tense, these verbs conjugate like any other verb. Thus “I telephoned” is **تَلْفَنْتُ**. In the present tense, these verbs have a pattern similar to Form II triliteral verbs. “He whispers” is **يُوسَّوِسُ**. The prefix vowel is always a dhamma, the sukuun remains over the second radical (unlike Form II triliteral verbs) and the stem vowel is a kasra. The complete conjugations are in the charts.

The passive is also regular. You should be able to generate it in both tenses on your own. Try to do so now for **هو** for the verb **تَرَجَّمَ** “to translate.” You should have come up with **يُتَرَجَّمُ** and **تُرَجِّمَ**.

Now derive the command conjugations using the rules you have seen for all other verbs. Then compare your answers to the charts. (For **أَنْتَ** the command of **تَلْفَنَ** is **تَلْفِنْ**.) If you are wrong, review the section on commands in Chapter Two of Part II.

The active participle is **مُتَلَفِّنٌ** and the passive participle is **مُتَلَفَّنٌ**.

The verbal noun is **تَلْفَنَةٌ**.

Form II quads tend to be the intransitive counterparts of the Form I version, but not always. They are usually said to be related to Form I quads the way Form V triliteral verbs are related to Form II. **تَزَخَّرَفَ** is a typical Form II quad meaning “to be decorated.” The **تَ** here is the Form II quad prefix. The Form I quad of this verb is **زَخَّرَفَ**, meaning “to decorate” something.

In the past tense, these verbs conjugate like all other verbs. In the present tense, they conjugate just like Form V trilaterals. For example **يَتَزَخَّرَفُ**, “it is decorated,” maintains a stem vowel of fatha just like a regular Form V. Likewise, the prefix vowel is a fatha.

The active participle is مُتَزَخِّفٌ . The passive participle would be مُتَزَخِّفٌ, but this particular verb does not have one.

Sometimes Form II quads are used to mean the imitation of the quality indicated by the root. For example تَبَغَّدَ means “to act like a Baghdadi.” We see this even in Form V trilaterals in words such as تَمَصَّرَ “to act like an Egyptian.”

Occasionally, Form II quads are formed from place nouns. For example تَمَرَّكَزَ means “to be located or centered” somewhere, from the place noun مَرَكْز meaning “center.”

Form III quads are quite rare, so we will skip them.

Form IV quads are also quite rare but one of them, اِطْمَأَنَّ, occurs frequently. The verb means “to be calm, tranquil, or secure.” The root is طمأن, which is the Form I version of this quad, which means “to calm” someone.

The Form IV quad اِطْمَأَنَّ has, as you can see, a doubled final radical. The final radical is separated into two, just as is done for doubled verbs. Thus, “I calmed down” is اِطْمَأَنْنْتُ . In the imperfect indicative, the verb is يَطْمِئُنُ . The stem vowel is a kasra (and the seat of the hamza is now a yaa’), and the prefix vowel is a fatha.

The active participle is مُطْمِئِنٌ . The passive participle does not exist. The verbal noun is اِطْمِئْنَانٌ . You will see this verb often, so you should be aware of it. You will rarely, if ever, see other Form IV quads.

That, lady or gentleman, is it for the verb system of this language. Read section C and do the drills which follow.

C. The Future

The future in Arabic is very easy. In fact, it is so easy that I am not even going to provide a drill on it. If you cannot understand the future, then run for Congress.

The future particle in Arabic is سَوْفَ . It is placed before the imperfect verb. So “I will go to the library in order to study Arabic” is سَوْفَ أَذْهَبُ إِلَى الْمَكْتَبَةِ لِأَدْرَسَ الْعَرَبِيَّةَ .

To negate the future, place لَا between سوف and the imperfect verb. Our sentence above is negated like this سَوْفَ لَا أَذْهَبُ إِلَى الْمَكْتَبَةِ لِأَدْرَسَ الْعَرَبِيَّةَ .

Never write anything between سوف and the imperfect verb except لا . For example, if you wish to include the subject in your sentence, place it after the verb or before سوف . For example الطالب سوف يذهب . سوف يذهب الطالب or يذهب .

سَوْفَ can be abbreviated to سَ . When the abbreviation is used, it is written as part of the verb. For example سَأَذْهَبُ “I will go.” When the abbreviation is used, the sentence cannot be negated. If you need to negate a sentence with سَ, change the سَ to سَوْفَ and then add لا .

There is another way to negate the future using the particle لَنْ . When this particle is used, سوف is dropped completely from the sentence. The verb following لَنْ must be written in the subjunctive. The resulting negation is stronger than using سوف لا . For example, سوف لا يجتمع شامير مع عرفات means “Shamir will not meet with Arafat.” This sentence means that there was probably a meeting set up which Shamir will not attend or cannot attend. On the other hand لن يجتمع شامير مع عرفات means “Shamir will not (ever) meet with Arafat.” Here the meaning is much stronger and suggests that he will not meet with Arafat under any circumstances.

Note that the future is often used in the passive. Beware of that fact. (سَيُسَقَبُ “he will be met” for example.)

As I said above, there is no separate drill on the future. However, drills 48-52 will include the future. These drills will review all of the verb business you have covered so far and will include other things from the book as well. Do them now. Then read the last part of this chapter, which deals with the conditional, and do drill 53. You will then have completed the core of this book. مَبْرُوك .

Then go on to Part III. You can cover Part III in any order that you like. In fact, I hope that by now you have already read at least the sections on using the Hans Wehr dictionary and on how to be a good student of Arabic. Most of the grammar-related material in Part III is largely secondary, and one section rarely presupposes having mastered a previous section. These can be studied at your leisure.

Drill 48. Review exercise. Identify the form of each verb in each sentence. Then convert each sentence to a negative command. Make sure you can translate each sentence.

١. اجتمعَ مع المدير.
٢. إتصلتِ بالاستاذ.
٣. إنصرفتم من المكتب وانتم غاضبون.
٤. ادعيتَ انك مخلص.
٥. ترجمتَ كتبه المشهورة الى عدة لغات.
٦. انضممتَ الى الجيش.
٧. انحزتَ الى المنظمة.
٨. احتللتَ الضفة الغربية.
٩. اهتممتِ بدراسة العربية.
١١. إطلعتَ على هذه الكتب.
١٢. أكرمتَ استاذكم.
١٣. أعطيتَه كتابا.
١٤. وفيتَ بوعدك لنا.
١٥. زخرفتُم بيتكم لعيد الميلاد.

Drill 49. Review exercise. Negate each sentence using لم + the jussive. Fully vowel all verbs and give all case endings in your answers. Make sure you can translate your answers.

١. أعددتِ الكبةَ لنا.
٢. اضطرَّ الثوريُّ الى مغادرةِ البلد.
٣. ارتدت هذه المرأة عن الاسلام.
٤. استردوا ارضهم.
٥. غنى المغني.
٦. استمرت الانتفاضة مدة طويلة.
٧. العراق إستعجل لاعادة بناء المفاعل النووي.
٨. تلقت عاصمة عربية بارزة معلومات مهمة من سفارتها.
٩. انتهيت من الدراسة في سنة ١٩٩٥.
١٠. القى الضوء على الموضوع.

Drill 50. Review exercise. Negate each sentence in an appropriate way. In your answers, fully vowel all verbs and give all case endings. Pay attention to what you are doing since different tenses, voices, and moods appear. Translate your answers.

١. درست اللغة العربية.
٢. شاهد هذا الفيلم.
٣. زوري لبنان.
٤. أعطاني هذا الكتاب.
٥. عدنا من الشرق الاوسط.
٦. استقبل الملك في المطار من قبل بعض المتمردين المتطرفين وقتل اثناء معركة ضارية معهم.
٧. اضافت مصادر مطلعة ان الحال في الضفة الغربية لا تزال خطيرة.
٨. دعونا كلهم الى الحفلة.
٩. ستدرس العربية في القاهرة.
١٠. ضع دائرة حول الاجابة المناسبة.
١١. الطائرة ستقل الركاب من بيروت الى لندن.
١٢. أعد الطعام لنا.
١٣. سموه عمر.
١٤. إستفد من الكتاب.
١٥. نكمل الشغل الذي بدأناه.
١٦. سوف نبني شركتنا في هذه المنطقة.
١٧. اقيمت الحفلة في البيت الابيض.
١٨. بني بيت جديد في القرية.

Drill 51. Identify the form of each verb below. Then derive the verbal noun and the active participle for each verb. Then write each verb in the present tense for the third person masculine plural.

| Present Tense for هم | Active Participle | Verbal Noun | Verb Form | Verb |
|-------------------------|-------------------|-------------|-----------|--------|
| | | | | اوجد |
| | | | | رَبَّى |
| | | | | حاكى |
| | | | | استشار |
| | | | | إتسم |
| | | | | تلاقى |
| | | | | لام |
| | | | | استعد |
| | | | | التقى |
| | | | | اجرى |
| | | | | انتخب |
| | | | | افاد |
| | | | | سيطر |
| | | | | وسوس |
| | | | | استوطن |
| | | | | تحدى |
| | | | | استغنى |
| | | | | استمع |
| | | | | افضى |
| | | | | استجاب |
| | | | | مد |
| | | | | انقضى |
| | | | | انتهى |

| | | | | |
|--|--|--|--|--------|
| | | | | اشار |
| | | | | اعد |
| | | | | توافر |
| | | | | عَع |
| | | | | وعى |
| | | | | استنوق |

Drill 52. Convert each sentence below to the present tense. Then negate each sentence below using the jussive. Then turn each sentence into a positive command.

١. قُلتُم ان قرار ٢٤٢ مقبول.
٢. تعلمتِ العربية.
٣. كنتَ رجلاً.
٤. استمعتم الى الاخبار.
٥. اعلنتم استقلال فلسطين.
٦. اشدتم بالرئيس الجديد.
٧. استجبتَ لطلب المدير.
٨. وفيت بالاتفاق.
٩. اتصلتِ بالوزير.
١٠. اوجدتم حلاً للمشكلة.
١١. اقلتم الموظفين.
١٢. تعاونتم مع كل الدول العربية.
١٣. خفتم الله.
١٤. احتللتُم ارض العدو.
١٥. إطمأننتم على اصدقائكم في البوسنة والهرسك.

D: The Conditional

The conditional is a very important item in Arabic, as it is in other languages. I consider it to be an essential item to be mastered by the non-native student of the language, which is why I have included it in Part II of this book and not Part III, which contains elements of lesser priority.

One quick tip before we begin. If you ever need to impress someone with your spoken (or written) Arabic, use a conditional sentence in your conversation. It will give the impression that you have more control over the language than you may actually have. This is particularly helpful if you are being tested orally. Arabic conditional sentences are very easy to produce, yet they sound more complicated than they are and give the illusion of conveying complex meanings.

If you were to pick up an English grammar book and study the conditional sentence in English, you would find that there are essentially three kinds of conditional sentences in English and that differentiating between them and their meanings is not very difficult. However, if you continued reading the rest of the section on the conditional, you would find that there are approximately one billion variations of the use of the conditional in English based on those three basic types. The variations can be very subtle and can be very difficult for natives, never mind non-natives, to grasp.

In Arabic too, there are three basic types of conditional sentences. They do not quite correspond to the ones in English, but they are even easier to grasp than the English models. The three basic types of conditional sentences have only about two hundred and fifty thousand variations, so again, the Arabic is easier than the English. However, despite this relative ease, the conditional in Arabic can appear to be quite complex to the poor shell-shocked American student. Furthermore, if you were to compare the explanations of the conditional in the most commonly available texts, you would find that they often contradict one another and stress different aspects of the conditional. Some texts leave out things which are very important, while other texts place great emphasis on things which rarely, if ever, occur these days.

The following explanation is based in large part on my own personal experience in learning the language and teaching it. I am going to divide the conditional into three categories. The first is what you absolutely must know. The second is what you should know in addition, but which you could (possibly) figure out for yourself when you come across it (some of which is not included in other texts). The third category includes things which are rarer but which I am including for the sake of pseudo completeness. I am indebted to *EMSA* and to *Haywood/Nahmad*, as will be clear from what is below. However I am going to present things in a manner different from both in some respects. I am also going to leave out some things which they do cover, but which you will never see. Here goes.

There are three words in Arabic which are equivalent to the English word “if.” These three words are *إذا*, *إن*, and *لو*. *إذا* is the most common of the three and will be dealt with first. After that I will treat *إن*, which is the least common of the three. However, its use is not very different from *إذا*, so it is convenient to group the two together. *لو* will be treated last, but it is a very important word.

إذا means “if” in sentences such as “If you read the Washington Post, you will learn (very little) about the Middle East.” Often, إذا implies some note of expectancy, as if the speaker of the sentence is anticipating that the action will take place. Sometimes the note of expectancy is strong and إذا can be translated as “when.” You will see below. First, look at the following sentence and its translation.

إذا ذهبت إلى ذلك المطعم أكلت طعاما عربيا ممتازا. If you go to that restaurant, you will eat superb Arabic food.

Both sentences above have two clauses. The first is the conditional clause (the clause with the “if” word). The second is the result clause (the clause that tells you what will happen when something is done). Notice that the conditional clause in Arabic is written in the past tense. In Arabic the conditional clause is almost always in the past tense even though the meaning is usually present tense. You will have to know from context - sometimes the meaning is indeed past tense.

Notice also that the result clause in the Arabic sentence is also in the past tense, but that the English result clause is in the future. Again, the Arabic result clause is often in the past tense but the meaning will not be past tense. The example above is a typical conditional sentence in Arabic using the word إذا.

Now we come to a major variation. While the conditional clause with إذا is virtually always in the past tense, the result clause may be written in any tense or mood that makes sense and conveys the meaning you want to convey. Whenever the result clause is not in the past tense, the result clause is preceded by the particle فَ. Thus, if we rewrite our Arabic sentence putting the result clause in the future, we will have:

إذا ذهبت إلى ذلك المطعم فسوف تأكل طعاما عربيا ممتازا.

The translation of the sentence will remain the same. Below are some more examples of what can be done with the result clause and the effect that it will have on the meaning. Look at the sentences and then at their translations. Then look at my comments.

| | |
|---|--|
| 1. If you go to that restaurant, you will eat superb Arabic food. | ١. إذا ذهبت إلى ذلك المعظم فسَتَأْكُلُ طعاما عربيا ممتازا. |
| 2. If you go to that restaurant, you will never eat superb Arabic food. | ٢. إذا ذهبت إلى ذلك المعظم فَلَنْ تَأْكُلَ طعاما عربيا ممتازا. |
| 3. If you go to that restaurant, eat superb Arabic food. | ٣. إذا ذهبت إلى ذلك المطعم فَكُلْ طعاما عربيا ممتازا. |

The result clauses of each of the three Arabic sentences above all use verbs which are not in the past tense. Each of those clauses begins with فَ. The third sentence has a command in its result clause. This

is very common. (I hope you remember how to form the commands for verbs such as أكل and أخذ.) The point is that the result clause can have anything that makes sense as long as it conveys the meaning you wish it to convey. When that clause does not use a simple past tense verb, the clause must begin with ف.

Now for another important variation. How would you say, “If you do not go to that restaurant you will not eat superb Arabic food”? Look at the answer below.

إذا لم تذهب إلى ذلك المطعم فسوف لا تأكل طعاما عربيا ممتازا.

The verb with إذا must be negated with لم and the jussive. There is no other way. The verb in the result clause may be negated in any appropriate way. For example, we can negate the result clause as well using لم and the jussive and have the sentence mean the same thing. However, such usage of لم in the result clause is extremely rare.

As I noted above, إذا can sometimes even be translated as “when,” depending on the strength of the expectancy involved. Thus, it could be possible to translate our model conditional sentence as “When you go to the restaurant . . .” In fact, إذا is often used to mean “when” or “whenever” in both classical and modern literature. When used this way, the result clause often does not begin with a ف even when a non-perfect tense verb is used.

إن also means “if”. It does not imply any likelihood that the condition will happen. It is used exactly like إذا. It is usually followed by a past tense verb. When negated, the conditional verb is negated with لم and the jussive. The result clause is usually in the past tense as well. If the result is not in the past tense, then ف must precede the result clause as is the case with إذا.* Therefore, we could replace إذا with إن in every single illustration above with no important change in meaning. So you can mentally do so now if you need to in order to ingrain this in your mind.

Now we come to لو. لو also means “if” but is only used for contrary to fact conditions. Look at the sentence below.

If you had read that book you would have understood the issue of Palestine. لو قرأت ذلك الكتاب لفهمت قضية فلسطين.

The result clause is also always in the past tense. Normally the result clause is preceded by ل. The function of the ل is just to tell you that the result clause is coming. Some texts say that the ل is mandatory, but that is not the case. However, the ل is almost always used these days.

The clause with لو is negated with لم and the jussive. The result clause is negated only with ما to which the ل is usually attached. Thus, our model sentence above would be negated as follows.

* Actually with regard to إن, there are some instances when the ف does not have to be attached. If the result clause begins with an imperfect indicative verb, the ف is not required.

If you had not read that book you would not have understood the issue of Palestine.

لو لم تقرأ ذلك الكتاب لما فهمت قضية فلسطين.

Do not confuse **لَمَّا** used here in the result clause with the word **لَمَّا**, which means “when.” Also, remember that the **لَ** used here in the result clause can be dropped before the negative **ما**, so the sentence could simply be **لو لم تقرأ ذلك الكتاب ما فهمت قضية فلسطين**.

These are the bare bones basics of the conditional. You absolutely must know at least this much. As you can see, the material presented above is not very difficult. Unfortunately, most students never even master this much. The next section will give you additional information about the conditional which you will find very helpful if you understand the material above. So forge on.

Additional On The Conditional

The following information concerns items that you will come across from time to time if you read newspapers, academic articles, or fiction in Modern Standard Arabic. While you could probably figure out a fair amount of the items below using your dictionary and working from context, I am including them here for your convenience. Most general grammars cover some, but not all, of these items.

The first item is **إِذَا مَا**. **إِذَا مَا** means “when” or “whenever” but it also can just mean “if”. You will see it often in the papers in sentences such as the following.

There will be a comprehensive and just peace in the Middle East when (if) Israel and the PLO agree to negotiate.

سيكون سلام شامل وعادل في الشرق الاوسط إذا ما وافقت اسرائيل والمنظمة على التفاوض.

Note that it really does not make a difference whether you use “when” or “if” to translate **إِذَا مَا** in the sentence above. Usually that will be the case. What I am concerned about is that students, when they see the word **ما** after **إِذَا**, tend to translate the **ما** as a negative particle - and therefore completely misunderstand the sentence.

The second item is **إِذَا مَا**, which means “whether.” For example:

This depends on whether the two sides agree.

هذا يعتمد على ما إذا وافق الطرفان.

A third item is **إِلَّا إِذَا**, which means “unless.” For example:

We will not see progress unless the two sides sit together.

لن نرى تقدماً إلا إذا تجالس الطرفان.

وَ and حَتَّى are used with both إِنْ and لَوْ to mean “even if.” حَتَّى is also used with إِذَا to mean the same thing. Here are examples.

| | |
|--|--|
| 1. I will not speak with him, even if he pleads with me. | ١. لَنْ أَتَكَلَّمَ مَعَهُ حَتَّى إِذَا تَوَسَّلَ إِلَيَّ. |
| 2. I will not speak with him, even if he pleads with me. | ٢. لَنْ أَتَكَلَّمَ مَعَهُ وَإِنْ تَوَسَّلَ إِلَيَّ. |
| 3. I will not speak with him, even if he pleads with me. | ٣. لَنْ أَتَكَلَّمَ مَعَهُ وَلَوْ تَوَسَّلَ إِلَيَّ. |

لَوْ لَا means “if not for” and is followed by a noun in the nominative case. For example:

لولا الإسلام لما إنتشرت اللغة العربية.
If not for Islam, the Arabic language would not have spread.

Sometimes the verb كَانَ is used along with the past tense of a verb in the conditional clause if the meaning is in the past tense and the speaker or writer wishes to remove any element of doubt about the tense of that clause. For example, let’s look at the model sentence with which we began this enterprise. This time, our meaning is in the past tense.

| | |
|---|---|
| 1. If you have gone to that restaurant, then you have eaten good Arabic food. | ١. إِذَا (إِنْ) ذَهَبْتَ إِلَى ذَلِكَ الْمَطْعَمِ أَكَلْتَ طَعَامًا عَرَبِيًّا مُمْتَازًا. |
| 2. If you have gone to that restaurant, then you have eaten good Arabic food. | ٢. إِذَا (إِنْ) كُنْتَ ذَهَبْتَ إِلَى ذَلِكَ الْمَطْعَمِ أَكَلْتَ طَعَامًا عَرَبِيًّا مُمْتَازًا. |

Sometimes you will see كَانَ used as it is in the second sentence above to avoid any ambiguity. Also, if the subject is before the main verb, كَانَ will be used immediately after إِذَا, إِنْ, or لَوْ. Thus إِنْ كَانَ المديرُ ذَهَبَ . . . “If the director has gone . . .” Sometimes قَدْ may be added as well إِنْ كَانَ المديرُ قَدْ ذَهَبَ .

There is one other thing about which you should be aware. There are a number of little words in Arabic which have conditional force. These words, like the actual conditional particles, are followed by the verb in the past tense but the meaning is almost always present tense. مَهْمَا means “whatever” and is a good example. Look at the sentence below.

سَأُكْمِلُ هَذَا الْكِتَابَ مَهْمَا حَدَثَ.
I will finish this book no matter what happens (may happen).

There are quite a number of words that work like مَهْمَا. Among the most common and the most likely you will see are those below.

| | |
|---------------------------------|-----------|
| Who (whoever) | مَنْ |
| whatever | مَهْمَا |
| whenever (and “the more . . .”) | كَلَّمَا |
| perhaps | رَبِّمَّا |
| where (wherever) | أَيْنَ |
| wherever | أَيِّمَّا |
| wherever | حَيْثُمَا |

There are others, but these are enough to get the point across. So do not be confused when you see these little words followed by a verb in the past tense. The little word itself will be in the dictionary (usually), so you can look it up if it is new to you. The verb after it should be translated in the present tense.

Rare Conditions

Now we come to elements of the conditional which you will not see very often. These are included for the sake of completeness and because it is certainly possible that you may see them. Even so, I am still leaving out a few things that you will almost certainly never see.

The first thing is that the particle *إِنْ* can sometimes be followed by a verb in the jussive instead of in the past tense. In fact, of all things presented under this section, this is the item you are most likely to see. When the jussive is used in the conditional clause, it must also be used in the result clause. For example:

If you go to that restaurant, you will eat superb Arabic food. *إِنْ تَذْهَبَ إِلَى ذَلِكَ الْمَطْعَمِ تَأْكُلُ طَعَامًا عَرَبِيًّا مُمْتَازًا.*

Another rare item (it occurs mainly in proverbs and classical works) is for the conditional clause to be a command. When that is the case no conditional particle is used. Furthermore, the result clause must then be jussive. For example.

Study this language and you will be successful. *أُدْرُسْ هَذِهِ اللُّغَةَ تَكُنْ نَاجِحًا.*

لَوْ is sometimes used with a following present tense verb with the sense of “if only” or “would that such and such were so.” Usually this use of *لَوْ* comes after a verb such as *وَدَّ* “to wish” or “to desire.” For example.

وَدِدْتُ لو يَسْتَطِيع المراسل أن يفهم كلمة عربية واحدة. I wished (would have liked) that the reporter could understand one Arabic word.

That does it for the conditional. Do Drill 53.

Congratulations. You have accomplished a great deal if you have mastered most of the material in the book up until now. Essentially, if you are comfortable with the material covered so far, you are ready to begin seriously reading Arabic newspaper articles, editorials, academic articles, short stories and novels. You cannot read those things without knowing what is in Parts I and II of this book. If you know those things, you can now begin to deal with almost any Arabic texts written by Arabs for Arabs. Advice on how to do this is in Part III of this book. الف مبروك .

Drill 53. Conditional Puzzles

Study and translate the sentences below. Be aware of all the grammar you have previously covered. This is a somewhat difficult drill.

١. لو شاء ربك لجعل الناس أمة واحدة. (القرآن ١١، ١٢٠)
٢. إذا أقمت في الشرق الأوسط فهمت أهمية اللغة العربية.
٣. إذا لم ترد أن تتكلم بالعربية فلا تزر الشرق الأوسط.
٤. لو انسحب العراق من الكويت لما هاجمت العراق القوات الأمريكية.
٥. عش قنعا تكن ملكا.
٦. إن تذهب إلى بيته تأكل أحسن طعام عربي في أمريكا.
٧. لولا الإسلام لاختلفت اللغة العربية.
٨. أعطني الذهب أعطك ألف دينار.
٩. إن أعطيتك الشمس والقمر فلن تقتنع بهما.
١٠. من حاول نجح.

The following is an excerpt from a column in the magazine الحوادث from February 2, 1990. The author is غادة السمان who writes a regular feature for the magazine called لحظة حرية. In my humble opinion, she writes very well and is very thoughtful in her comments. Her language is often very complicated; the novice American may have some trouble following her.

The excerpt below is the most difficult such item included in this book. Read it. Yes, I said read it. Use the method I outlined in Chapter Four of Part II. Do not translate it. Do not even summarize it. Try to comprehend it as well as you can. When you are done, you can refer to the translation in the key to verify how much you understood.

Also, you might want to make some mental notes regarding how many of the grammar points covered in this book appear in the excerpt.

الرجل الشرقي؟ . . . يا للهول!

١

عشرة أعوام من الفراق، وما زالت تحن اليه. شدتها اليه في البداية قصة حب شرقية تقليدية، قطعها فاصل من سفره الى بريطانيا وسفرها الى المانيا لمتابعة العلم. وحين عادا كان الحب قد ازداد تأججاً وحين تحاورا مجدداً صرخ في وجهها: "انت امرأة متحررة .. يا للهول". وصرخت في وجهه: "رجل شرقي؟ يا للهول".

وافترقا. وعادت الى المانيا لتتزوج من زميلها الجامعي الالمانى وتتجب طفلين وتظل تحن الى حبيبها الأول. هذه باختصار حكاية "القارئة" كما كتبتها لي طالبة النصح، أمام حنين يعذبها وعشرة أعوام تحسها لحظات عابرة. . . لم اكتب لها رداً. . ماذا اقول لها؟ هل أنصحها بالطلاق كي تطوح بطفلين في الفضاء؟ هل أعلن لها بلا موارد أن حنينها الى الحبيب القديم هو شوق رمزي الى الوطن، وأن زواج المرأة العربية "المتحررة" من أجنبي خطوة بحاجة الى دراسة لأن ما يجمعها في النهاية مع "الرجل الشرقي" قد يكون أكبر وأعمق مما يربطها بالغربي المتحرر؟.. هل اقول لها ان الزواج من أجنبي خطوة لا أحبها شخصياً ولو استشارتني من قبل لنصحتها بما

نصحت به جدتي البدوية عثمة بنت مطرود البجلية حين قالت لأختها خود: "تري الفتيان كالنخل، وما يدريك ما الدخل؟. . إن شر الغريبة يعلن، وخيرها يدفن، تزوجي في قومك ولا تغرك الاجسام". . .

"تزوجي في قومك" هي النصيحة التي أتمنى أن أقولها لكل عربية تشكو لي حبيبها ومواطنها واهمة ان الحل يكمن في الزواج من غربي ناسية انها هي نفسها - في قاعها - امرأة شرقية في مرحلة تطور، ما تزال تقطن لاوعيتها خبرات جداتها ونساء قبيلتها قبل تعاليم الكتاب الذهبي الغربي لتحرير المرأة.. وكل تناقض تراه في رجلها الشرقي له مثيله في شرايينها النفسية المتحررة.. وعقدة التفوق على شريك العمر لا تحل المشكلة، بل هي بداية التكسر النفسي الداخلي لمرايا تحاول عبثا ان تعكس ما لا تحويه.

Part III

Introduction

Parts I and II have given you the bases upon which you can attain a considerable measure of ability in Arabic, especially as far as reading is concerned. The items in those two parts are absolutely essential and must become ingrained in your mind. Part III of this book complements Parts I and II in several ways. First it will discuss some Arabic words and phrases which appear fairly often in Modern Standard Arabic, but not all of which are discussed in the standard introductory texts. Many of these words and phrases are also found in the *Hans Wehr* dictionary, but students do not feel comfortable relying on the dictionary for the definitions and uses of many of these words. Therefore, I am including them in Chapter One of this part of the book for the student's reference. You may wish, from time to time, to just sit down and read parts of this chapter. In future editions of this book, Chapter One of Part III may be greatly expanded.

Part III also includes presentations of a few significant grammar items deliberately not presented in Parts I and II. Although these items are important, total mastery of them is not necessary in order to be able to read Arabic effectively. For example, there is a chapter on cardinal and ordinal numbers. Most students reading this book already know the numbers, but will be very weak in the grammar related to the numbers. However, even if your grammar is weak, you can usually understand the difference between three airplanes and thirty-three airplanes. Thus, I did not want to bog you down in previous parts of the book with the grammar of numbers when there were so many other grammar-related items which needed to be covered which directly relate to understanding the language. For the same reasons, other items such as colors and telling time are discussed in this part of the book.

A third item in this part of the book is the discussion of several issues related to efficient learning of Arabic. For example, there is a discussion of the mechanics of using the *Hans Wehr* dictionary. When you finish Parts I and II and your grammar is up to par, you can read anything you like. However you are going to need your dictionary. I recommended at the start of this book that the chapter on the dictionary be read shortly after you start working with this book. If you have not read that chapter yet, you might want to do it now.

Chapter Six is a discussion of how to be a good Arabic student along with comments on how to better read and listen to the language. Chapter Six also presents some comments on learning colloquial Arabic. I also recommended at the start of this book that you look at this chapter as soon as possible. So you may want to take the time to read it now, if you have not already done so.

Chapter Seven is comprised of verb charts for the various categories of Arabic verbs, with a focus on verb types which are problematic in various forms. For example, while sound verbs in Forms I-X are presented, hollow verbs are presented only for those forms in which the student is likely to have difficulty.

The last chapter in the book is the annotated key. If you have done any of the exercises in the book, you are probably already familiar with the key.

Chapter 1

The Little Words No One Ever Learns But Which Are Very Important

This section is intended for use as a reference and for occasional perusal. The number of words and phrases included below could easily be expanded considerably. As you read the language more you will come across many items similar to those below. Little words and phrases such as these are a key ingredient in developing fluency. Here is a list of the items discussed in this chapter along with the page numbers.

| Item | Page |
|--------------------------------|------|
| 1. The Uses of ما | 273 |
| 2. لا | 276 |
| 3. بَعْدَ أَنْ and قَبْلَ أَنْ | 277 |
| 4. يَبْدَأَنَّ | 277 |
| 5. لا بُدَّ مِنْ | 277 |
| 6. حَيْثُ | 278 |
| 7. رَغْمَ | 279 |
| 8. سِوَاءَ كَانِ | 279 |
| 9. عَلَى أَنْ | 279 |
| 10. And Its Uses كَ | 280 |
| 11. كَادَ | 280 |
| 12. كَمْ | 281 |
| 13. قَدْ | 282 |
| 14. لَمْ يَعْزْ | 283 |
| 15. مَا لَبِثَ | 283 |
| 16. إِلَّا | 283 |
| 17. مِنْذُ | 284 |
| 18. مَعَ أَنْ | 285 |
| 19. أَمَّا . . . فَ | 285 |
| 20. إِمَّا | 285 |

| | |
|---|-----|
| 21. الأمرُ الَّذِي | 286 |
| 22. بَغَضَ النظر عن and بَصَرَفَ النظر عن | 286 |
| 23. يُذِ | 287 |
| 24. يَجِبُ أَنْ | 287 |

The Uses of ما

ما is a very commonly used word in MSA and has a multitude of meanings. Unless you are familiar with the variety of the meanings and uses of this word, you are apt to err in your comprehension from time to time. First, I will review the uses of ما you have already seen in this text. Then, I will take you through the word's other meanings.

ما is used as a question word meaning "what" in equational sentences. You saw this in Part I of this text in sentences such as ما هذا , ما اسمك , etc.

On the other hand, ماذا is used as a question word in sentences using verbs such as ماذا شربت في المعظم .

You have also seen that ما can be used to negate the past tense. So you will see "I did not study." ما is also used to negate the result clause of conditional sentences which use لو as in لو عرفت أن ما . المراسل إليه لما تكلمت معه .

In Chapter Five of Part II, you saw that ما can be used as a relative pronoun when the antecedent is not mentioned. For example, the well-known novel by Ghassan Kanafani entitled ما تبقى لكم uses ما in this way. The title of the book means "What You Have Left" (literally "What Remains To You"). How would you translate the following: علم الانسان ما لم يعلم? See the Quran, Sura 96, v. 5.

Now we come to uses of ما which have not been covered in this text.

ما can be written after a noun to give the noun the meaning of "some" as in "some house" or "some person." The former is ما بيت the latter is ما شخص. The noun will always be indefinite with nunation and can be in any case required by the sentence. See below..

| | |
|---|-------------------------------------|
| 1. Some professor addressed us about the Middle East. | ١. أستاذ ما خاطبنا عن الشرق الاوسط. |
| 2. I read that piece of news in some book. | ٢. قرأت ذلك الخبر في كتاب ما. |

So beware of ما coming right after a noun.

ما often combines with other little words to form idiomatic expressions. For example ما أن is used to mean "no sooner . . . than . . .". Look at the sentence below.

| | |
|--|--|
| No sooner had Samiir sat down in his chair than the police entered and took him to prison. | ما أن جلس سمير على كرسيه حتى دخلت الشرطة واخذته الى السجن. |
|--|--|

Notice that **أَنْ** is followed by a past tense verb and that the sentence is completed with a clause using **حتى** also followed by the past tense. If **أَنْ** is followed by a subjunctive verb the phrase means “as soon as” For example:

| | |
|--|--|
| As soon as the professor enters the class, he writes words of wisdom on the board. | ما أَنْ يَدْخُلَ الأستاذ الصف حتى يكتب كلمات الحكمة على اللوح. |
|--|--|

ما can be followed by the word **مِنْ** with the meaning “there is no” or there is not.” For example:

| | |
|--|------------------------------|
| There is no language more beautiful than Arabic. | ما من لغةٍ أجملُ من العربية. |
|--|------------------------------|

ما is often replaced by **لا يُوجَدُ** or **ليس هناك**, both of which mean the same thing.

The word **ما** is also used with **مِنْ** in a different way and with a very different meaning. Scrutinize the

| | |
|--|--------------------------------|
| What I have read of his books has benefited me a great deal. | ما قرأته من كتبه أفادني كثيرا. |
|--|--------------------------------|

In the Arabic sentence above, **ما** is being used as a relative pronoun just as we have seen before. The word **مِنْ** here means “with respect to” and is often used this way with **ما**. Usually when **ما** is used with **مِنْ** in this way you will find the pronoun suffix **هُ** (the **عائد** used with **ما** if you recall from Chapter Five of Part II) attached to the verb.

ما can have the word **مِنْ** written before it but attached to it. The result is **مِمَّا**. **مِمَّا** means “which” and can refer to one or more things which are not specifically spelled out by the speaker or writer. Usually **مِمَّا** has an entire sentence or clause as its antecedent, or one or more things from that sentence. For example:

| | |
|---|---|
| Indeed there are dangers which threaten the basis upon which the United Nations stands which imposes upon all those who believe in this organization to come together to defend it. | فإنَّ هناك أخطارا تُهدِّدُ الأساس الذي تقوم عليه الأمم المتحدة مِمَّا يفرض على جميع الذين يُؤمنون بهذه المنظمة . . . أَنْ يجتمعوا الآن للدفاع عنها. |
|---|---|

The sentence above is taken from Gamal Abd Al-Nasir’s address before the United Nations in 1960. I have given you a literal translation so that you can follow easily. In fact, this sentence has a lot of grammar in it. But the point I want you to see here is that **مِمَّا** refers to the existence of **أخطار** and to the fact that these **أخطار** are a threat to the United Nations. The verb **يفرض** has **مِمَّا** as its subject. The verb is masculine singular because the word **ما** used as a relative pronoun is always considered to be masculine singular. **مِمَّا** is referring to the entire clause which precedes it and not to any (one) particular word.

You will see **مِمَّا** used a great deal, especially in editorials and opinion pieces. It just means “which.” By the way, do you understand the rest of the grammar (you can, of course, look up the words, but that is not important here) of the sentence taken from President Nasir’s speech? You have had all of the grammar that is in the sentence.

مِمَّا can be replaced by the phrase **الامرُ الذي**, which has the same meaning and the same usage.

The phrase **بما في ذلك** occurs very often in newspaper Arabic. It means “including” and appears in sentences such as the following:

| | |
|---|--|
| We support the idea of holding an international conference which all the parties concerned with the issue will attend, including the Palestine Liberation Organization. | نؤيد فكرة عقد مؤتمر دولي يحضره كل الاطراف المعنية بالقضية بما فيها منظمة التحرير الفلسطينية. |
|---|--|

In the sentence above, the word **ذلك** is replaced with the pronoun suffix **ها** which refers to **الاطراف**. Often, **ذلك** will be replaced with an appropriate pronoun suffix.

Another great combination using **ما** is **ما لم** which means “as long as not.” For example:

| | |
|---|--|
| You will never understand Arabic as long as you do not study every day. | لن تفهم اللغة العربية ما لم تدرس كل يوم. |
|---|--|

Students seem to have trouble understanding **ما لم** even though it is in the Hans Wehr dictionary.

ما دام means “as long as.” The verb **دام**, **يدوم** means “to last.” When combined with **ما** we get “as long as” in sentences such as the following:

| | |
|--|---|
| He has enjoined on me prayer and charity as long as I am alive. (Quran, 19:31) | أوصاني بالصلاة والزكاة ما دُمْتُ حيًّا. |
|--|---|

In the section on the conditional (Chapter Seven of Part II), I mentioned a few words to which **ما** is added which then work as conditional particles. For example **مهما** “whatever”, **كلما** “whenever” and “the more . . .”, and **أينما** “wherever.” Whenever you see such a word with **ما** attached, the **ما** will usually add “ever” to the word’s meaning. Usually, the fourth edition of Wehr will list this meaning under the meaning for the word to which **ما** is attached. The third edition does sometimes, but as not as much.

ما is often combined with an elative adjective which is used as if it were a verb. Such an elative turned verb is called in some texts a “verb of wonder” or an “adjectival verb.” Go into rapture over the sentences below.

| | |
|-------------------------------|--------------------------|
| 1. How noble this student is! | ١. ما أكرَمَ هذا الطالب. |
|-------------------------------|--------------------------|

| | |
|--------------------------------------|------------------------------|
| 2. How beautiful Fairuz's voice is! | ٢. ما أَجْمَلَ صَوْتَ فيروز. |
| 3. How stupid this correspondent is! | ٣. ما أَغْبَى هذه المراسلة. |
| 4. How noble they are! | ٤. ما أَكْرَمَهُم. |

The adjective turned verb is always masculine singular and the noun after them is always accusative. You can create such a construction using the elative of just about any adjective for which there is an elative form.

There are other uses of ما. In my opinion, these are the main ones. The entry in Wehr under ما will give a few others, so if you see ما being used and you do not understand the sentence or the clause, check here and in Wehr and you should be able to figure out the meaning.

لا

لا means “no” and is used to answer a yes or no question. It is also used to negate the present tense. For example, لا تدرس اللغة العربية, “You do not study Arabic.”

لا is used with the jussive to give negative commands. So لا تدرس اللغة العربية means “Do not study Arabic.” لا can also be used with سوف and the present tense to negate the future. سوف لا تدرس اللغة العربية means “You will not study Arabic.”

لا is also used with nouns, as in the following: لا طالب في هذا الصف “There are no students in this classroom.” The noun after لا is singular, indefinite, and accusative. You no doubt have heard the expression لا إله إلا الله “There is no god but God.” This used of لا is called absolute negation.

Lately, لا has been put into compound form with various nouns, usually to produce a term for a concept, often with philosophical meaning. For example, لا شيء can just mean “nothing” or it can meaning “nothingness” as a concept. You will find a number of these sorts of terms under لا in *Hans Wehr*. (Although, *Wehr* uses لا شيءية for “nothingness.”) When used in this way, لا can itself be made definite as in اللاوعي “the unconscious.” Usually students miss what is going on the first time they see such a construction.

You will also see لا used in a number of set phrases such as لا شك (“no doubt”), لا بد من (“inevitable, necessary”), and لا سيما (“especially”). Many of these phrases can be found in *Wehr* under the entry for لا.

بَعْدَ أَنْ and قَبْلَ أَنْ

بَعْدَ أَنْ can be followed either by a verb in the subjunctive or by a verb in the past tense. Note the difference in meaning between the two sentences below.

| | |
|--|--|
| 1. After he learns Arabic, he will go to the Middle East. | ١. بعد أَنْ يتعلم العربية يذهب إلى الشرق الأوسط. |
| 2. After learning (having learned) Arabic, he went to the Middle East. | ٢. بعد أَنْ تعلم العربية ذهب إلى الشرق الأوسط. |

When بَعْدَ أَنْ is followed by the past tense, the meaning is usually “after having done” something. When followed by the subjunctive, it has present or future meaning.

قَبْلَ أَنْ works a bit differently. It is always followed by the subjunctive. The meaning can be past or future depending on context. For example:

| | |
|---|--|
| 1. He went to Cairo before studying (before he studied) Arabic. | ١. ذهب إلى القاهرة قبل أَنْ يدرس العربية. |
| 2. He is going to Cairo before studying (before he studies) Arabic. | ٢. يذهب إلى القاهرة قبل أَنْ يدرس العربية. |

The key to the difference in meaning of the two Arabic sentences is the tense used in the first clause of each sentence. The verb after قَبْلَ أَنْ must always be in the subjunctive.

Sometimes you will see ما used instead of أَنْ for both قَبْلَ and بَعْدَ. However, the same rules will apply to both words when used with ما as are applied to them when they use أَنْ.

بَيِّنْ أَنْ

بَيِّنْ أَنْ means “although” or “however” as in the sentence below.

| | |
|---|---|
| The parliament drew up the new constitution; however, the King has said that it is not practical. | البرلمان أقرَّ الدستور الجديد بَيِّنْ أَنْ الملك أعلن أنه غير عملي. |
|---|---|

لا بُدَّ من

The phrase literally means “There is no escape from (something).” It is normally translated as “inevitable” or by “must”. For example:

| | |
|---|--|
| 1. Arabic must be studied. | ١. لا بدّ من دراسة العربية. |
| 2. Appreciation of Fayruz's talent is inevitable. | ٢. تقدير موهبة "فيروز" شيء لا بدّ منه. |

Sometimes لا بدّ من is combined with أن and a verb following in the subjunctive to give the meaning of "it was inevitable that" or "he had to" as in:

| | |
|--|-------------------------------------|
| He had to complete all of his lessons. | كان لا بدّ من أن يُكْمِلَ كل دروسه. |
|--|-------------------------------------|

حيثُ

The word حيثُ means "where" as a relative adverb.

| | |
|--|--|
| We traveled to Lebanon where we studied religious toleration, and then to the former Yugoslavia where we witnessed its application in a western environment. | سافرنا الى لبنان حيثُ درسنا التسامح الديني وثمّ الى يوغسلافيا السابقة حيثُ شاهدنا تطبيقه في جو غربي. |
|--|--|

حيثُ is used in combination with the prepositions ب and من and also with أن. These combinations affect the meaning and are quite common. بحيثُ means "in such a manner that" or "so that." Below is a typical example.

| | |
|---|---------------------------------------|
| The king tyrannized the people in such a manner that they rebelled against him. | طغى الملك على الناس بحيثُ ثاروا عليه. |
|---|---------------------------------------|

بحيثُ is a very common combination, so be on the look out for it. Note that the dhamma on حيثُ remains even when it is preceded by a preposition.

من حيثُ دراسة العربية means "with respect to" or "with regard to" in phrases such as "with regard to the study of Arabic."

من حيثُ can also mean "from where" or "whence."

لأنّ حيثُ means "because," "since," or "due to the fact that." It can usually be replaced by لأنّ.

| | |
|--|---|
| Due to the fact that the mayor of the city is an idiot, the city has become a laughingstock. | حيثُ أنّ عمدة المدينة ابله فقد اصبحت المدينة مسخرة. |
|--|---|

رَغَمَ

على الرغم , بالرغم من أن , بالرغم من , برغم means “despite” and comes in various forms such as برغم , بالرغم من أن , بالرغم من . All of these essentially mean the same thing. There are a couple of differences in usage which should be made clear by what is below.

| | |
|---|--|
| 1. Despite the beauty of the Arabic language, some students say that it is hard. | ١. رَغَمَ (برغم) (بالرغم من) جمال اللغة العربية فبعض الطلاب يقولون إنها صعبة. |
| 2. Despite the fact that the Arabic language is beautiful, some students say that it is hard. | ٢. رَغَمَ (برغم) (بالرغم من) أن اللغة العربية جميلة فبعض الطلاب يقولون إنها صعبة. |

Normally, when أن is used with these phrases, the phrases are translated as “despite the fact that” such and such is the case. When أن is not used the phrases are translated as “despite.” Whether or not أن is used affects the word choice and syntax of the Arabic sentence, just as would be the case in English. When أن is not used, we get a sentence which tells us “despite the something of something,” as in رَغَمَ اللغة “despite the beauty of the language.” When أن is used we get a sentence that tells us “despite the fact that something is something,” as in رَغَمَ أن اللغة العربية جميلة “despite the fact that the Arabic language is beautiful.”

The second clause of such sentences is usually preceded by فَ .

سَوَاءَ كَانَ

This phrase means “whether . . . or.”

| | |
|--|---|
| The study of foreign languages is beneficial, whether in high school or in university. | دراسة اللغات الاجنبية مفيدة سواء كانت في المدرسة الثانوية ام في الجامعة. |
|--|---|

When كَانَ is used with سواء it can be translated as either past tense or present depending on the context ,since the verb is being used as if it were in a conditional sentence.

على أن

على أن means “on the condition that” or “provided that.”

| | |
|---|---|
| You will understand Arabic provided that you study every day. | ستفهم اللغة العربية علي أن تدرس كل يوم. |
|---|---|

This little phrase occurs surprisingly often and is usually misunderstood by students. It is in the Hans Wehr under على.

ك And Its Uses

ك means “like” or “as.” Often it can be used just as the noun مِثْل, but it has other uses. ك works as a preposition so any noun following it must be in the genitive.

| | |
|---|---|
| Studying here is like studying in any large university. | الدراسة هنا كالدراسة في أي جامعة كبيرة. |
|---|---|

ك can also mean “as” in the sense of “in the capacity of.”

| | |
|---|---|
| As an expert on the Middle East, he was invited to talk to the president. | كخبير في الشرق الأوسط دُعيَ ليتكلم مع الرئيس. |
|---|---|

ك is often combined with ما means “as” in the sense of “likewise.” ك can also mean “just as,” depending on the context.

| | |
|---|--|
| 1. He talked about his love for Arabic and likewise mentioned his experiences in the Arab universities in which he studied. | ١. تكلم عن حبه للعربية كما ذكر تجاربه في الجامعات العربية التي درس فيها. |
| 2. We read the Quran just as the ancients read it. | ٢. قرأ القرآن كما قرأه القدماء. |

Notice that كما is always followed by a verb. If it is to be followed by a noun or pronoun, it must be followed by أَنَّ.

| | |
|---|------------------------------------|
| We read the Quran just as the ancients read it. | قرأ القرآن كما أنَّ القدماء قرأوه. |
|---|------------------------------------|

Finally, ك can be combined with أَنَّ with the meaning of “as if.”

| | |
|------------------------------------|-------------------|
| She sings as if she were an angel. | تُغني كأنها ملكة. |
|------------------------------------|-------------------|

The usage of ك with أَنَّ is very common.

كادَ

The hollow verb كَادَ, يَكَادُ means “to be on the verge of” something. Look at the sentence below.

| | |
|-----------------------------|--------------------------|
| We almost went to the Gulf. | كِدْنَا نذهب إلى الخليج. |
|-----------------------------|--------------------------|

Normally, **كاد** is used in the past tense with a following verb in the imperfect, as you see above. In such sentences **كاد** is usually translated as “almost.” Sometimes **أَنَّ** is inserted between **كاد** and the imperfect verb. The imperfect verb will then be in the subjunctive. There is no change in meaning.

When negated in the past tense with **ما**, or in the jussive with **لم**, the meaning is something like “barely to have done something,” “almost not to have done something,” or “scarcely to have been able to do something.”

| | |
|-------------------------|-------------------------------------|
| I almost did not do it. | ما كِدْتُ (لَمْ أَكِدْ) أَفْعَلْهُ. |
|-------------------------|-------------------------------------|

كاد is sometimes used in the imperfect tense as in the sentences below.

| | |
|--|--------------------------|
| She (or you) almost understands the subject. | تَكَادُ تفهم الموضوع. |
| She (or you) scarcely understands the subject. | لا تَكَادُ تفهم الموضوع. |

كاد is also used idiomatically when negated with **ما** or with **لم**. **ما كاد** and **لم يَكَدْ** mean “no sooner . . . than.” Examine the sentence below.

| | |
|--|--|
| No sooner had the correspondent arrived in Kuwait, than Iraq launched an attack against her. | ما كاد المراسل يصل الى الكويت حتى شن العراق هجوما عليها. |
|--|--|

In the sentence above, **ما كاد** is followed by the subject and then by a verb in the imperfect indicative. The second clause is preceded by **حتى**, which is then followed by a verb in the past tense. This is the usual arrangement. **ما كاد** can be replaced by **لم يَكَدْ** with no change in meaning. **ما كاد** can even be replaced by **ما أَنْ** with no change in meaning. However **ما أَنْ** must be followed by a verb.

Do not confuse **كاد**, **يَكَادُ** with the verb **كَادَ**, **يَكِيدُ** which means “to deceive.”

كَمْ

The discussion below is an abridgment of the presentation presented in *Wright*, Volume II, pages 125-127.

كَمْ is most often used with the meaning of “how much?” or “how many?”. It is followed by a singular noun in the accusative with nunation. For example, **كَمْ ساعة درستَ اليوم؟** “How many hours did you study today?” If the noun is question is followed by a verb or an adjective, the verb will be singular and the adjective will be singular and accusative with nunation. For example, **كَمْ مندوبا عربيا حضر المؤتمر؟** “How many Arab delegates attended the conference?”

The accusative used with كم in the examples above is considered to be a form of the accusative of specification, the تمييز. (The accusative of specification is treated in Chapter 6 of Part II.) So the first question above really means “How long, with respect to hours, did you study today?” The second question is “How many, with respect to Arab delegates, attended the conference?”

You will also see كم used in sentences such as the following: كم مَرَّتْكَ؟ and كم عُمْرُكَ؟. The first question means “How old are you?” The second is “How much is your salary?” Here the noun following كم is in the nominative instead of the accusative. The accusative noun, called the مُمَيَّن, has been omitted from these sentences. Sentence one is short for كم سَنَةً عَمَرْتُكَ؟. Sentence two is short for كم دُولَارًا؟. In a similar vein, كم may be followed by a verb, as in كم قَرَأْتَ؟ “How much did you read?”.

كم can also be used in an exclamatory way, as in “How many books I have read!”. When used this way, كم is often followed by مِنْ. For example: كم مِنْ كِتَابٍ قَرَأْتُ. The مِنْ can be left out, but the noun after كم will remain genitive, as in كم كِتَابٍ قَرَأْتُ. When كم is used this way, the plural of the noun is sometimes used instead of the singular.

قَدْ

قد has two basic uses. The first is with a verb in the imperfect. When followed by an imperfect verb, قد means “may” or “might.”

The teacher might kill his students if he discovers that they are not prepared for class.

قد يقتل الأستاذ طلابه إذا اكتشف أنهم ليسوا مستعدين للصف.

To negate such a sentence, insert لا between قد and the verb.

قد is also used with the perfect. When followed by a perfect tense verb, قد can mean “already,” “had,” or merely be an intensifier which is best left untranslated. Look at the sentence below.

Mahmoud had (has) studied in Cairo.

قد درس محمود في القاهرة.

In the above sentence, the translation depends on the context in which the sentence occurs. If we want to say that Mahmoud does not want to return to Cairo because he has studied there, we would say:

لا يريد محمود أن يرجع إلى القاهرة لأنه قد درس هناك.

But if we want to say that he did not want to return to Cairo because he had (already) studied there, we would change the verb in the first clause to the perfect tense (or use لم and the jussive). قد would then be translated as “had.”

لم يرد محمود أن يرجع الى القاهرة لانه قد درس هناك.

Often قد can start a sentence which has a direct connection to the preceding sentence. When this is the case, قد is usually preceded by ف. For example:

| | |
|---|--|
| Mahmoud did not want to return to Cairo. He had studied there before. | لم يرد محمود أن يرجع الى القاهرة. فقد درس هناك من قبل. |
|---|--|

قد is also used in compound tenses after كان. This use of قد is mentioned in the section on كان in Chapter One of Part I.

لم يعد

The verb عاد , يعود "to return" is used idiomatically with the negative particle لم to mean "no longer." The combination لم يعد is usually followed by a verb in the imperfect. For example:

| | |
|---|---------------------------------------|
| 1. He was surprised and could no longer say anything. | ١. إندهش ولم يعد يستطيع ان يقول شيئا. |
| 2. She no longer went to school. | ٢. لم تعد تذهب الى المدرسة. |

This idiomatic usage occurs frequently in media Arabic - so look out for it.

ما لبث

The verb لبث means "to hesitate." It is used idiomatically with ما and لم to mean "it was not long before." The verb لبث is conjugated for the appropriate person. See the example below.

| | |
|--|--|
| Suzanne studied Arabic and it was not long before she spoke it fluently. | درست سوزان اللغة العربية وما لبثت (لم تلبث) أن تكلمت بها بطلاقة. |
|--|--|

In the Arabic sentence above, أن is followed by a verb in the past tense. أن can be replaced by حتى with no change in meaning.

إلا

إلا is a combination of لا and إن. It means "except" in sentences such as "I understand everything about Arabic except the grammar, vocabulary, and syntax.." Normally إلا is used in a negative sentence. Study the example below.

| | |
|--|-------------------------------------|
| No one reads this paper except for young people. | لا يقرأ أحد هذه الجريدة إلا الشباب. |
|--|-------------------------------------|

Look at the case on the word الشباب. The word is in the nominative, since it would have been the subject of the verb if not for the construction using إلا. In a negative sentence, the word after إلا takes whatever case it would have had otherwise. Here is another example:

| | |
|--|--------------------------------------|
| 1. I did not desire anything except the study of Arabic. | ١. لم أرغب في شيء إلا دراسة العربية. |
| 2. I did not desire (anything) except the study of Arabic. | ٢. لم أرغب إلا في دراسة العربية. |

The two sentences above are different versions of the same thing. The object of the preposition في is in the genitive case. Therefore, دراسة is genitive when coming after إلا in the first sentence, because في is implied again in the sentence after إلا and because without إلا (and شيء) in the sentence, دراسة would be the object of the preposition في. (Some texts will tell you that you have the option of making the noun after إلا accusative in sentences such as the one above irrespective of what case the word would be in otherwise. You will see this variation occasionally.)

When إلا is used in positive sentences, the word after إلا (the thing being excepted) is put into the accusative. For example:

| | |
|--|---------------------------------------|
| Everyone reads this paper except young people. | يقرأ كل الناس هذه الجريدة إلا الشباب. |
|--|---------------------------------------|

إذا means “unless” and is followed by a verb in the past tense.

| | |
|---|--|
| You will not understand Arabic unless you study a great deal. | سوف لا تتقن اللغة العربية إلا إذا درست كثيراً. |
|---|--|

منذ

منذ is a contraction of من and ذو. It is usually translated as “since” or “ago.” When followed by a noun, the noun is in the genitive case.

| | |
|---|---|
| 1. He studied Arabic a year ago. | ١. درس العربية منذ سنة. |
| 2. I have not read my Arabic book since Thursday and I have forgotten everything. | ٢. لم أقرأ كتابي العربي منذ يوم الخميس وقد نسيت كل شيء. |

منذ can also be used with the meaning of “for” as in “for a certain period of time.”

| | |
|--|---|
| I know that he has been studying Arabic for six years and he does not know the difference between an alif and a minaret. | أعرف انه يدرس العربية منذ ست سنوات ولا يعرف "الألف" من المئذنة. |
|--|---|

منذ is often followed by a past tense verb and has the meaning of "since."

| | |
|--|--|
| Samiir has loved Arabic since he heard recitation of the Quran for the first time. | يحب سمير العربية منذ سَمِعَ تلاوة القرآن لأول مرة. |
|--|--|

In classical Arabic منذ is often shortened to مُذْ . Occasionally you will see مُذْ in Modern Standard Arabic, but not often.

مع أنَّ

مع أنَّ means "although" and is used virtually synonymously with رَغْمَ أَنَّ and its variations. The second clause is preceded by ف .

| | |
|--|---|
| Although Arabic is the most beautiful language in the world, some students think it is very difficult. | مع أنَّ اللغة العربية أجمل لغة في العالم فيعتقد بعض الطلاب أنها صعبة جدا. |
|--|---|

أما . . . فـ

The أما . . . فـ construction is very common in newspaper Arabic. This type of construction is also called a "topic - comment" construction for reasons which will become clear presently. Frolic with the following example.

| | |
|--|---|
| As for the Arabic language, it is considered the most beautiful language in the world. | أما اللغة العربية فتُعتبر أجمل لغة في العالم. |
|--|---|

أما does not affect the case of the noun which follows. In Modern Standard Arabic that noun will be nominative. The فـ is usually left untranslated.

It is also common for both أما and فـ to be dropped. For example:

| | |
|--|-----------------------------------|
| This man we consider as a wagger of corruption on Earth. | هذا الرجل نعتبره مُفسدا في الارض. |
|--|-----------------------------------|

إما

إما (not to be confused with أما), is used for "either . . . or" constructions in Arabic. It can be followed by a verb in the indicative, or it can be followed by a noun in the nominative. إما can also be

followed by **أَنْ** plus a verb in the subjunctive, or by **أَنْ** plus a noun in the accusative. None of these variations will affect the meaning. The second clause is preceded **وإِما** or **أَوْ**. Look at the sentences below.

| | |
|--|---|
| 1. Either you study Arabic every day, or you will forget everything. | ١. إِما تدرسُ اللغةَ العربيةَ كل يوم وإِما (أو) تنسى كل شيء. |
| 2. Either you study Arabic every day, or you will forget everything. | ٢. إِما أَنْ تدرسَ العربيةَ كل يوم وإِما أَنْ (أو أَنْ) تنسى كل شيء. |

Both sentences mean the same thing. The second clause in each sentence can be rendered in two different ways, as you can see by the words I have put in parenthesis. In the second sentence, **أَوْ** **أَنْ** is in parenthesis. Sometimes the **أَنْ** will be dropped, leaving just **أَوْ**.

إِما can also be used with **أَنْ** as indicated above. See the sentence below.

| | |
|--|---|
| Either the reporter is lying or he is crazy. | إِما أَنْ الراسلَ يكذب وإِما أَنَّهُ (أو أَنَّهُ) مجنون. |
|--|---|

The word **أَنْ** will not disappear from the second clause, unlike **أَنْ**, which sometimes does when used with **أَوْ**.

الأمرُ الذي

الامر الذي means “which” when referring to a preceding clause.

| | |
|---|---|
| This decision involves (great) danger which makes the search for a solution to the issue a necessity. | هذا القرار ينطوي على خطر الامر الذي يجعل البحث عن حل للقضية واجبا. |
|---|---|

This phrase is used much the way **مِمَّا** is.

بِغَضِّ النَّظَرِ عَنْ and بِصَرَفِ النَّظَرِ عَنْ

Both of these phrases mean “irrespective of” or “regardless of.” They are very common in editorials and opinion pieces.

| | |
|---|--|
| Irrespective of the importance of Islam in uniting the Arabs, there are other bonds which unite them. | بصرف النظر عن اهمية الاسلام في توحيد العرب فهناك روابط اخرى تجمع بينهم. |
|---|--|

نَظَرًا

نَظَرًا is a suffix attached to words pertaining to time such as يوم , ساعة , and وقت . When such a word is attached to نَظَرًا, the word is put into the accusative. The meaning is “at that (time).” For example:

| | |
|--|---|
| I remember the announcement of the assassination of President John Kennedy. I was in the library of my primary school on that day. | أتذكر إعلان اغتيال الرئيس جون كينيدي. كنت يومئذ في مكتبة مدرستي الابتدائية. |
|--|---|

يَجِبُ أَنْ

The phrase يَجِبُ أَنْ is invariably in the masculine singular. It means literally “It is necessary that” but is usually translated by “must.” يَجِبُ أَنْ is followed by a verb in the subjunctive conjugated for the appropriate person. يَجِبُ أَنْ أَذْهَبَ means “I must go.”

The phrase is negated with لَا which is a combination of أَنْ and لَا . “I must not go” is يَجِبُ أَنْ لَا أَذْهَبَ .

If لَا is placed before يَجِبُ as in لَا يَجِبُ أَنْ تَذْهَبَ , the meaning should be “it is not necessary that you go” (“You do not have to go”). However, sometimes this use of لَا is intended to mean “You must not go.” Good luck.

With كَانَ in the masculine singular, يَجِبُ أَنْ is placed in the past tense. “I had to go” is كَانَ يَجِبُ أَنْ أَذْهَبَ . If كَانَ is negated with لَمْ or مَا the meaning is “did not have to” do something. لَمْ يَكُنْ يَجِبُ أَنْ تَذْهَبَ means “You did not have to go.” However كَانَ يَجِبُ أَنْ لَا تَذْهَبَ means “It was necessary that you not go.” In other words “You should not have gone.”

The preposition عَلَى is often used with يَجِبُ . Look at the following sentence.

| | |
|--------------------------------|--------------------------------------|
| The student must go to school. | يجب على الطالبة أن تذهب إلى المدرسة. |
|--------------------------------|--------------------------------------|

Often عَلَى has a pronoun suffix attached to it instead of a noun following in the genitive. “You must go to school” is يَجِبُ عَلَيْكَ أَنْ تَذْهَبَ إِلَى الْمَدْرَسَةِ .

عَلَيْكَ can even be used without يَجِبُ but يَجِبُ will be understood. “You must go to school” can be rendered عَلَيْكَ أَنْ تَذْهَبَ إِلَى الْمَدْرَسَةِ .

As you may know, أَنْ and the following subjunctive verb can always be replaced by the verbal noun of that verb. (See the section on أَنْ in Chapter Four of Part II.) Therefore, “you must go to school” can be rendered عَلَيْكَ الذَّاهِبُ إِلَى الْمَدْرَسَةِ or just by يَجِبُ عَلَيْكَ الذَّاهِبُ إِلَى الْمَدْرَسَةِ . Note that the verbal noun is in the nominative case. It is considered to be the subject of the sentence.

Chapter 2

- A. Defective Nouns and Adjectives
- B. Diptotes
- C. Indeclinable Nouns and Adjectives
- D. Doubly Transitive Verbs
- E. False Idaafas

A: Defective Nouns and Adjectives

In Part II of this book defective verbs are discussed throughout. In Chapter Two of Part II under the discussion of active participles there is some discussion of defective nouns and adjectives. In this section we will review the whole issue. However, I am only going to give what you absolutely need to know about these words in order to understand them and use them properly. I am not going to go into the theory behind these derivations, nor will I bog you down with other details. I will try to give examples of what you will actually come across. There will be a number of examples below. Take your time with this section. You will no doubt have to return to it many times before you are fully comfortable dealing with defective words.

Any word whose root includes either a waaw or a yaa' as its final radical is said to come from a defective root. When a noun or an adjective is derived from such a root, that noun or adjective **may** be defective. If the final waaw or yaa appears and is written with a shadda, the word will not be defective. For example, the noun عَدُوٌّ "enemy" is not defective, because the final waaw is doubled. Therefore, this word will behave just like a regular noun. Also, sometimes the final waaw or yaa' is written without a shadda but is followed by another letter (usually a ة). Such a word is not defective. For example بداية or عداوة. Sometimes the word will be written without the final waaw or yaa', and an alif will be written instead. Usually the alif will be followed by a hamza. Such a word is not defective. For example, عداء and بناء.

A word derived from a defective root will be defective if the final waaw or yaa' is replaced by two kasras **when the word is indefinite**. For example, the word قاض means "a judge." It is derived from the verb قضى which has a yaa' as the final radical of the root. The two kasras under the ض in قاض do not represent the genitive case. They represent a vowel-consonant combination which does not exist in the language. The result of this combination always yields a defective noun or adjective.

The two kasras under the ض in قاض will appear in both the **nominative and the genitive cases** as long as the word is indefinite. In the accusative case, the word is قاضيًا. Now the yaa' of the final radical has come back and a regular case ending is applied. **If the final radical is a waaw, it will still appear as a yaa'.** For example, عادٍ is from the root ع د و. In the accusative it will be عاديًا. Masculine singular defective nouns and adjectives have regular case endings in the accusative only.

When the word is made definite with a definite article or a pronoun suffix, the yaa' (whether or not the final radical is a yaa' or a waaw) is also written, for example القاضي and قاضيه. In the nominative

case and in the genitive case no case marker is applied to the yaa'. (That is why the ة in the second example becomes ى even if the word is nominative, since قَاضِيَةٌ is not a possibility.) However, if the word is in the accusative case, a fatha will be placed over the yaa' - قَاضِيَةً and الْقَاضِيَّ.

The yaa' will also be written if the word is the first term of an idaafa, or any term of the idaafa except the last, **whether or not that idaafa is definite or indefinite**. For example: قَاضِي and قَاضِي مُحْكَمَةٌ. The case endings (or lack of them) on the defective word in **any idaafa** will be the same as if the word were made definite by use of the definite article or a pronoun suffix.

If the defective word is the last term of the idaafa, the yaa' will be written if the word is definite, but not if the word is indefinite. For example: مُحْكَمَةٌ قَاضِي and مُحْكَمَةٌ قَاضِي.

If a word is defective in the singular and if it has a broken plural, the broken plural will not be defective. If the word has a masculine sound plural, the defectiveness of the singular will affect how the plural is written. For example, قَاضٍ can take a sound plural. (The meaning will not be "judges" but rather an adjective meaning "deciding." Also, for a discussion of the sound and broken plurals of Form I active participles, see Part E of Chapter Two of Part II.) The nominative ending وَنْ will be attached to the ض. So you have قَاضُونَ and الْقَاضُونَ. The two kasras and the yaa' disappear completely in the nominative plural. In the genitive and accusative the ending يَنْ is also attached directly to the ض as in قَاضِينَ and الْقَاضِينَ. Again the two kasras and the yaa are dropped before the plural suffix is added. The ن of the plural will be dropped if the word is any term but the last term in an idaafa. For example, مُغَنٍّ "a singer" is made plural by مُغَنُونَ. In an idaafa it becomes مُغَنُو النَّادِي or مُغَنِي النَّادِي if the word is genitive or accusative. (نَادٍ "the club," is itself a defective word. In the indefinite it is نَادٍ.)

If the defective word can appear in the feminine singular, the yaa' will return. For example, a female singer is مُغَنِيَةٌ. Since the word now ends in ة, it will have regular case endings. This word will take a feminine sound plural مُغَنِيَّاتٍ.

So far, we have seen words which are defective when they are singular and what happens to them when they are made plural if they have masculine feminine or sound plurals. Below are two charts summarizing the above. The first deals with masculine and feminine singular defectives; the second deals with these same defectives when they have sound plurals. In the first chart, note that the feminine singular forms behave as any feminine singular word. In the second chart, the feminine sound plural forms behave as any feminine sound plural would. The charts are on the following page.

Masculine Singular Defectives and Their Feminine Singular Forms

| Any Idaafa Acc. | Any Idaafa Nom./Gen. | Def. Acc. | Def. Nom./Gen | Sing. Acc. | Sing. Nom./Gen. | Gender |
|---------------------|--------------------------------------|-------------|----------------------------|------------|-------------------------|-----------|
| مُعْنِي النادي | مُعْنِي النادي | المُعْنِي | المُعْنِي | مُعْنِيًا | مُعْنٍ | Masculine |
| مُعْنِيَة النادي | مُعْنِيَة النادي مُعْنِيَة النادي | المُعْنِيَة | المُعْنِيَة المُعْنِيَة | مُعْنِيَةً | مُعْنِيَةً مُعْنِيَة | Feminine |

Masculine Singular Defectives With Sound Plurals and Their Feminine Counterparts With Sound Plurals

| Any Idaafa Acc./Gen. | Any Idaafa Nominative | Def. Acc./Gen | Def. Nom. | Acc./Gen. | Nominative | Gender |
|-------------------------|--------------------------|------------------|--------------|-------------|-------------|-----------|
| مُعْنِي النادي | مُعْنَو النادي | المُعْنِيْنَ | المُعْنَوْنَ | مُعْنِيْنَ | مُعْنَوْنَ | Masculine |
| مُعْنِيَاتِ النادي | مُعْنِيَاتِ النادي | المُعْنِيَاتِ | المُعْنِيْتُ | مُعْنِيَاتِ | مُعْنِيَاتُ | Feminine |

Singular defectives can be made dual in both genders. When this is done, these words are all regular and will behave as any dual word would. Here is a chart using مُعْنٍ in the dual for both the masculine and feminine.

| Any Idaafa Acc./Gen | Any Idaafa Nom. | Acc./Gen. | Nominative | Gender |
|------------------------|---------------------|-----------------|----------------|-----------|
| مُعْنِيَّ النادي | مُعْنِيَا النادي | مُعْنِيَيْنِ | مُعْنِيَانِ | Masculine |
| مُعْنِيَّتِي النادي | مُعْنِيَّتَا النادي | مُعْنِيَّتَيْنِ | مُعْنِيَّتَانِ | Feminine |

Some words are regular in their singular forms but are defective in their broken plural forms. For example, كُرْسِي is regular in its singular form (note the shadda over the yaa'). However, its plural is كُرَاس , a defective word. In the nominative and genitive cases, broken plural defectives behave just like singular defectives. The two kasras are found in the nominative case and the genitive case when the word is indefinite. They are replaced by a yaa' when the word is definite (الكراسي) or the first term of any

idaafa (كراسي الصف). This yaa' will show no case if the word is nominative or genitive, but will show a fatha if it is accusative.

The one difference between a broken plural defective and a singular defective is that the indefinite plural accusative will not have nunation - كراسي because (and you are going to love this) such words are all diptotes (see the next section in this chapter). So, for example, "I smashed chairs" is rendered in Arabic as كسرتُ كراسي.

Two other common broken plural defectives are أمان (plural of أُمِّيَّة "desire") and أغاني (plural of أُنْيَة "song").

Below is a chart summarizing broken plural defectives.

| Any Idaafa Acc. | Any Idaafa Nom./Gen. | Definite Acc. | Definite Nom/Gen. | Indefinite Acc. | Indefinite Nom./Gen |
|---------------------|-------------------------|---------------|----------------------|-----------------|------------------------|
| كَرَاسِي مَدْرَسَةٍ | كَرَاسِي مَدْرَسَةٍ | الكَرَاسِي | الكَرَاسِي | كَرَاسِي | كَارِس |

The main source of defective nouns and adjectives are defective verbs in Forms I-X. The active participles of these verbs are all defective. In addition the verbal nouns of all defective Form V and Form VI verbs are also defective. For example تَحَدَّى means "to challenge. Its verbal noun is تَحَدٍّ. The plurals of these verbal nouns are feminine sound plurals and all show the yaa' - تَحَدِّيَّات.

You might ask "Do I really need to know *all* this stuff about defective nouns and adjectives?" In my opinion, the answer is no. That is one reason why I have included this discussion in Part III of the book and not in Part I or Part II. The main things you need to remember are:

1. Defective nouns and adjectives are usually either the active participles of defective verbs from Forms I-X, or are the verbal nouns of defective Form V and Form VI verbs.
2. The masculine singular indefinite defectives and the broken plural defectives end with two kasras as in كراسٍ and قاضٍ.
3. The two kasras in item 2 above are not usually written, so you will see only كراس and قاض. So be careful when you look these guys up in *Hans Wehr*, since he too leaves the kasras out in the Arabic.
4. When definite or in any idaafa, the words in item 3 will show a yaa' - كراسي المدرسة and القاضي. (But in *Hans Wehr* these words will only appear as they do in item 3.)
5. The way things usually work, the forms of these words referred to in item 4 are much more commonly seen than the forms referred to in item 3.

As far as I am concerned, the business above about case endings you can pretty much forget. The feminine singulars and plurals are all regular, so they are no problem. There is some problem with masculine sound plurals, especially in idaafas, but not enough of a problem to be a continuous concern. Just remember that due to the nature of indefinite defectives, you may end up getting confused about the root of a word you are looking at. قاض could theoretically be a Form I hollow verb, for example. Another example is one I have used in a reading comprehension exercise that I have given students in the past, taken from a newspaper editorial. The first line of the editorial began something like this:

في تحد آخر للأمم المتحدة . . .

Students had a problem deciding what to do with the second word. Some of them thought it was a verb, although it is clearly followed by an adjective. Even most of those who recognized it as a noun thought that the root was a doubled one. Very rarely did I ever have an intermediate level student get this first line correct. The second word is تَحَدَّى, the verbal noun of تَحَدَّى “to challenge,” and which I used as an example above. The first line begins “In another challenge to the United Nations. . .”

B: Diptotes

The term “diptote” is composed of “di” meaning “two” (and sometimes a “princess”) and “tote” which I believe is a kind of umbrella. Diptotes have long posed a problem for the student whose teacher insists on correct vocalization of every word in a text. The problem arises both because diptotes only show two cases when they are indefinite and because students do not know how to spot a diptote.*

Here is everything you will ever need to know about them.

When a diptote is indefinite it will not have nunation. مَصَادِر “sources” is a diptote. It will only have one dhamma even when indefinite. If the word is accusative it will have one fatha as in مَصَادِر. If the word is genitive it will not have a kasra. It will still take a FATHA. For example مِنْ مَصَادِر “from sources.” Do you like this? It gets better.

If a diptote is made definite, it will show all three cases in a regular way: الْمَصَادِرُ, الْمَصَادِرِ, الْمَصَادِرُ. So a diptote is regular when it is definite. (That is, it becomes a triptote - I am not kidding.)

In addition, when a diptote is any term except the last term of any idaafa it will always have regular case endings. It does not matter whether or not the idaafa is definite or indefinite. For example مَكَاتِبُ is a diptote meaning “offices.” Look at its case in the two sentences below.

1. We were in the offices of the big shots.

١. كنا في مكاتب الموظفين الكبار.

* Throughout this chapter, I am relying on the definitions of terms such as “diptote” and “indeclinable” as they are used in EMSA, volumes I and II. EMSA’s definition of these terms is not always standard, but it does impress me as the most accessible. To see a more classical-based set of definitions and descriptions of these terms, see Chapter 44 of Haywood/Nahmad, entitled “Declension of the Noun.”

2. We were in offices of big shots.

٢. كنا في مكاتب موظفين كبار.

In both sentences مكاتب has a kasra since it is in an idaafa but it is not the last term of the idaafa.

If the diptote is the last term in the idaafa it will have regular case endings if it is definite. What “regular case endings” means is that the diptote will have a kasra, since the only case for the last term of an idaafa is the genitive. For example, قائمة المصادر “the list of sources.”

However, if the diptote is the last term of an indefinite idaafa then it will behave just as it does when it is indefinite and not in an idaafa - it will have one fatha to show that it is in the genitive case. For example, قائمة مصادر “a list of sources.”

Here is the run down once more:

1. **Whenever** a diptote is definite, it takes regular case endings.
2. When a diptote is in a definite or indefinite idaafa, *but is not the last term of the idaafa*, it takes regular case endings.
3. When a diptote is the last term of idaafa, it will be regular if it is definite (it will take a kasra), but it will take a fatha if it is indefinite.
4. When a diptote is indefinite and not in an idaafa, it never has nunation. It takes one dhamma for nominative and one fatha for both the accusative and genitive cases.

The next issue you must face with respect to these words is: Would you know a diptote if it walked up and introduced itself? The answer is no. So how do you know a diptote when you see one? There are a number of categories of words which are diptotes. I will talk about the major ones here.

Broken Plurals

There are certain patterns of broken plurals which are diptotic patterns. The chief one is the plural pattern for place nouns. متاحف, مكاتب, and even مدرّسة are place nouns. Their plurals are متاحف, مكاتب, and مدارس. All place-noun plurals are diptotes.

Another pattern which is diptotic is represented by the plural of عامل (“factor”). The plural is عوامل. Here you have the long vowel alif before the second radical and a kasra on the second radical (just as you do with place noun plurals). Usually this pattern of alif before the second radical and a kasra underneath the second radical gives a diptote.

The plural of فريضة (“obligation”) is فرائض. Here a hamza is inserted between the alif and the last radical. When this happens you have a diptote.

اسبوع, the plural of أسبوع is a diptote. Here we have a pattern of alif, second radical, and a yaa’ (instead of a kasra). This pattern is also diptotic.

Another diptotic pattern occurs when an alif and a hamza are added to the end of the plural form. For example, the plural of رُؤَسَاءُ is رُؤَسَاءُ أَلِيفُ هَامْزَا. Here the alif comes after the last radical of the word and is followed by a hamza with no seat. Note that neither the alif nor the final hamza represent one of the radicals of the word رُؤَسَاءُ. When this happens you have a diptote.

On the other hand, the singular noun بِنَاءُ is not a diptote. The alif represents the weak final radical. The plurals أَسْمَاءُ and أَبْنَاءُ are also not diptotes. The alif at the end of these two plural words represents a final weak radical in the root of each word.

The masculine plural of the elative is also a diptote. The pattern is أَفَاعِلُ. For example, the plural of أَكْبَرُ is أَكْبَرُ أَفَاعِلُ. Note that the plural has the pattern of alif, second radical, and kasra.

These are the most common broken plural patterns which result in diptotes.

Singular Nouns and Adjectives

The most common diptotic pattern for singular words in the elative pattern - أَكْبَرُ, أَكْرَمُ etc. Of course, since the elative often occurs at the beginning of an idaafa, you will often see it taking regular case endings.

Some adjectives end in ان as in عَطْشَانُ (“thirsty”) and غَضَبَانُ (“angry”). These words are diptotes.

Proper Nouns

All feminine personal names are diptotes. Therefore even if a woman’s name is كَرِيمَةٌ the word will be a diptote. If كَرِيمَةٌ is used as a regular adjective, it will take regular case endings.

All place names are diptotes unless they have the definite article or end in the feminine sound plural ات. Thus مِصْرُ and دِمَشْقُ are diptotes. However, اَلْأَرْدُنُ and اَلسُّودَانُ will take case endings the way any definite word does.

Masculine personal names are usually diptotes. However, if the name happens to be a regular noun or adjective it will be regular with respect to case (unlike the situation for feminine names). For example, فَرِيدُ is a common man’s name. It is also a regular adjectival pattern. Therefore, it takes normal case endings. (Note that the rule here is the opposite from the rule for feminine personal names, since all feminine personal names are diptotes no matter what.)

Masculine personal names with only three letters and which have a sukuun on the second letter take regular case endings. Thus زَيْدٌ and نُوحٌ are regular nouns with respect to case. However, إِدْرِاهِيمُ, آدَمُ, and يُوْسُفُ are diptotes.

Many teachers do not lay stress on the case endings for proper names due to the difficulty of remembering all the rules regarding them. Personally, I agree with that policy. However, you should be aware of the rules regarding common nouns and adjectives which are diptotes.

C: Indeclinable Nouns and Adjectives

Indeclinable nouns and adjectives end in alif maqsuura with two fathas representing nunation. For example, مُسْتَشْفَى . Often the nunation is not pronounced, but it will be written in a fully-vocalized text. Indeclinables do not show case, so the two fathas do not represent a case ending. If the word is made definite, the two fathas disappear - الْمُسْتَشْفَى . Again, no case marker will be added.

Therefore, an indeclinable is either indefinite with nunation (indicated by two fathas) or definite without nunation (no fathas). No case marker will ever be put on a masculine singular indeclinable.

All defective verbs in Forms II-X have passive participles which are indeclinables. In fact, مُسْتَشْفَى is the passive participle of the Form X verb اِسْتَشْفَى . Since they can be used as nouns and adjectives, indeclinables can be made feminine and can take sound human plurals, masculine and feminine. We will use the passive participle of the verb سَمَّى “to name” in the examples below.

The passive participle of سَمَّى is مُسَمًّى “named.” “The boy is named Sami” is الولدُ مُسَمًّى سامي . Here مُسَمًّى is the predicate of an equational sentence. Therefore, it should be in the nominative case. However, indeclinables do not show case. The two fathas indicate only the presence of nunation because the word is indefinite. (By the way, very, very often, the nunation is not pronounced in these words. So what you will usually hear is “musamma” instead of “mussamman.”)

“The boy named Sami is here” is الولدُ المُسَمًّى سامي موجودٌ هنا . Now المُسَمًّى does not have nunation because it is definite. It will show no case marker at all.

“The girl named Samiira” is البنتُ مُسَمًّى سمييرة . The alif maqsuura is changed to an alif in the feminine. The alif is followed by a ة . Since words that end in ة have regular case endings, the two dhammas appear over the ة in our sentence. “The girl named Samiira” is البنتُ المُسَمًّى سمييرة .

The masculine sound plural of مُسَمًّى is مُسَمَّوْنَ in the nominative and مُسَمَّيْنَ in the genitive/accusative. The plurals keep a fatha as a stem vowel and thus they are pronounced with diphthongs.

The feminine sound plural is مُسَمَّيَاتٌ and will take the case endings of any sound feminine plural. Many indeclinables which are passive participles of derived verbs will have feminine sound plurals, whether they are referring to human beings or not. For example, the plural of مُسْتَشْفَى is مُسْتَشْفَيَاتٌ .

Indeclinables can be made dual. They are all regular in the dual. For مُسَمًّى, the nominative dual form is مُسَمَّيَانِ and the genitive/accusative is مُسَمَّيَيْنِ . In the feminine the forms are مُسَمَّيَتَانِ and مُسَمَّيَتَيْنِ .

When a masculine singular indeclinable has a pronoun suffix attached, the alif maqsuura becomes an alif as in “his hospital” **مستشفاه** .

Some indeclinables are not passive participles of derived verbs. **مَعْنَى** and **مَقَاهٍ** are examples. These two nouns happen to be place nouns. Their plurals are **مَعَانٍ** and **مَقَاهٍ**, respectively. These two plurals are defectives.

A very small number of indeclinables end in an alif instead of an alif maqsuura if the last radical of the word is a waaw and the word has only the three letters of its root. **عَصَا** “stick” is the most common example.

Not all words that end in alif maqsuura are indeclinables. For example, **كَبْرَى** and **فَتَوَى**. These words differ from indeclinables only in that they never take the two fathas. They never show case or nunation.

So Why Is This Important?

Since the two fathas so frequently referred to above are usually never pronounced anyway, you can pretty much forget them. However, you need to be aware of the following:

1. Passive participles of defective verbs in Forms II-X are indeclinables.
2. The feminine singular form of these indeclinables looks funny - as in **مُسَمَّاءَ** .
3. When these words (and any other noun ending in alif maqsuura) have a possessive pronoun attached, the alif maqsuura becomes an alif - **مستشفاه** .

Item 3 above also applies to words like **فَتَوَى** which are not indeclinables. So you may see **فتواه** “his fatwa”. (A fatwa is a legal opinion delivered concerning a point of Islamic law.)

D: Doubly Transitive Verbs

The material below is based largely on material dealing with the same subject in Chapters 34 and 44 of *EMSA*, Vol. II. Look there for more examples.

Some verbs in Arabic will have two accusative objects. The verb “to give” **أعطى** is perhaps the most commonly used example. In English we understand that one of the objects is the direct object and the other the indirect object. In the sentence “I gave the student the dead fish,” “the fish” is the direct object and “the student” is the indirect object. Now look at the ways this can be said in Arabic and see the comments which follow.

| | |
|--------------------------------------|------------------------------------|
| 1. I gave the student the dead fish. | ١. أعطيتُ الطالبَ السمكةَ الميتةَ. |
|--------------------------------------|------------------------------------|

| | |
|---|--------------------------------|
| 2. I gave the dead fish to the student. | ٢. أعطيت السمكة الميتة للطالب. |
| 3. I gave it to the student. | ٣. أعطيتها للطالب. |
| 4. I gave it to him. | ٤. أعطيتها له. |
| 5. I gave him the dead fish. | ٥. أعطيته السمكة الميتة. |
| 6. I gave him it. | ٦. أعطيته إياها. |

In Arabic we would say أعطيت الطالب السمكة الميتة, which is what we said in sentence one. In such a construction the first object (the indirect object) can also be placed after the second object (the direct object). The preposition ل is then added to the indirect object. Thus أعطيت السمكة الميتة للطالب "I gave the dead fish to the student" which is what we have in sentence two.

We can now also replace both (الميتة) السمكة and الطالب with object pronouns. This is what we have done in sentences three and four.

These transformations often occur with verbs of giving such as منح and أعطى, وهب.

Now going back to our original sentence أعطيت الطالب السمكة الميتة, we can make other changes. First, we can replace the indirect object, الطالب, with an object pronoun and get أعطيتها السمكة الميتة, "I gave him the dead fish." This is what we have in sentence five. Now we can take this sentence and replace the direct object with an object pronoun too. However, when we do this, we must precede that pronoun with the particle إيّاها. Thus, we get what we wrote in sentence six - أعطيتها إيّاها. This use of إيّاها is rare today in journalistic Arabic, but is commonly used in some of the dialects.

Other verbs such as فهم ("to make someone understand"), فسر ("to explain"), and درس ("to teach") can behave like verbs of giving.

Verbs of considering are another category of doubly transitive verbs. Included among such verbs are عدّ ("to count," "to consider"), اعتبر ("to consider") and وجد ("to find" something to be something). For example وجد سامي العربية جميلة, "Sami found Arabic (to be) a beautiful language." This category of verbs does not allow the transformations using ل and إيّاها which we saw above.

The third group of doubly transitive verbs consists of verbs of transformation such as عين ("to appoint"), إنتخب ("to elect"), and جعل ("to make"). You have most likely seen sentences such as عينت هذا الرجل وزيراً "I appointed this man as a minister." Here, the subject transforms the first object into the second object.

All of these doubly transitive verbs can be made into the passive. Here are some examples - they should be self explanatory.

| | |
|--|---|
| 1. I gave the student the book. | ١. أُعْطِيَ الطالِبُ الكِتَابَ. |
| The student was given the book. | أُعْطِيَ الطالِبُ الكِتَابَ. |
| 2. They gave the book to the student. | ٢. أُعْطِيَ الكِتَابُ للطلّابِ. |
| The book was given to the student. | أُعْطِيَ الكِتَابُ للطلّابِ. |
| 3. We considered him a great man. | ٣. إعتبرناه رجلا عظيما. |
| He was considered a great man. | أُعْتَبِرَ رجلا عظيما. |
| 4. The American people elected the Democratic candidate president. | ٤. أُنْتُخِبَ الشعب الأمريكي المرشح الديمقراطي رئيسا. |
| The Democratic candidate was elected president. | أُنْتُخِبَ المرشح الديمقراطي رئيسا. |

E. False Idaafas

Idaafas are treated in detail in Part I. However, in Part I, the focus is on idaafas composed of two or more nouns in a row and there is considerable stress on the fact that only nouns are used in an idaafa construction. There is another type of idaafa which does not occur anywhere near as often, but of which you should be aware. Its first term is an adjective and its second term is a noun. Look at the examples below.

| | |
|--|---|
| 1. This man talks a great deal. | ١. هذا الرجل كثير الكلام. |
| 2. This woman talks a great deal. | ٢. هذه المرأة كثيرة الكلام. |
| 3. We are participating in multilateral negotiations. | ٣. نشارك في مفاوضات متعددة الأطراف. |
| 4. We are participating in <i>the</i> multilateral negotiations. | ٤. نشارك في المفاوضات المتعددة الأطراف. |

The underlined elements in the sentences above are known as false idaafas or adjectival idaafas. The first term is an adjective which agrees in case, number, and gender with the preceding noun. The second term will be a noun *which will always be definite and in the genitive case*.

In sentences one and two above, the false idaafas are *indefinite*, even though the last term of each idaafa has the definite article. The same is true for sentence number three. The only difference in sentence three is that *متعددة* ("multi") is feminine singular because it is modifying a noun-human plural. In each of the first three sentences, the false idaafa is acting as the predicate of an equational sentence.

Sentence four is a definite version of sentence three. Now the adjective *متعددة* has the definite article and the false idaafa is functioning as an adjective modifying the noun *المفاوضات*. Even though *المتعددة* is

definite, it is still considered to be the first term of an idaafa and it puts the second term in the genitive case.

You will come across false idaafas from time to time in media Arabic and in literature. I deliberately did not mention them in Part I because of the importance of your mastering regular idaafas.

Chapter 3

ARABIC NUMBERS

The following is a review of the number system in Modern Standard Arabic and how it is used grammatically. The discussion below will cover both cardinal and ordinal numbers as well as a few other details. Most of what is below can be found in chapters 15 and 21 of volume one of *EMSA* but the information is included here for the sake of completeness.

Generally the grammar related to the numbers in Arabic is considered to be the most complicated thing about the language. In fact, it is considered so complicated that many teachers argue that not even Arabs use it correctly, so Americans should not have to learn it properly. This is true. It is also false.

When someone is speaking Modern Standard Arabic and starts to use numbers, there is a tendency for the speaker to slip into colloquial usage and pronunciation. However, in written Arabic only the standard is used. So if you want to be able to read the numbers correctly (and write them correctly), you need to be familiar with the material below. Furthermore, since you may not know any colloquial Arabic, you will need the rules and pronunciation from the standard when you wish to use numbers in speech. Therefore you really do need to know this material.

It is also important to note that the number system, while it does present its difficulties, is in essence not too difficult. A handful of rules will cover virtually everything you will need to know in using the numbers. Once you get used to the rules, you will have little or no difficulty. Getting used to the rules requires about one hour of practice (once you have already learned to count), and an occasional review.

The treatment below will alternate between the cardinal numbers (one, two, three) and the ordinal numbers (first, second, third). For example, I will first discuss the cardinals from 1 to 10 and then give the ordinal version. Try to absorb this entire section bit by bit. If you go step by step, you will not have much trouble.

Cardinal Numbers: 1-10

Here are the numbers from 1 to 10 in Arabic. The numbers are written out fully next to the symbol for each number.

| | | |
|---|------------|---|
| 1 | وَاحِدٌ | ١ |
| 2 | إِثْنَانِ | ٢ |
| 3 | ثَلَاثَةٌ | ٣ |
| 4 | أَرْبَعَةٌ | ٤ |
| 5 | خَمْسَةٌ | ٥ |
| 6 | سِتَّةٌ | ٦ |

| | | |
|----|-------------|----|
| 7 | سَبْعَةٌ | ٧ |
| 8 | ثَمَانِيَةٌ | ٨ |
| 9 | تِسْعَةٌ | ٩ |
| 10 | عَشْرَةٌ | ١٠ |

First of all, you need to be able to recite these numbers in order without hesitation. Teach them to yourself now before you go on. You also need to be able to recognize the symbols immediately, so teach them to yourself right now too. Then continue.

I said that you must be able to recite the numbers above easily and recognize their symbols. So go back and do it.

Okay - now we will discuss these numbers further. We will start with the number 1. The number 1 in Arabic is واحد and ١ is its symbol. If you want to say “one book” in Arabic you have two choices. The first is just to say “book,” كِتَابٌ. This means both “a book” and “one book.” However, واحد can follow the noun for emphasis. Thus “one book” can be rendered كِتَابٌ وَاحِدٌ. Since واحد is an adjective it will have the same case as the noun it modifies. If the noun is feminine then واحد is made feminine. “One letter” is رسالة واحدة.

To say “two books” you can either put the noun in the dual by itself, or you also add اِثْنَانِ for emphasis. Thus you can say either كِتَابَانِ or كِتَابَانِ اِثْنَانِ. “I read two books” is قَرَأْتُ كِتَابَيْنِ اِثْنَيْنِ. (The اِثْنَيْنِ is optional, of course.)

اِثْنَانِ becomes اِثْنَانِ in the feminine. Therefore to say “two letters” you get رِسَالَتَانِ اِثْنَانِ. “I read two letters” is قَرَأْتُ رِسَالَتَيْنِ اِثْنَيْنِ.

So remember, numbers 1 and 2 in Arabic follow the noun they modify and agree with it in case and gender.

Now we come to the fun part, the numbers 3-10. Although the numbers are adjectives, 3-10 are always placed in an idaafa with the counted noun following the number. The counted noun will be in the plural. For example, the plural of مدرس is مدرسون. We want to say “three teachers,” so we get ثَلَاثَةٌ مُدْرِسِينَ. Since we have an idaafa, the second term is in the genitive case. Notice that the number ثَلَاثَةٌ is feminine. Here is the fun part. The number is feminine whenever the singular of the counted noun is masculine. Since the singular of مدرسون is مدرس which is a masculine word, any cardinal number from 3 to 10 used with it must be feminine. The principle is known as “reverse agreement.” Some students of Arabic have other names for it.

Now, let's take the word مُدْرَسَة "a female teacher." We now want to say "three female teachers." The singular word is feminine, so we will use the MASCULINE form of the number. The result is ثلاث مدرسات .

This principle of reverse agreement hold for all nouns (that means all, not most of, or the majority of, or just about all). It does not matter whether the noun refers to a human or a non-human thing. Just remember, the number has the opposite gender of the singular noun.

This principle holds for the numbers 3 through 10. Here are some more examples of numbers between 1 and 10 used with nouns. Look at the English first and try to predict the Arabic. Then look at the Arabic answers. By the way, the numbers 3-10 are made masculine by just dropping the ة . For عشرة the masculine form not only drops the ة but requires putting a sukuun over the ش, so you get عشْر .

| | |
|-----------------------------------|-----------------------------|
| four students (masculine) | أربعة طلاب |
| five students (feminine) | اربع طالبات |
| ten cars | عشر سيارات |
| six fanatics | ستة متطرفين |
| two pens | قلمان اثْنان |
| eight silly reporters (masculine) | ثمانية مراسلين سُخَفَاء |
| eight superb reports (feminine) | ثماني مراسلاتٍ مِمْتَازَاتٍ |

Pay attention to the word for "eight" in Arabic. It comes from a defective root. When the number is feminine it is regular. However when it is masculine (as is the case for the last example above), it will work like any defective word used in an idaafa or made definite. That is, it will not have any case marker for the nominative or the genitive, but it will show a fatha for the accusative. Thus "I read eight boring articles about numbers" is قرأتُ ثمانِيَ مقالاتٍ ممْلَةٍ عن الأرقام .

The numbers 3 through 10 are often used in noun adjective phrases "the three books," "these four tanks," etc. The principle of reverse agreement will still apply, but now the number will follow the noun just as any adjective does. "The three books" is الكتبُ الثلاثة . "These four tanks" is هذا الدباباتُ الارْبَعُ .

A rarer usage of numbers with nouns in order to express "the three books" etc. is as follows: الثلاثةُ كُتِبَ . Here the number is made definite and shows reverse agreement. However, the counted noun is without the definite article, is genitive, and has nunation. This usage, minus the case endings, is what is commonly done in colloquial Arabic, but is rare in MSA.

You will find that most of the time you use numbers you will be using the numbers 1 through 10. So if you know the material above you know much of what you will be using on a regular basis.

The next section will treat the ordinal numbers 1-10. If you wish to stay with the cardinals, skip the following section and go on to the section after it which treats the cardinal numbers 11-19.

Ordinal Numbers: 1-10

The ordinal numbers are adjectives which follow the noun they modify. Since they are usually definite, the list below gives them with the definite article attached. Memorize the list below and then read the comments which follow.

| | |
|---------|-------------------------|
| first | أَوَّلُ (أولى feminine) |
| second | الثَّانِي |
| third | الثَّالِثُ |
| fourth | الرَّابِعُ |
| fifth | الخَامِسُ |
| sixth | السَّادِسُ |
| seventh | السَّابِعُ |
| eighth | الثَّامِنُ |
| ninth | التَّاسِعُ |
| tenth | العَاشِرُ |

The ordinal for “first” is not related to واحدٌ but comes from another root. Its feminine is the same pattern as that for the feminine elative; كَبْرَى from (كَبَرُ) is an example.

The ordinal for “second” is a defective adjective. Without the definite article it is ثَانٍ. This word has the same characteristics as the defective words you studied in Chapter Two of Part II, words like قَاضٍ. When made definite ثَانٍ becomes الثَّانِي just like قَاضٍ becomes الْقَاضِي. In the nominative and genitive this word will not show case, but it will have a fatha in the accusative. This is just as is the case for words like الْقَاضِي. Note also that قَاضٍ is an active participle. ثَانٍ is also an active participle.

When made feminine ثَانٍ becomes ثَانِيَّة and always will have regular case endings.

To say “the first book” you will get الْكِتَابُ الْأَوَّلُ. The ordinal follows the noun and agrees with it in definiteness, gender, and case. “The first letter” is الرِّسَالَةُ الْأُولَى. As you know, words that end in alif maqsura do not show case, so there is never a case marker on أُولَى.

“The second book” is الكتابُ الثاني (no case on the cardinal because it is defective). “The second letter” is الرسالة الثانية .

The ordinals for 3 through 10 are all active participle patterns. Note that the ordinal for “sixth” is السادس . This word is the only one of the ordinals from 3-10 which significantly deviates from the cardinal number.

Note also that the ordinal for “eight” is not defective, unlike the cardinal. Therefore the feminine form also will not have the defective ي . The feminine form is الثامنة .

Normally, all of the ordinals follow the noun they modify and agree with it in definiteness, case, and gender. Below are a few examples. Cover up the Arabic and read the English and try to generate the Arabic.

| | |
|---------------------|-----------------|
| The fourth building | البناء الرابع |
| the ninth car | السيارة التاسعة |
| the tenth day | اليوم العاشر |
| the sixth page | الصفحة السادسة |

Sometimes these ordinals are placed before the noun in an idaafa construction with the same meaning. Thus “the first book” is أول كتاب and “the third time” is ثالث مرة . Note that the noun has no definite article but the translation is definite. This is just like the situation using the elative followed by the noun as in أطول نهر “the longest river.”

These ordinals take sound plurals in noun-adjective phrases. Thus “the first students” is الطلاب الأولون .

The next section will treat the cardinal numbers from 11 to 19. If you wish to continue with just the ordinals, skip the next section and go to the section which follows it. That section will deal with the ordinals from 11 to 19.

Cardinal Numbers: 11-19

Below are the cardinal numbers from 11 to 19 along with the Arabic symbols. Memorize them and then read the comments which follow.

| Cardinal Number | Masculine | Feminine | Symbol |
|-----------------|--------------------|--------------------|--------|
| 11 | أَحَدَ عَشَرَ | إِحْدَى عَشْرَةَ | ١١ |
| 12 Nominative | إِثْنَا عَشَرَ | إِثْنَتَا عَشْرَةَ | ١٢ |
| 12 Acc./Gen. | إِثْنِي عَشَرَ | إِثْنَتِي عَشْرَةَ | ١٢ |
| 13 | ثَلَاثَةَ عَشَرَ | ثَلَاثَ عَشْرَةَ | ١٣ |
| 14 | أَرْبَعَةَ عَشَرَ | أَرْبَعَ عَشْرَةَ | ١٤ |
| 15 | خَمْسَةَ عَشَرَ | خَمْسَ عَشْرَةَ | ١٥ |
| 16 | سِتَّةَ عَشَرَ | سِتَّ عَشْرَةَ | ١٦ |
| 17 | سَبْعَةَ عَشَرَ | سَبْعَ عَشْرَةَ | ١٧ |
| 18 | ثَمَانِيَةَ عَشَرَ | ثَمَانِي عَشْرَةَ | ١٨ |
| 19 | تِسْعَةَ عَشَرَ | تِسْعَ عَشْرَةَ | ١٩ |

First look at the symbols for the numbers. Although Arabic goes from right to left, the numbers are arranged in the same order as in English, the tens column is to the left of the single digits column.

Now for even more fun. We will start with the numbers 11 and 12 since they present the most exciting challenge.

When the number 11 modifies a masculine word both the unit number أحد and the tens number عَشَرَ are masculine. However, they are both **IN THE ACCUSATIVE WITHOUT NUNATION** just as they are presented in the list above. The counted noun will follow the number and will **be SINGULAR AND IN THE ACCUSATIVE CASE WITH NUNATION**. For example, “eleven books” is أَحَدَ عَشَرَ كِتَابًا . Remember that the noun is always singular, accusative and has nunation.

If the counted noun is feminine then both parts of the number 11 are converted to the feminine. The feminine of أحد is إِحْدَى . Since إِحْدَى ends in an alif maqsura it will not show case. However, the feminine of عَشَرَ will show the accusative case without having nunation. The feminine of عَشَرَ is عَشْرَةَ . Note that a sukuun is placed over the ش in the feminine. “Eleven letters” is إِحْدَى عَشْرَةَ رِسَالَةً . Since رِسَالَةٌ is feminine, both words used in the number are also feminine.

Again, both elements of the number will be in the accusative (except for إِحْدَى which cannot show case) and will not have nunation. Both elements of the number will agree with the counted noun in gender. The counted noun will always be singular, accusative, and will have nunation.

If you think 11 was fun, now we come to 12. Look at the examples below and then see my comments.

| | |
|------------------------|-------------------------------------|
| twelve books | إِثْنَا عَشَرَ كِتَابًا |
| I read twelve books. | إِثْنِي عَشَرَ كِتَابًا |
| twelve letters | إِثْنَتَا عَشْرَةَ رِسَالَةً |
| I read twelve letters. | قَرَأْتُ إِثْنِي عَشْرَةَ رِسَالَةً |

Essentially, 12 works just like 11 but with a unique twist. First, the similarities. The counted noun is always singular and accusative with nunation. The two elements of the number twelve both agree with the noun in gender. The second term of the number, عشر or عشرة, is always accusative without nunation.

The difference between 11 and 12 lies in the first element of the number. The first element in 12 is إِثْنَا for masculine nominative, but is إِثْنِي for the accusative and genitive. Thus, the first element does decline for case. The same is true when the first element is feminine. The feminine is إِثْنَتَا for the nominative and إِثْنَتِي for the accusative.

Now we come to the numbers 13-19 and things become much simpler. For 13-19 the rules are as follows:

1. The second element (عشر or عشرة) agrees with the counted noun in gender.
2. The first element (ثلاثة, أربعة etc.) shows the reverse agreement that we saw for the numbers 3-10.
3. Both elements of the number are always accusative without nunation.
4. The counted noun is singular, accusative, and has nunation.
5. Baseball has too many divisions and should get rid of the wild card.

Below are some examples. Cover up the Arabic and try to produce it by looking at the English. Then look at the Arabic to check yourself. When you do so, review the four rules above one at a time and see how they apply to each example below.

| | |
|--------------------------------|-----------------------------|
| Fifteen professors (masculine) | خَمْسَةَ عَشَرَ أَسَاتِذَا |
| sixteen professors (feminine) | خَمْسَ عَشْرَةَ اسْتَاذَةً |
| nineteen morons (masculine) | تِسْعَةَ عَشَرَ بَلِيدًا |
| eighteen windows | ثَمَانِيَةَ عَشَرَ شِبَاكًا |
| seventeen airplanes | سَبْعَ عَشْرَةَ طَائِرَةً |
| fourteen soldiers (masculine) | أَرْبَعَةَ عَشَرَ جُنْدِيًا |

If you got all of these right, you have mastered most of the grammar associated with Arabic numbers. As always, there is more. Keep smiling.

How would you say “fourteen great students?” “Fourteen students (masc.)” is اَرْبَعَةَ عَشَرَ طَالِبًا . The word “great” مُمْتَاز will be used to modify طَالِبًا . Thus we get اَرْبَعَةَ عَشَرَ طَالِبًا مُمْتَازًا . The adjective remains singular and agrees with the noun in case.

How would you say “Fourteen great students went to the library?” If the verb comes first it will be singular, as usual. However, if the fourteen students come before the verb then the verb will be plural. Thus اَرْبَعَةَ عَشَرَ طَالِبًا مُمْتَازًا ذَهَبُوا إِلَى الْمَكْتَبَةِ .

I love this.

“The fourteen students” is الطَّلَابُ الْارْبَعَةُ عَشَرَ . Now the noun is plural. The unit number shows reverse agreement, is accusative and has the definite article. The tens number shows true agreement, is accusative, and does not have the definite article.

Now we come to the ordinal numbers from 11-19. If you wish to skip them, go to the section which follows.

Ordinal Numbers: 11-19

Below is a list of the ordinal numbers from 11-19. Enjoy them and then read the comments which follow.

| Ordinal Number | Masculine | Feminine |
|----------------|-------------------|------------------------|
| eleventh | الْحَادِي عَشَرَ | الْحَادِيَّةُ عَشْرَةٌ |
| twelfth | الثَّانِي عَشَرَ | الثَّانِيَّةُ عَشْرَةٌ |
| thirteenth | الثَّلَاثَ عَشَرَ | الثَّلَاثَةُ عَشْرَةٌ |
| fourteenth | الرَّابِعَ عَشَرَ | الرَّابِعَةُ عَشْرَةٌ |
| fifteenth | الخَامِسَ عَشَرَ | الخَامِسَةُ عَشْرَةٌ |
| sixteenth | السَّادِسَ عَشَرَ | السَّادِسَةُ عَشْرَةٌ |
| seventeenth | السَّابِعَ عَشَرَ | السَّابِعَةُ عَشْرَةٌ |
| eighteenth | الثَّامِنَ عَشَرَ | الثَّامِنَةُ عَشْرَةٌ |
| nineteenth | التَّاسِعَ عَشَرَ | التَّاسِعَةُ عَشْرَةٌ |

The ordinals from 11 to 19 are always in the accusative case, just as are the cardinals. The ordinals work as regular adjectives in terms of gender agreement. Therefore, if the noun is masculine, both parts of the ordinal will be masculine. If the noun is feminine, both parts will be feminine. Only the first element will take the definite article. The second element never does. Note also that the word for “eleventh” is from a different root than the word for “one” واحد, or the word for “first” أوّل.

For “the seventeenth book” you say الكتاب السابع عشر. Note that the ordinal is in the accusative while the noun is in the nominative. “The seventeenth letter” is الرسالة السابعة عشرة.

The ordinals from 1-12 are used for telling time. See the section on telling time in the next chapter.

Now we come to the cardinal numbers from 20-99. If you wish to skip them, go to the next section to continue with the ordinals.

Cardinal Numbers: 20-99

Below are the numbers in Arabic for the tens. Memorize them now.

| Cardinal Number | Nominative | Acc./Gen. | |
|-----------------|-------------|-------------|----|
| 20 | عِشْرُونَ | عِشْرِينَ | ٢٠ |
| 30 | ثَلَاثُونَ | ثَلَاثِينَ | ٣٠ |
| 40 | أَرْبَعُونَ | أَرْبَعِينَ | ٤٠ |
| 50 | خَمْسُونَ | خَمْسِينَ | ٥٠ |
| 60 | سِتُونَ | سِتِينَ | ٦٠ |
| 70 | سَبْعُونَ | سَبْعِينَ | ٧٠ |
| 80 | ثَمَانُونَ | ثَمَانِينَ | ٨٠ |
| 90 | تِسْعُونَ | تِسْعِينَ | ٩٠ |

These numbers are easy to memorize as they are essentially the numbers 3 through 10 made plural. These numbers decline for case, just as masculine sound plurals do. The nouns they modify are singular, accusative, and have nunation. These numbers have no feminine versions. Thus “50 male students” is خَمْسُونَ طَالِبًا and 50 female students is خَمْسُونَ طَالِبَةٍ.

In order to produce numbers such as 21, 22, 23, 98, etc., you use the numbers 1 through 9 along with the tens number. Look at the examples below.

| | |
|--------------|------------------------|
| twenty-one | واحدٌ وعِشرونَ or أحدٌ |
| twenty-two | إِثنانِ وعِشرونَ |
| thirty-six | سِتَّةٌ وثلاثونَ |
| ninety-eight | ثمانيةٌ وتسعونَ |

Notice that **وَ** is used to connect the unit number with the tens number. Notice also that the number for 1 can either be **واحد** and its feminine counterpart **واحدة**, or **أحد** and its feminine counterpart **إحدى**.

Now the issue is agreement. The unit numbers for one and two agree with the noun just as they do on their own. For example “twenty one books” is **أحدٌ وعشرونَ كتاباً** or **واحدٌ وعشرونَ كتاباً**. “Twenty one letters” is **إحدى وعشرونَ رسالةً** or **واحدةٌ وعشرونَ رسالةً**. The same agreement takes place whenever two is combined with one of the tens. The unit element will show regular case endings except for **إحدى**, which, as you know, does not show case. The tens unit shows the cases just as a masculine sound plural would.

For the numbers 3-9, when used in combination with the tens, the principal of reverse agreement applies just as it does when these numbers are used by themselves. The unit numbers will show regular case endings. Thus “forty-three books” is **ثلاثٌ وأربعونَ كتاباً**. “Forty-three letters” is **ثلاثٌ وأربعونَ رسالةً**.

The counted noun for all numbers from 11-19 is always singular, indefinite, and accusative with nunation.

Below are examples using numbers from 1-99 with counted nouns. Look at the English on the left and translate it into Arabic. Then check your work by looking at the Arabic on the right.

| | |
|------------------------------|---------------------------------------|
| seventy-two books | إِثنانِ وسَبْعونَ كتاباً |
| thirty-eight morons | ثمانيةٌ وثلاثونَ بليداً |
| I read twenty-three letters. | قَرَأْتُ ثَلاثاً وَعِشْرِينَ رِسالَةً |
| I saw six teachers. | شَهِدْتُ سِتَّ مَدْرَساتٍ |
| nineteen offices | تِسْعَةَ عَشَرَ مَكْتَباً |
| seventy-two words | إِثنانِ وسَبْعونَ كَلِمَةً |

| | |
|-------------------|--------------------|
| forty-eight hours | ثمان وأربعون ساعة* |
| eleven cars | إحدى عشرة سيارة |
| four days | أربعة أيام |
| eight schools | ثماني مدارس |

I hope you got all of these correct. If not, make sure you understand why you made the mistakes you did. There will be more opportunities for you to redeem yourself below.

These compound numbers can also be made definite, as in “the twenty-three books” which is **الكتبُ الثلاثُ والعشرون**. Both elements are made definite. The first element takes the agreement characteristic of it, regular for 1 and 2, reverse for 3 through 9.

The next section treats the ordinals from 20-99. You may skip it if you wish to remain working with the cardinals.

Ordinal Numbers: 20-99

The ordinal numbers for the even tens are the same as the cardinals with the addition of the definite article. Thus **العشرون** is “the twentieth” and **التسعون** is “the ninetieth.” These ordinals will not decline for gender but will decline for case.

The compound ordinals used the same ordinals for the singles digits as you have seen before. Both the singles element and the tens element will have the definite article. The singles element will agree in gender and case. The tens element will agree only in case. Note that for “first,” **الحادي** is used here just as is the case with “eleventh.” Here are some examples.

| | |
|-------------------------------|----------------------------------|
| the twenty-first day | اليومُ الحادي والعشرون |
| the twenty-first hour | الساعةُ الحاديةُ والعشرون |
| the fifty-sixth page | الصفحةُ السادسةُ والخمسون |
| the forty-fifth minute | الدقيقةُ الخامسةُ والأربعون |
| I read the thirty-ninth page. | قرأتُ الصفحةَ التاسعةَ والثلاثين |

* Remember that the word for “eight,” **ثمان/ثمانية** is a defective word. Therefore, the final **ي** will only appear if the word is in an idaafa, as in the last example above, or is used with the definite article or with a pronoun suffix. (This does not apply to the ordinal “eighth,” **الثامن**, as I have indicated in a previous section.)

We will now proceed to the last section on cardinal numbers. The final section on ordinal numbers will immediately follow it.

Cardinal Numbers: From 100 To As Close To Infinity As I Am Willing To Get

The word for “one hundred” is مِئَةٌ . Sometimes it is spelled differently - مائة . However, both spellings are pronounced “mi’ah.” The word is a noun and is used in an idaafa with the counted noun following in the singular. Thus “one hundred men” is مِئَةُ رَجُلٍ . Since مِئَةٌ is a noun we don’t have to worry about reverse agreement. It will always be feminine even when followed by a feminine noun. Thus “one hundred women” is مِئَةُ امْرَأَةٍ .

“Two hundred” is مِئَتَانِ . The dual ending أَنْ is simply added to مِئَةٌ . This word is declined for case like any dual noun and will drop the ن when used in an idaafa. “Two hundred men” is مِئَتَا رَجُلٍ . In the accusative/genitive it would be مِئَتَيْ رَجُلٍ .

The rest of the hundreds are themselves idaafas consisting of the numbers 3 through 9 written before مِئَةٌ . Since مِئَةٌ is a noun, the numbers will be masculine. However, مِئَةٌ will remain singular. “Three hundred” is ثَلَاثُ مِئَةٍ . Often, the numbers 3 through 9 are attached to مِئَةٌ but you will still have an idaafa. So “three hundred” can also be written ثَلَاثِمِئَةٍ . Note that ثَلَاثُ is still inflected for case. This latter way of doing the hundreds seems to be more common. “Three hundred men” is written ثَلَاثِمِئَتِ رَجُلٍ . Here are all of the hundreds.

| | | |
|---------------|--|-----|
| one hundred | (both pronounced “mi’ah”) مائة or مِئَةٌ | ١٠٠ |
| two hundred | مِئَتَانِ (in gen./acc. مِئَتَيْنِ) | ٢٠٠ |
| three hundred | ثَلَاثُ مِئَةٍ or ثَلَاثِمِئَةٍ | ٣٠٠ |
| four hundred | أَرْبَعُ مِئَةٍ or أَرْبَعُمِئَةٍ | ٤٠٠ |
| five hundred | خَمْسُ مِئَةٍ or خَمْسُمِئَةٍ | ٥٠٠ |
| six hundred | سِتُّ مِئَةٍ or سِتْمِئَةٍ | ٦٠٠ |
| seven hundred | سَبْعُ مِئَةٍ or سَبْعُمِئَةٍ | ٧٠٠ |
| eight hundred | ثَمَانِي مِئَةٍ or ثَمَانِيَمِئَةٍ | ٨٠٠ |
| nine hundred | تِسْعُ مِئَةٍ or تِسْعُمِئَةٍ | ٩٠٠ |

Recall that the word for “eight” is defective. Therefore the ثَمَانِي on ثَمَانِي مِئَةٍ will show no case for nominative and genitive, but will show a fatha in the accusative.

To say “one hundred one” you use مئة وواحد (or واحدة for feminine). The same is true for “one hundred two” مئة وإثنان (or اثنتان for feminine). However, if you mention the counted noun you do not use واحد or اثنان. “One hundred men” is مئة رجلٍ ورجلٍ. “One hundred two men” is مئة رجلٍ ورجلان.

103-109 all have مئة preceding the singles number. “One hundred five” is مئة وخمسة.

For all numbers from 103 to 999, the case and number of the counted noun follow the rules governing the last numeral in the number. Thus “one hundred three men” is مئة وثلاثة رجال but “one hundred fifty three men” is مئة وثلاثة وخمسون رجلا. In the first example, ثلاثة was the last numeral. Since three through nine are always in an idaafa, show reverse agreement, and are followed by the plural noun, the word رجل is made plural and is in the genitive, while the number ثلاثة is feminine.

In the second example, the word “fifty” is the last numeral. Since خمسون is always followed by a singular, indefinite, accusative noun, رجل is written رجلا.

Below are more examples. Look at the English on the left and see if you can produce the Arabic on the right. Then look at the Arabic to check yourself.

| | |
|---|------------------------------|
| two hundred five books | مئتان وخمسة كتبٍ |
| four hundred forty-four days | اربعمئة واربعة وأربعون يوماً |
| five hundred seventeen men | خمسُمئة وسبعة عشر رجلا |
| eight hundred twenty-one students (masc.) | ثمانيمئة وواحد وعشرون طالباً |
| six hundred eight teachers (fem.) | ستُمئة وثمانٍ مدرساتٍ |

The word for “thousand” is ألف. Like مئة it is a noun. Unlike مئة it is masculine. When it is preceded by the numbers three through ten, in order to say “three thousand” etc., the number is feminine and the plural of الف, آلاف is used. Thus to say “three thousand men” you produce ثلاثة آلاف رجلٍ. You can see that what you have is a three-term idaafa.

When ألف is preceded by a number greater than ten, it remains singular and is put into the accusative, just like any noun. Thus “twenty thousand” is عشرون ألفاً. If ألف is then followed by the counted noun, عشرون ألف will be in an idaafa with that noun. “Twenty thousand men” is عشرون ألف رجلٍ.

When ألف is singular or dual, it works just like مئة. “One thousand nights” is الف ليلة. “One thousand one nights” is الف ليلة وليلة. “One thousand two nights” is الف ليلة وليلتان. “Two thousand nights” is ألفا ليلة.

The word for “million” is مليون. It works exactly as does ألف. Its plural is ملايين. The word for billion is مليار. Do not confuse this word with مليون. مليار takes a feminine sound plural, but works in

all ways just like الف and مليون . Now, just so that you will not think this has all been too easy - be aware that “billion” is also rendered by بليون which has بلايين as its plural. It too works like الف and مليون .

“Three million men” is ثلاثة ملايين رجل and “three billion men” is ثلاثة مليارات رجل or ثلاثة بلايين رجل .

Ordinal Numbers From 100 To As Close To Infinity As I Am Willing To Get

The words مئة , ألف , مليون , مليار and بليون are also used as ordinals. “The one hundredth book” is الكتابُ المئَةُ . “The one millionth book” is الكتابُ المليون . These words do not change for the feminine. “The one thousandth night” is الليلة الألفُ .

If you can do the ordinals from 11-99, you will be able to do the ordinals from 101 to 1 less than infinity. Since مئة , ألف , etc., do not change, all you need to remember are the rules for 11-99.

If you will remember, “the thirty-seventh lesson” is الدرس السابع والثلاثون . “The thirty seventh letter” is الرسالة السابعة والثلاثون . To say “the one hundred thirty-seventh book” you say الكتابُ المئة . الرسالة المئة والسابعة والثلاثون . For “the letter” you will say الرسالة المئة والسابعة والثلاثون .

The only gender agreement you need to worry about is for the ones unit. The other units agree only in case. If the ordinal you are using contains something in the teens, then you do have to worry about it a bit more since the word عشرة will also agree in gender, but it won't take the definite article. For example “the one million seventeenth mistake” is الخطأ المليون والسابع عَشَرَ .

Chapter 4

- A. How to Tell Time
- B. Colors
- C. The Verb يرى , رأى

A: How to Tell Time

In Modern Standard Arabic the ordinal numbers are used to tell time. Although in colloquial Arabic, the cardinal numbers are usually used, in the media, the MSA forms are used so it is good to know them. Below is a review of telling time using MSA. The review is brief, but it should give all you will really need to know on the subject.

| | |
|-------------|----------------------|
| one o'clock | الساعةُ الواحدةُ |
| two o'clock | الساعةُ الثانيةُ |
| three “ | الساعةُ الثالثةُ |
| four “ | الساعةُ الرابعةُ |
| five “ | الساعةُ الخامسةُ |
| six “ | الساعةُ السادسةُ |
| seven “ | الساعةُ السابعةُ |
| eight “ | الساعةُ الثامنةُ |
| nine “ | الساعةُ التاسعةُ |
| ten “ | الساعةُ العاشرةُ |
| eleven “ | الساعةُ الحادية عشرَ |
| twelve “ | الساعةُ الثانية عشرَ |

Note that instead of using the ordinal for واحد, which is أول in the masculine and أولى in the feminine, the feminine form of واحد is used. Other than that, the ordinals are used. If you need to review the ordinals, go to the section in this book on the numbers in Arabic.

Below are a couple of examples showing how these ordinals are used in telling time.

| | |
|--------------------------------------|--------------------------------------|
| What time is it? Two o'clock. | كم الساعة؟ الساعة الثانية |
| We arrived at the city at 8 o'clock. | وصلنا الى المدينة في الساعة الثامنة. |

The words رُبْع quarter, ثُلُث third, and نِصْف half, are commonly used in telling time. Normally they are made definite.

| | |
|---|---|
| Nine thirty. | الساعة التاسعة والنصف |
| One fifteen. | الساعة الواحدة والرُبْع |
| I study the Arabic language every day from five o'clock to seven o'clock in the evening because I love this language the way correspondents love truth. | كلَّ يوم ادرس اللغة العربية من الساعة الخامسة الى الساعة السابعة مساءً لاني احب هذه اللغة حب المراسلين للحقيقة. |

إِلَّا is used before رُبْع and ثُلُث to express the equivalent of “quarter to” the hour or “twenty minutes” to the hour. When preceded by إِلَّا these words are in the indefinite accusative.

| | |
|--|--|
| What time is it , my dear? It's quarter to three (two forty-five). | كم الساعة يا حبيبي؟ الساعة الثالثة آلا رُبْعًا |
| When did the mail arrive? It arrived at twenty minutes to ten. | متى وصل البريد؟ وصل في الساعة العاشرة آلا ثُلُثًا. |

The word دَقِيقَة (plural دَقَائِقُ) means “minute”. For “one minute” and “two minutes” after the hour, the singular and dual are used respectively. After that, the ordinal numbers are used with دَقِيقَة.

| | |
|--|---|
| One minute after twelve. | الساعة الثانية عشرة ودَقِيقَة |
| Two minutes after twelve. | الساعة الثانية عشرة ودَقِيقَتَانِ. |
| We arrived at the director's office at five minutes after twelve. | وصلنا الى مكتب المدير في الساعة الثانية والدَقِيقَة الخامسة. |
| The director kicked us out of his office at twelve twenty-five because we made fun of him. | اخرجنا المدير من مكتبه في الساعة الثانية والدَقِيقَة الخامسة والعشرين لاننا ضحكنا عليه. |

دَقَائِقُ is used with إِلَّا for constructions such as “five minutes to three”. See the following page.

| | |
|---|--|
| The director contacted us at five minutes to one and apologized to us and invited us to his office again. | اتصل المدير بنا في الساعة الواحدة إلا خمس دقائق واعتذر لنا و دعانا الى مكتبه من جديد. |
| We arrived at his office at two forty-five but he kicked us out again at ten minutes to three. | رجعنا الى مكتبه في الساعة الثانية والدقيقة الخامسة والاربعين ولكنه اخرجنا في الساعة الثالثة إلا عشر دقائق. |

While there are other features related to telling time, the above should suffice for almost all situations you are likely to encounter listening to or reading MSA. In colloquial Arabic, the situation is a bit different. The cardinals are used for the hour (with the corresponding dialect's pronunciation), and the ordinals are not used with دقيقة. For example 3:25 would be الساعة ثلاثة وخمسة وعشرين دقيقة - pronounced somewhat differently from dialect to dialect. In fact, دقيقة is itself usually dropped. Furthermore, usually time is given for the hour, the quarter hour, the half hour, and a quarter till the hour. So time in colloquial is considerably easier and is what you will actually find more practical in day to day life in the Arab world.

B: Colors

Below is a list in Arabic of some of the more common colors.

| Color | Plural (M. and F.) | Feminine | Masculine |
|--------|--------------------|----------|-----------|
| Black | سودّ | سوداءُ | أسودّ |
| White | بيضّ | بيضاءُ | أبيضّ |
| Red | حمرّ | حمراءُ | أحمرّ |
| Green | خضرّ | خضراءُ | أخضرّ |
| Blue | زرّق | زرقاءُ | أزرقّ |
| Yellow | صفرّ | صفراءُ | أصفرّ |

The masculine singular forms of the colors above have the same pattern as elatives and are diptotes. However, they are not used as elatives, but as regular adjectives. The feminine forms are also diptotes and are also used as regular adjectives. Note that the feminine pattern differs from the feminine elative (compare كبرى, the feminine form of أكبر, to any of the feminine adjectives above). The plural forms are all triptotes. Below are examples of these colors used in sentences.

| | |
|--|---|
| 1. I bought a red car. | ١. اشتريتُ سيارةً حمراءَ. |
| 2. His house is green. | ٢. بيتهُ أخضرُ |
| 3. We live in the yellow house at the end of the street. | ٣. نَسكنُ في البيتِ الأصفرِ في آخرِ الشارعِ. |
| 4. We all live in the yellow submarine. | ٤. نَسكنُ كلنا في الغواصةِ الصفراءِ. |
| 5. The government is trying to solve the problems between blacks and whites. | ٥. الحكومةُ تتحاولُ أن تحلَّ المشاكلَ بين السود والبيض. |

In sentence one, the feminine form for “red” is used to modify the feminine noun. Since the masculine and feminine forms of these adjectives are diptotes, the adjective for red in the sentence does not have nunation.

In sentence two, the masculine form for “green” is the predicate of the equational sentence. Again, since it is a diptote, it does not take nunation even though it is indefinite.

The third sentence uses the masculine form for “yellow” in a definite noun-adjective phrase. Since the adjective is now definite, it will show a regular genitive case ending, as is the case with all diptotes when they are made definite (or are the first term of any idaafa, even an indefinite idaafa).

The fourth sentence shows the feminine form for “yellow” used in a definite noun-adjective phrase. Again, although the adjective is a diptote, it will show a regular genitive ending because it is definite. Now I know the song goes “We all live in *a* yellow submarine.” How would you produce that sentence and what case endings would you put on “yellow?” The answer is below.

نَسكنُ كلنا في غواصةٍ صفراءَ.

The word for yellow in the sentence above shows a fatha instead of two kasras - as would any indefinite diptote put into the genitive case.

The fifth sentence shows the use of the masculine plurals for “black” and “white.” Keep in mind that the masculine and feminine plurals for the colors will only be used when referring to human beings, so you won’t see them too much.

As you might suspect, adjectives of color also have dual forms. For example, the dual of اسود is أسودان and the dual of سَوْدَاء is سَوْدَاوان. You won’t see the dual forms too often.

Arabic also has nouns for colors equivalent to English terms such as “blueness,” “greenness,” and “blackness.” These words are listed below.

| | |
|------------|---------|
| blackness | سَوَاد |
| whiteness | بَيَاض |
| redness | حُمْرَة |
| greenness | خَضَرَة |
| blueness | زُرْقَة |
| yellowness | صَفْرَة |

These nouns are used in تَمْيِيز constructions in order to indicate that something is “redder” or “greener” than something else. For example:

| | |
|--|--|
| The waters of the Nile are bluer than the waters of the Potomac. | مياه النيل أكثرُ زُرْقَةً من مياه البتوماك |
|--|--|

Other colors

Not all colors have the pattern of the colors discussed above. Most commonly you will see:

| | |
|--------------------|---------------|
| Orange | بُرْتُقَالِيّ |
| Brown | بُنِّيّ |
| rose-colored, pink | وَرْدِيّ |

These are made feminine by adding a ة.

In addition, there are two colors usually used to refer only to human beings. They have the same pattern as the majority of colors we have discussed:

| Color | Plural Fem. | Plural Masc. | Fem. Sing. | Masc. Sing. |
|---------------------|-------------|--------------|------------|-------------|
| blond, fair-skinned | شَفْرَاوَات | شَفْرَاء | شَفْرَاء | أَشْفَرُ |
| brown-skinned | سَمْرَاوَات | سَمْرَاء | سَمْرَاء | أَسْمَرُ |

For these two colors, the feminine plurals are sometimes used, referring, of course, to human beings.

C: The Verb يرى , رأى

The verb يرى , رأى is perhaps the only truly irregular verb in the language. In the past tense it conjugates exactly like the verb يبنى , بني . However, in the present tense this verb has two peculiarities. The first is that the middle radical, the hamza, disappears completely. The second is that it ends in an alif maqsuura instead of in a ي the way يبنى , بني does, as do all verbs belonging to that particular class of defective verbs. Whenever this alif maqsuura has to be shortened, it is shortened to a fatha, which is what we would expect. Below are the complete conjugations for يرى , رأى .

| Jussive | Present | Past | Singular |
|----------|-----------|-------------|-----------|
| أَرَّ | أَرَى | رَأَيْتَ | أَنَا |
| تَرَّ | تَرَى | رَأَيْتَ | أَنْتَ |
| تَرِيْ | تَرَيْنَ | رَأَيْتِ | أَنْتِ |
| يَرَّ | يَرَى | رَأَى | هُوَ |
| تَرَّ | تَرَى | رَأَتْ | هِيَ |
| | | | Dual |
| تَرِيَا | تَرِيَانِ | رَأَيْتُمَا | أَنْتُمَا |
| يَرِيَا | يَرِيَانِ | رَأَيَا | هُمَا (m) |
| تَرِيَا | تَرِيَانِ | رَأَتَا | هُمَا (f) |
| | | | Plural |
| نَرَّ | نَرَى | رَأَيْنَا | نَحْنُ |
| تَرَوْا | تَرَوْنَ | رَأَيْتُمْ | أَنْتُمْ |
| تَرَيْنَ | تَرَيْنَ | رَأَيْتُنَّ | أَنْتُنَّ |
| يَرَوْا | يَرَوْنَ | رَأَوْا | هُمْ |
| يَرَيْنَ | يَرَيْنَ | رَأَيْنَ | هُنَّ |

Here are the command conjugations for يرى , رأى . I know they look funny, but we have seen the same kind of thing before in Part II with verbs like يفي , وفى .

| Command | Pronoun |
|---------|-----------|
| رَ | أَنْتَ |
| رِيْ | أَنْتِ |
| رِيَا | أَنْتُمَا |

| | |
|--------|--------|
| رَوَا | انتم |
| رَيْنَ | انتنَّ |

There is another similar verb, يَأَى, meaning “to be quiet” or “to be calm”. It can also mean “to disappear.” It also loses the middle radical of hamza in the imperfect as well as ending in an alif maqsuura instead of a ي. However, unlike most verbs whose first radical is a yaa’, it loses that yaa’ in the imperfect as well.* This is analogous to verbs we saw in Chapter One of Part I such as وَجَدَ and يَجِدُ. يَأَى يَأَى يَعِي, وَعَى. For the sake of completeness, below are the complete conjugations for the verb يَأَى.

| Jussive | Present | Past | Singular |
|---------|---------|-------------|----------|
| أَ | أَى | يَأَيْتُ | أنا |
| تَ | تَى | يَأَيْتَ | أنتَ |
| تَيَ | تَيْنَ | يَأَيْتِ | أنتِ |
| يَ | يَى | يَأَى | هو |
| تَ | تَى | يَأَتْ | هي |
| | | | Dual |
| تَيَا | تَيَانِ | يَأَيُّمَّا | أنتما |
| يَيَا | يَيَانِ | يَأَيَّا | هما (m) |
| تَيَا | تَيَانِ | يَأَاتَا | هما (f) |
| | | | Plural |
| نَ | نَى | يَأَيْنَا | نحن |
| تَوَا | تَوْنِ | يَأَيُّمُ | أنتم |
| تَيْنَ | تَيْنَ | يَأَيُّنَّ | أنتن |
| يَوَا | يَوْنِ | يَأَوَّا | هم |
| يَيْنَ | يَيْنَ | يَأَيْنَ | هن |

* This is to avoid conjugations yielding unacceptable vowel-consonant patters. For example, the theoretical conjugation for the third person masculine singular in present tense would be يَيَّى. Here the suffix, a long vowel, would be starting a syllable. As you know, this is not allowed in Arabic. So the first radical is dropped, and the correct conjugation becomes يَى, which gives us an acceptable vowel-consonant combination.

Here are the command conjugations for يَأْي , يَأْي .

| Command | Pronoun |
|---------|-----------|
| | أَنْتَ |
| | أَنْتِ |
| يا | أَنْتُمَا |
| | انْتُمْ |
| إَيْنَ | انْتَنَّ |

The command conjugations for أَنْتُمَا and انْتَنَّ are quite regular. For example, for أَنْتُمَا in the jussive, the verb is conjugated تَيَا . First, we drop off the jussive prefix of تَ and we are left with يَا . This gives us a consonant (for here the يَ is clearly working as a consonant) followed by a vowel. For انْتَنَّ when we remove the تَ prefix we are left with يَنَّ which does not give us the proper consonant-vowel pattern. So we add a helping vowel, as we would with any Form I sound verb. Here the helping vowel is اِ since the يَ is in effect the stem vowel (just as we do for the verb رَجَعَ , يَرْجِعُ because its stem vowel is a kasra - so we get اِرْجِعْ). Thus, our command is اَيْنَ . Since all long vowels automatically have a sukuun (see Chapter One of Part II where this was discussed), it does not matter if you include the sukuun or not.

However, with the other conjugations we come up with what are, in effect, irregular command conjugations. The command for أَنْتَ is a good example. In the jussive we have تَ . Here you cannot separate the prefix from the suffix. So when the تَ is taken away there is nothing left. You do not have a consonant vowel combination, which would give you the command, nor do you have a consonant with a sukuun followed by a stem vowel, as would be the case with Form I sound verbs. So you cannot add a prefix since there is no stem vowel there for the prefix to be in harmony with. So nothing is written at all.

The pronoun أَنْتِ poses a similar problem. When we take the prefix away we are left with يَ . Since the يَ is followed immediately by a sukuun and there is nothing else following the sukuun, we do not know if the يَ is acting as a vowel or as a consonant. Since it is not clear what the يَ's role is, Arab grammarians have preferred not to add a helping vowel to give the command conjugation. Also, since no Arabic word or syllable can begin with a vowel, the يَ cannot be written by itself. So, the consensus was to leave the command for أَنْتِ blank as well. The conjugation for أَنْتُمْ leaves us with a similar quandary regarding the و and the same conclusion was reached.

Some of you reading this book have probably lived in Cairo and you know how loud it is there. Others of you will, I hope, get a chance to study and live there someday. When you do, you will see how loud it is. I have always thought that part of the reason was that despite government efforts to get people to stop blowing their horns and yelling all the time, the problem was really a grammatical one. You see, the Egyptian government put up big signs all over the city telling people to be quiet. However, they used

the verb **وَأَيَّ** , **يُ** since it really is more commonly used in Egypt than elsewhere. So they put up these big signs all over town - big rectangular signs like this:



and wrote “be quiet” in them. However, since Arabic grammar requires that the command form be blank for the pronoun **أَنْتُمْ** (which is what would have to be used to address a group of people including at least one male), Egyptians have only noticed that there are these blank signs posted all over town.

I understand that school teachers and even university professors have this problem too when they try to quiet down their classes by writing “be quiet” on the blackboard. The problem does not seem to exist, however, in all-girls schools.

Chapter 5

HOW TO USE THE "HANS WEHR" DICTIONARY

In Part II Chapter 4, I discussed the use of a dictionary in a manner designed to increase reading effectiveness. I discussed the necessity of not looking up every new word, of reading blocks of text before resorting to the dictionary in the first place, and of not writing down the meanings of words you have looked up. In this section I want to talk about the mechanics of using a dictionary - how to look up words and what to look for when doing so.

First of all, you need to know which Arabic-English dictionary to use. If you have had Arabic before, you probably know that the dictionary used by university students is *A Dictionary of Modern Written Arabic* by *Hans Wehr* and edited by J. Milton Cowan. For all of the problems associated with this dictionary, it is by far the best general Arabic-English dictionary available. Forget the others (with the possible exception of one which I will discuss below).

The *Hans Wehr* dictionary (it is known as "the *Hans Wehr* dictionary" by students of Arabic) comes in two editions: the third edition and the fourth edition. The third edition came out in 1961 and is available primarily in paperback and is green in color. If you have had Arabic before and had to buy an Arabic dictionary, this is probably the edition which you have. This edition has been reprinted several times, including reprintings in the mid 1970's, but no actual changes to the dictionary were made. Thus, if you are using the third edition you are using a dictionary that is over thirty years old. The third edition is also available in a green hard cover, but it is very expensive in the United States. If you buy the third edition, buy the paperback. It should cost under \$20.00.

The fourth edition was issued in 1979. It is, at this point, available in hard cover (blue in color) and in an over-sized paper back edition (also blue in color). The cost of the hard cover in the United States is about \$150.00. The paperback runs about \$45.00. The fourth edition contains two hundred more pages with about 13,000 new entries and about 3,000 updates and corrections. While this sounds impressive, the fourth edition is not really all that much better than the third. Since the third edition paperback is less than \$20.00 you should opt for it unless you have a few more bucks than I did when I was in school. Remember, too, that the fourth edition is itself well past the age of puberty.*

Both editions of the *Hans Wehr* dictionary have the same structure and organization of contents. What I have to say below applies to both editions unless otherwise specified. I will use the term "*Hans Wehr*" to refer to both editions unless I say otherwise.

The *Hans Wehr* dictionary arranges its entries alphabetically by root. For example, مَكْتَب will be found under the root ك ت ب. So, the first thing you must do is memorize the Arabic alphabet. Here it is, going from right to left, in case you have not already done so.

* A fifth edition of the dictionary has recently appeared. It is in hardcover and costs a mere \$300.00.

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن ه و ي

Note, first of all, that the hamza is not included here as a letter of the alphabet. The hamza is, of course, one of the radicals in a number of words. The alif, strictly speaking, is never a radical in a word. For the purposes of looking up a word by its root, the hamza is the first letter of the alphabet. For example, قُرْبَ is listed before قَرَأَ.

However, foreign words and other words not directly linked to an Arabic root, are listed in strict alphabetical order. See, for example, باريس ("Paris") and كادر ("cadre"). For such words, the alif is the first letter of the alphabet.

Of course, you will find foreign words containing an alif, and Arabic roots containing a hamza, on the same page. When this occurs, the alif's and the hamza's are essentially equivalent and the *Hans Wehr* is not entirely consistent in giving priority to one or the other.*

Do not be fooled by hollow verbs. Their medial alif is either a waaw or a yaa'. For example, سَالَ ("to flow") is under ل س ي and is not under ل س ا. (However, سَأَلَ ("to ask"), is one of the early entries under the س ا.

The alif maqsuura is also not a letter of the alphabet. As you should know by now (if you have read most of this book), it represents either a و or a ي. Thus you will have to look such a word up under both roots.

The taa' marbuuta is also not a letter of the alphabet. It is not part of the root of any word.

Note also that the arrangement of the letters of the alphabet is done according to the shape of the letter. This will aid your memorization of the order.

How to look up a word

In order to use your *Hans Wehr* effectively, you must know two things in addition to the order of the Arabic alphabet. First you must know the root-pattern system of the language and secondly you must know how the words are arranged in *Hans Wehr* under each root. This book has taught you all you need to know about the root-pattern system of the language. But you still need to know how the words are arranged under each root. Additionally, there are some quirks regarding the dictionary of which you should be aware. I will mention them as we go along.

* For example, بار meaning "bar" is listed before بَارَ meaning "to dig a well" and باپا "father," is listed before بَابًا, which means "to say poppa." But this precedence for the alif over the hamza usually occurs in words such as those above where the spellings are otherwise the same. For example, after بَارَ, *Hans Wehr* lists a number of foreign words beginning with با such as بارود, باريس, and بازار.

We will use the verb *خَرَجَ* as an example of how the *Hans Wehr* dictionary works. Let's say you are reading a text and you come across the word *خرج*. You decide it is probably a Form I verb (but it could be, of course, a Form II verb) and you look for it in your dictionary. So get your dictionary and open it up to the root *خ ر ج*.

When you find it you will see the three letters of the root followed by the Form I verb transliterated, with the vowels, into English. Next to that you will find the letter "u" written. The u stands for the dhamma used as the stem vowel for the imperfect. Thus, for any Form I verb, the *Hans Wehr* dictionary will give you its vowelizing for the perfect by transcribing the whole verb and it will give you the imperfect stem vowel.

You will then find the verbal noun or nouns for the Form I along with the transcription(s) in parentheses (often the verbal nouns will be noted only in transcription). After that you will find the various meanings of the verb along with the prepositions that go with it.

Many roots exist in more than one form. Thus, as you go down the main entry you will come across Roman numerals indicating the forms in which the root exists and giving the meanings. However, the verb itself will not be written. In our example, the root *خ ر ج* is found in Forms II, IV, V, VI, and X. You will find these Roman numerals in the column under the main entry along with the meanings for each form. But you will not see the words *أَخْرَجَ*, *خَرَجَ* etc., actually written. (One student of mine says she feels that omitting the Arabic words themselves is extremely mean-spirited.)

Immediately after the listing of the verb forms will be nouns and adjectives derived from or related to the Form I verb. You can see this under the current example (no adjectives are listed under this one). Usually this section ends with nouns of place, as is the case here with the word *مَخْرَج*.

Then the verbal nouns will be listed in numerical order starting with Form II. (This time, you'll actually get the Arabic words, but you won't see the Roman numerals.) You can see this easily here. In fact, under the entry we are using as an example, the dictionary gives the verbal noun for each of the derived forms in which the root exists. This will not always be the case. Occasionally, derived verbal nouns will not be listed as separate entries and you will have to derive the meaning of the verbal nouns from the meanings given under the form of the verb itself. That is, you will have to go back to the entry for the root and find the appropriate Roman numeral and derive the meaning of the verbal noun from the meanings given for the verb in that form.

After the verbal nouns, the dictionary will give you some of the active and then some of the passive participles in order from Forms I through X. Be careful here. Often, active and passive participles are deliberately not listed because their meanings can be derived from looking at the meanings given for the appropriate verb form. Wehr says this himself in the introduction to the dictionary - which you should also read.

You will notice that some entries contain a large number of definitions - خَرَجَ is a good example. Often, the most common meaning of the word will not be the first one given, nor among the first ones given. In fact, often the first meanings given are rarely used. For example, look up the verb دَرَسَ right now as if it were a new verb to you. None of the first six meanings of the verb indicates that it means "to study." This kind of problem exists in the meanings of the derived forms of various verbs as well. Thus, you will have to use the context in which you have the word as an aid in deciding which meaning is the correct one. You will find this particular problem for a surprising number of verbs in all of the forms. Often the best meanings are near the middle of the list of the meanings given for any particular verb under a particular form. Just be careful.

This particular peculiarity of the *Hans Wehr* makes it all the more important that you read for context when you are reading Arabic texts. You may have to look up a number of words and choose from a variety of meanings. The more you know about the context, the more easily you will be able to select the correct meanings when you use the dictionary.

That, in essence, is how the dictionary works. The *Hans Wehr* third edition should be adequate for your needs for quite some time. But do not forget its limitations - especially the fact that it is very dated and many new items have entered the lexicon of Arabic over the past thirty years.

You may not be too thrilled about having to use a dictionary organized by root - however, most western Arabic dictionaries do so. The system has several advantages over a purely alphabetical arrangement. For one thing, it gives you the meanings of words from the same root whenever you look up a word. Thus you can get a good sense of the range of meanings one root can convey. Also, since Arabic texts are almost never vocalized, you cannot always be sure that you have the correct spelling in mind when you look up a word. The root arrangement allows you to look at several possibilities at the same time. Here is an example of what I mean.

الجامعة تخرج عددا كبيرا من الطلاب المتفوقين كل سنة.

Let us say that you need to look up the verb in the sentence above. You do not know from looking at it whether it is Form I, Form II, or Form IV. In an alphabetical dictionary, the Form IV would be under أ so you would have to first look up the word under خ ر ج, then خ ر ج (which will be very close by), and then under a completely different listing أ خ ر ج. However, the root arrangement allows you to see the meanings for all three possibilities on the same page. It can save you a lot of time.

Another advantage of the root system is that it takes less time to look up long words if you know the root. Since you usually only have to worry about three letters to find the main entry it, takes less time to get to the appropriate page than it would if you had to be concerned about every letter that actually appears in the word. For example, استخدام can be quickly looked up under خ د م followed by a glance at the Form X meanings if you use Wehr. But in an alphabetical dictionary you need to use each letter in the word to find its location. If you know the root-pattern system of Arabic, you will be able to find Arabic words in the *Hans Wehr* more quickly than you are able to look up English words using an English dictionary.

The major drawback to a dictionary based on the root system is that if you are not certain of the root, you may have to look up a word under two or more different roots. This is often a problem with hollow and defective verbs, and also with doubled verbs. If you have already worked through the first chapters of Part II, you should be familiar by now with the kinds of ambiguities that can arise. I will omit giving examples of this particular problem.

I indicated above that there is a dearth of decent Arabic-English dictionaries of a general nature available. (There are quite a few technical dictionaries in a number fields on the market. They are beyond the scope of this book.) The *Hans Wehr* is the best of the lot - despite its age. Recently a new dictionary has been published which you may wish to use as a supplement to the *Hans Wehr* if you are a serious Arabic student.

The dictionary is authored by Dr. Rohi Baalbaki and is called *Al-Mawrid*. Many Arabic students are familiar with a different dictionary by the same name which is an English-Arabic dictionary put together by a Munir Baalbaki, a relative of Rohi. I am not talking here about Munir Baalbaki's dictionary - so do not confuse the two dictionaries merely because they have the same name and their authors are relatives with the same last name. How could you possibly do such a thing? I am talking here about Dr. Rohi Baalbaki's Arabic-English dictionary called *Al-Mawrid*. Its full name in Arabic is - المورد قاموس عربي - إنكليزي.

The dictionary was first issued in 1988. Its strong point is that it is more up-to-date and thus contains many words not found in even the fourth edition of the *Hans Wehr*. (It is my impression that the *Hans Wehr* was a major source in the compiling of this dictionary.) Unfortunately, the dictionary is organized alphabetically and not by root. This is a major drawback and in and of itself makes the dictionary as a whole greatly inferior to the *Hans Wehr* with respect to the foreign student of Arabic. However, as a supplement to the *Hans Wehr* it is very suitable. In defense of Dr. Baalbaki, I must say that the dictionary was not designed for non-native speakers of the language. It may interest you to note that native speakers of Arabic are often unfamiliar with the root-pattern system of the language as it is taught in western universities. Unfortunately, many American students are also unfamiliar with the root-pattern system as well, even though it is taught to them.

Another strong point of the dictionary is its inclusion of expressions - many of them idiomatic - in which a word may be used. In this respect, the dictionary is superior to *Hans Wehr*. Dr. Baalbaki's dictionary is available only in hard cover and it may be hard to obtain in the United States. It is published by Dar el-Ilm Lilmalayin in Beirut, Lebanon. P.O. Box 1085. Telex: 23166 LE.

Chapter 6

HOW TO BE A GOOD ARABIC STUDENT

With the exception of Parts I and II, this may be the most important part of this book. Read it and think about it.

Foreigners coming to America have often commented on the industriousness and ingenuity of the people they have found here. You have no doubt had quotes from Arnold Toynbee to this effect read to you while you were in high school. Not surprisingly, many Arabs who have come to America have noticed the same thing and have commented on it on many occasions. Even Canadians have noted the creativeness used by Americans - especially with respect to Americans' ability to survive the damage inflicted upon them by the American health care system.

Unfortunately, this industriousness and ingenuity disappear from the American student as soon as he or she crosses the threshold of an Arabic classroom in an American university. I think there are several reasons for this - the results are obvious. Why, after all, are you reading this book?

Americans study Arabic for a variety of reasons, and most of them are excellent reasons as far as I am concerned. Unfortunately, as soon as they discover that the process of learning the language is going to take some time, their enthusiasm wanes and they confuse the time element with the difficulty of the language. Eventually most of them drop out, convinced that the language is too difficult to learn. Many of these people later appear as experts on *Lehrer News Hour* and *Nightline*. Just remember, when you see a Middle East "expert" on these programs, that there is a good chance that he or she is actually a person who was insufficiently motivated to learn Arabic. It makes me wonder about the rest of their knowledge about the Middle East. I guess that if you want to appear on *Nightline* then you should not read this book.

In any event, the majority of American students who study Arabic never achieve proficiency in any of the four skills: reading, writing, speaking, and listening. Even those who stay in Arabic classes for several years and obtain graduate degrees in one aspect or another of Middle Eastern studies often are barely able to use the language in their research. Even many of the few who do attain any real proficiency in language eventually lose it because they do not use it.

It is a pretty bleak picture, is it not? However, there is نور at the end of the نَفَق. There are many Americans who have learned Arabic well. Most of them have learned Arabic as a direct result of their own motivation. They are highly motivated and they translated that motivation into action. They are not any more intelligent (some would say less) than those who do not master even elementary Arabic. You can learn the Arabic language too.

If you ever want to be good at this language you will have to do more than take one course a semester at a university. But first of all, if you are right now taking a course at a university, make sure

that you do the work for that course. Come to class prepared and be ready to contribute to the class that day. I am going to let you in on a little secret: Arabic teachers like it when their students are prepared and show enthusiasm for the language. Your teacher will teach you better if you do the homework. So do the homework, and pay attention to what you are doing. Study the lessons to be covered in each class before the class meets. Just doing this will greatly improve your Arabic. Alas, this is not enough, but it is essential.

In addition to taking an Arabic class, you need to like this language enough to do something extra. Try to read a little Arabic from the newspaper, speak Arabic whenever you run into an Arab, anything. Do anything that requires your use of the language. Try to do a little bit each day. Any exposure to the language is beneficial. If you have a short wave, tune in to an Arabic station. In several American cities, for example Washington, DC., Detroit, Chicago, and Los Angeles, the Arab Network of America (ANA) broadcasts on AM radio and in some places on cable TV. Their varied programming is excellent for the language learner, and you do not even need a short wave. Try to obtain tapes of Arabic programming and listen to them. Do something every day.

Do not try to do too much additional work each day. If you do too much, you will wake up each morning dreading your long Arabic session that day. Soon you will quit. Do just enough extra each day that you look forward to doing it again the next day. Even fifteen minutes a day will be beneficial - and it is much better than doing one three-hour session and then never picking up an Arabic book again.

No matter how good your teacher is (and there are some very good teachers of Arabic in this country), your teacher cannot learn for you. The things you will learn the best are the things you will teach yourself, either through reading your text books, or by exposure to the language in a natural context such as a newspaper, book, or a radio or television program. You are the one responsible for your learning of the language, so teach yourself something every day. It is not easy, at times it will be discouraging, but you are more than capable of doing it if you want to. So you must do something in addition to any class that you may be taking, and you should do that something, at least a little bit, every day.

You will find, I am sure, that the hardest thing about Arabic is not the grammar. All the grammar you will ever need is in this book, and as you can see, it is not intellectually difficult. The hard part, you will find, is the large vocabulary of the Arabic language. This is what everybody finds out who actually learns the grammar part. Thus, when you start looking at "uncontrolled" texts (texts not designed for learners of the language), you will be struck by the sheer number of new words you will be encountering. Do not worry about it. The words will come.

Another thing you should do, if it is at all possible, is enroll in one of the many summer Arabic language programs conducted either in the United States or abroad. These programs are usually intensive and can accelerate your learning considerably if you apply yourself. You can inquire with your professor, if you have one, about these programs.

Strive to be good enough to get into the Center for Arabic Study Abroad (CASA) program at the American University in Cairo. CASA is a great opportunity. You have to be good just to be admitted.

As you know, there are four skills to be mastered for you to be considered fluent in any language: reading, writing, speaking, and listening. This book is designed in large part to help most with your reading comprehension. In Chapter 4 of Part II there is a section on tips on how to teach yourself to read better. You should reread that section. If you are interested in politics, newspapers are a good place to start. But you may well have totally different interests such as religion, literature, history, philosophy, and the like. You will find these things in newspapers as well. In fact, you should browse through any newspaper you get your hands on and look for things that interest you. But you should also read other things related to your area(s) of interest. It is possible in the United States to order books in Arabic of all kinds; some places even have academic and popular periodicals. You can find where to order these materials by browsing through the Internet. If you are studying Arabic at a university, check out your library's Arabic language holdings. The important thing is to try to work with things that interest you, because that will help keep you going.

I have had many students who have had an interest in reading the Qur'an, even though their primary interests in Arabic were not directly related to Islam or to religion in general. If you have such an interest, then read the Qur'an. It is easy to get a translation of the Qur'an which also includes the Arabic - and you can teach yourself a lot that way. Obviously, the language of the Qur'an is of a very different caliber from that of a modern Arabic newspaper, but many of the words in the Qur'an are in common use today, and the Qur'an is a major source for the grammar of Modern Standard Arabic.

As for speaking Arabic, the best way is to practice. Speaking is a difficult skill to master and requires some courage and effort on your part. It is important to take advantage of opportunities to speak Arabic outside the classroom. These opportunities may not be as difficult to come by as you might think. You can, of course, start with your own Arabic teacher, if you have one. Make up your mind to speak only Arabic with him or her whenever the two of you come in contact. I am sure that your teacher will be delighted.

You should also avail yourself of any opportunities that contact with native speakers may provide. If you live in a major US city there is a superb chance that there will be an Arab community there. Obviously, if you live in places such as Detroit or Washington, you do not even have to look. But there are many Arabs in other cities as well. Look in the phone book for any organizations for Arab Americans and give them a call. If you are in a store and someone there, perhaps an employee, may be of Arab origin, lay a big مرحبا on him and see what happens. If the person is an Arab, he will be delighted. Any opportunity is a good one.

If you are a student at a university, there is a good chance that there are Arab students there. Try to locate them. Often there are student clubs which have something to do with the Middle East - check them out.

You will find, if you have not done so already, that most Arabs are flattered when Americans take the time to learn their language. In general, they will be quite pleased to talk to you. Many will even offer to give you lessons. This is a good way to make friends from Arab countries. I have even had one student who worked as a bouncer in a Washington, D.C., restaurant. He would address all of the Arabic customers in Arabic and often had interesting conversations and some great practice. After working, he would cross the street and enter a very nice Lebanese restaurant and speak with the employees and customers there.

I know it is hard to open your mouth and speak in a foreign language. Look at it as an adventure - it often will be. Do it a few times and you will lose your bashfulness - and your Arabic will improve. Remember, most Arabs will be pleased, very pleased (and probably very surprised), that you are trying to learn Arabic. Almost never will you find anyone who will be impatient, rude, or will make fun of you. Usually the opposite will be the case and your confidence will build - as will your enjoyment of the language.

There are a few caveats which I feel I should take the time to mention.

1. The first is that some Arabs may at first answer you in English. Do not feel embarrassed. Usually they are doing so for one or more of the following reasons:

- It is quite possible that the person did not understand what you said, not because your pronunciation was too far from the mark, but because he or she just was not expecting you to address them in Arabic. Therefore your Arabic was interpreted as some sort of English that they did not quite understand. Keep speaking Arabic with the person and see what happens.

- It is also possible that the person may think you are speaking Arabic because of some deficiency in their English. Therefore they want to keep the conversation in English to show you that they do know the language. Remember, language insecurity goes both ways. Many Arabs are immigrants to this country and they will have accents and they will be sensitive. Tell this person (in Arabic) that his or her English is very good, and that you are the one who needs to practice, since he or she can practice with anyone.

- It is possible that the person you have addressed really does want to practice English, but usually this situation arises when you are in the Arab world, not here in the US. Explain your interest in learning Arabic and desire to practice.

2. Be wary of getting involved in a language exchange situation where you help the other person with English if he or she helps you with Arabic. The tendency is for their English to be better than your Arabic and you will end up only speaking English with this person. But, if you have the self-discipline to make sure that you use Arabic with this person, then go ahead and try. You may well become friends and get to meet other Arabic speakers as well.

3. Since your spoken Arabic is no doubt pretty limited it is most likely that any conversation you will have will soon exceed the level of your Arabic. Many people find this very frustrating. Just try to learn one or two things from each encounter and then use them the next time.

4. Do not be surprised if many native Arabic speakers you encounter in this country are weak with respect to the grammar you have learned, especially when it comes to their explaining it to non-native speakers. You had best rely on professionals when it comes to grammatical questions.

5. You will discover that not all people you will encounter will be comfortable speaking with you in Modern Standard Arabic. They will instead use at least some of their own dialect mixed with the standard when they talk to you. Welcome to the real world. Read the section below on colloquial Arabic.

Listening is a skill in which virtually all American students of the language are very weak. Even after three or four years of university study, most students of Arabic cannot understand anything spoken by someone other than their teacher. Obviously, one way to work on your listening is to speak with Arabs. You should also get your hands on audio and video tapes. Most films in Arabic are not in MSA, so the tapes you will need to get will be of news programs and interviews. As stated above, the Arab Network of America broadcasts in several major American cities on AM and numerous short-wave broadcasts can be heard here as well. These would be good sources for taping. In addition, see the section at the end of this book which gives addresses for acquiring books, it will give you information on how to acquire audio and video tapes as well.

In any event, once you have access to live or recorded video or audio material in Arabic, you should try to listen at least for a few minutes each day. Do not listen with the intent of decoding every word you hear. If you do that you will spend hours upon hours trying to decipher what you are hearing and will attain little or no benefit. Instead, listen to a portion of the programming all the way through (even a segment one minute long could be plenty to work with) without stopping your recorder. Do not focus on each word. Just listen. Your brain will start to work on its own. Just see what it understands. Play the segment over a couple of times. In the beginning, you will not understand much at all. But even on the first day after you have been listening just a few minutes you will be able to make out some words more clearly. See if you can tell what the item you are listening to is about in the most general sense. Forget the details. Just ask yourself if the piece is about cooking or space exploration or whatever. Do this some each day. After a while you will find yourself able to make out more and more words. You will even be able to correctly spell some words that you have never seen before. If any word or words seem to be important and you do not know the meaning, try to find them in your dictionary while still listening to the tape. Just try to learn one or two things a day this way. You will probably learn much more than that. In a few months you will be surprised at how much more you are able to understand. The key thing is not to be put off by your first experience listening because you will most probably not understand anything at all at first. Do not worry, the person you are listening to will definitely be speaking the language you have been learning and will be using many words that you do know. Your brain just has not yet learned to separate the words. It will learn.

The best way to improve your writing is to write. Write summaries and commentaries on things you are reading and show them to your teacher. Try to establish pen pals overseas. Many Arabs correspond with pen pals in the United States. You should have little trouble hooking up with one. Any Arab friend or associate you have should be able to help you arrange something like this.

When you write, try to write about some of the things you are currently reading about (especially in Arabic publications) and try to use some of the new vocabulary you are learning. This is a good way to work on vocabulary.

One thing which I feel compelled to mention again is the subject of using word lists or flash cards for vocabulary memorization. My advice is never to use such devices. They teach you the words out of context and will not help you commit the words to long-term memory. Instead of sitting down with a list of words in a vain effort to memorize them, get on the phone with an Arab and speak Arabic, or sit down and write that person a letter in Arabic, or read something new in Arabic, or reread an article you have previously read, or listen to something in Arabic. These activities will help you commit new items to long-term memory and are not sheer drudgery. I cannot emphasize this enough. Instead of spending time memorizing words, spend that time using the language actively. Avoid word lists and flash cards the way a good Muslim avoids pork.

One last thing I wish to bring up is the subject of colloquial Arabic. As you are probably aware, the Arabic spoken by people throughout the Arab world differs in many respects from the Arabic normally taught in university classrooms. I am going to outline the situation for you and then tell you what you should do about it.

The Arabic you are learning in this book is known as Modern Standard Arabic. This is the language used in writing, news reporting on television and radio, and on formal occasions. It is closely related to the classical language which is based on the Qur'an and on other classical sources such as the hadith, works on history and law, etc., which were written in the early years of Islam. This classical language is known as **الفصحى** (short for **العربية الفصحى**) meaning the "eloquent" language. Often the term **الفصحى** is applied to Modern Standard Arabic due to a lack of a better term. The two are not quite the same, but they are close enough that **الفصحى** has come to represent both.

In daily life in the Arab world, people do not speak **الفصحى**. They speak their own Arabic dialect. The dialects are known collectively as **العامية**. An individual dialect is called a **لهجة**. The individual dialects differ not just from country to country, but from city to city, and village to village. The differences are also based on class, education, and gender. There are also differences based on urban versus rural and on religion.

The dialects are used as the sole means of communication on a daily basis. Thus, in the home, in the market, or anywhere else, the colloquial language is used exclusively when speaking.

The presence of two languages, الفصحى on the one hand, and العامية (referring to all of the dialects collectively) on the other, has caused considerable trouble for both teachers and students of the language. If your personal goal is just to be able to read Arabic, then you do not have to worry about the problem of "diglossia" as this phenomenon is known. But, if you wish to be able to speak colloquial Arabic, then you have entered into a realm of considerable debate.

My personal advice to those who do wish to learn Arabic well is for them to actively pursue learning a dialect. Here are some points, based on my own experience, which I feel are important to keep in mind if you wish to study colloquial.

The Four Noble Truths About Studying Colloquial Arabic

1. Do not study colloquial Arabic until you have a foundation in MSA.
2. Once you begin to learn a dialect continue to study your MSA. Never, ever, abandon your study of MSA.
3. Do not study a dialect before studying MSA.
4. Egyptian (Cairene) colloquial is probably the most widely understood Arabic dialect in the Arab world. That consideration aside, it is irrelevant which dialect you study. So pick a dialect that for some reason or other interests you.

An Explanation of the Four Noble Truths

It is best to wait to study a dialect until you have a good grasp of the basics of MSA. Look at MSA as the foundation. Once you know its structure, the changes in the dialect you are studying become much more comprehensible and can even be predicted. Furthermore, the vocabulary of MSA and of the dialects overlap tremendously, so the larger your MSA vocabulary, the larger dialect vocabulary you have before you even begin to study a dialect.

Always continue to study MSA. If you stick with a dialect only, you will not maintain the MSA grammar you have learned and you will lose your skills in reading since almost nothing is written in the dialects. Furthermore, unless you are in an Arab country, you will have difficulty studying and practicing colloquial Arabic at home due to the lack of readily available authentic materials (films, TV shows, radio shows, scripts for plays) whereas there is an unlimited amount of written material in MSA. In addition, any new vocabulary you acquire through your continued study of MSA can usually be applied directly in your use of a dialect.

Never study a dialect before you study MSA. This is basically a restatement of Noble Truth number one. The vast majority of Americans who have really learned Arabic started with MSA and then worked on learning a dialect. It does not work the other way around for a number reasons. Students who say "I

want to be able to talk to the people" never learn to "talk to the people" and they remain illiterate in Arabic. They fail to learn anything of value. As I said, there are a number of reasons for this fact. Here are some of them:

1. Arabic colloquial textbooks are on the whole very, very poor. Their presentation of grammar is weak so you do not get a good overview of how Arabic works. Furthermore, they usually do not use the Arabic script, opting instead for some system of transliteration. Thus, the switch to MSA is even more difficult and the students cannot see the relationships between colloquial vocabulary and pronunciation on the one hand, and the standard language on the other.
2. Most colloquial textbooks go only so far into the language. Thus, even if you mastered your book, you would only be at a very low level of ability. So then you start the MSA and run into problems discussed in item 1 above.
3. Americans who opt for colloquial first tend not to be as serious about learning the language as those who desire to learn MSA - since they think they are taking the easy way out.

There are other reasons as well, but these three should make the point clear.

As far as deciding what dialect to study goes, you may well be limited by what is available at your school, or what textbooks can be found in your city. Within these limitations, it is best to pick whatever dialect interests you the most. If you have an interest in Lebanon, then go ahead and work on Lebanese colloquial. The only caveat to keep in mind is that Cairene colloquial is certainly the most widely understood of the dialects due to Egypt's historical, intellectual, and cultural leadership in the Arab world and the sheer number of Egyptians living in other Arab countries. So if it is a toss up between Cairene and another dialect that does not particularly interest you, then go with the Cairene.

One thing you will learn if you have a good base in MSA and begin to study one dialect and then another, is that many of the dialects are really not all that different from one another and that a strong base in MSA makes it easier to learn them. Thus, if your base in MSA is strong and you are studying say a dialect used in Jordan, you will see that a person from Lebanon is relatively easy to understand - especially once you learn two or three patterned differences between the Lebanese person's speech and the dialect you are learning. Those differences are easier to discern if you know the standard language.

For the most part, the dialects are extremely mutually comprehensible even for non-native speakers. If you are strong in MSA you should be able to rapidly get the basics of a number of dialects if you so desire, and you should be able to go as far in any particular dialect as you want to go, provided you have access to the proper materials.

One advantage to knowing at least some colloquial (IN ADDITION TO YOUR FIRM KNOWLEDGE OF MSA) is that there is a sort of middle language which incorporates both MSA and colloquial. This middle language is often used in lectures in the university classroom and in radio and

television interviews. An elementary knowledge of the major features of colloquial Arabic is all that is needed to follow what is being said - if your standard is strong.

It should be clear to you that if you have to choose between learning MSA and learning colloquial Arabic, then you should unhesitatingly opt for MSA. It is the universal language and is a must for an educated person.

If you wish, you can use MSA in speaking wherever you go in the Arab world. Since you are a foreigner, you will not be expected to speak the local dialect. Most people will understand why you are speaking the standard. I had one friend from Bangladesh who was getting his master's degree in Arabic at Yarmouk University in Jordan who only spoke MSA all of the time. He was highly respected by his Arab classmates and professors. His Arabic was outstanding and he picked up whatever colloquial he needed to know (but which he generally refrained from using because of his devotion to the classical language) with great ease.

In any event, I hope that this book has been (or will be) of value to you and that the comments above will assist you in pursuing your study of the language on a regular basis.

السلام عليكم ورحمة الله وبركاته

Chapter 7

Verb Charts

A: Sound Verbs

In this section you will find conjugation charts for sound verbs in Forms I-X. For all forms, a chart for the active voice is presented first. Underneath that chart is a small chart showing the active and passive participles, the verbal noun, and a sample conjugation in passive voice for the past and present tenses. Then, for most of the forms, a fully conjugated passive voice chart is presented.

In my opinion, you should make yourself capable of producing, entirely on your own, every conjugation presented in every section of the Chart Chapter. Being able to do so does not mean that you “know” Arabic, but it does mean that verbs should not be a problem for you in reading or writing Arabic.

Form I Sound Verbs: Active Voice: يَدْرُسُ, دَرَسَ *

| Command | Jussive | Subjunctive | Present | Past | Singular |
|------------|------------|-------------|-------------|-------------|----------|
| | أَدْرُسْ | أَدْرُسَ | أَدْرُسُ | دَرَسْتُ | أنا |
| أَدْرُسْ | تَدْرُسْ | تَدْرُسَ | تَدْرُسُ | دَرَسْتَ | أنتَ |
| أَدْرُسِي | تَدْرُسِي | تَدْرُسِي | تَدْرُسِينَ | دَرَسْتِ | أنتِ |
| | يَدْرُسْ | يَدْرُسَ | يَدْرُسُ | دَرَسَ | هو |
| | تَدْرُسْ | تَدْرُسَ | تَدْرُسُ | دَرَسْتَ | هي |
| | | | | | Dual |
| أَدْرُسَا | تَدْرُسَا | تَدْرُسَا | تَدْرُسَانِ | دَرَسْتُمَا | أنتما |
| | يَدْرُسَا | يَدْرُسَا | يَدْرُسَانِ | دَرَسَا | هما (m) |
| | تَدْرُسَا | تَدْرُسَا | تَدْرُسَانِ | دَرَسْتَا | هما (f) |
| | | | | | Plural |
| | نَدْرُسْ | نَدْرُسَ | نَدْرُسُ | دَرَسْنَا | نحن |
| أَدْرُسُوا | تَدْرُسُوا | تَدْرُسُوا | تَدْرُسُونَ | دَرَسْتُمْ | أنتم |
| أَدْرُسْنَ | تَدْرُسْنَ | تَدْرُسْنَ | تَدْرُسْنَ | دَرَسْتُنَّ | أنتن |
| | يَدْرُسُوا | يَدْرُسُوا | يَدْرُسُونَ | دَرَسُوا | هم |
| | يَدْرُسْنَ | يَدْرُسْنَ | يَدْرُسْنَ | دَرَسْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| دُرِسَ | يُدْرَسُ | دَارِس | دَارِسَة | مَدْرُوس | مَدْرُوسَة | دِرَاسَة |

* Remember that some Form I sound verbs have a present-tense stem vowel of dhamma, some have a fatha, while others have a kasra. You will need to learn the stem vowel for each verb.

Form I Sound Verbs: Passive Voice يَدْرُسُ، دَرَسَ

All Form I sound verbs in the passive voice will conjugate in the same way as the verb in the chart below.

| Jussive | Subjunctive | Present | Past | Singular |
|------------|-------------|-------------|-------------|----------|
| أُدْرَسْ | أُدْرَسَ | أُدْرَسُ | دُرِسْتُ | أنا |
| تُدْرَسْ | تُدْرَسَ | تُدْرَسُ | دُرِسْتَ | أنتَ |
| تُدْرَسِي | تُدْرَسِي | تُدْرَسِينَ | دُرِسْتِ | أنتِ |
| يُدْرَسْ | يُدْرَسَ | يُدْرَسُ | دُرِسَ | هو |
| تُدْرَسْ | تُدْرَسَ | تُدْرَسُ | دُرِسَتْ | هي |
| | | | | Dual |
| تُدْرَسَا | تُدْرَسَا | تُدْرَسَانِ | دُرِسْتُمَا | أنتما |
| يُدْرَسَا | يُدْرَسَا | يُدْرَسَانِ | دُرِسَا | هما (m) |
| تُدْرَسَا | تُدْرَسَا | تُدْرَسَانِ | دُرِسْتَا | هما (f) |
| | | | | Plural |
| نُدْرَسْ | نُدْرَسَ | نُدْرَسُ | دُرِسْنَا | نحن |
| تُدْرَسُوا | تُدْرَسُوا | تُدْرَسُونَ | دُرِسْتُمْ | أنتم |
| تُدْرَسْنَ | تُدْرَسْنَ | تُدْرَسْنَ | دُرِسْتُنَّ | أنتن |
| يُدْرَسُوا | يُدْرَسُوا | يُدْرَسُونَ | دُرِسُوا | هم |
| يُدْرَسْنَ | يُدْرَسْنَ | يُدْرَسْنَ | دُرِسْنَ | هن |

Form II Sound Verbs: Active Voice دَرَسَ , يُدَرِّسُ

| Command | Jussive | Subjunctive | Present | Past | Singular |
|-----------|------------|-------------|-------------|-------------|----------|
| | أُدْرِسْ | أُدْرِسَ | أُدْرِسُ | دَرَسْتُ | أنا |
| دَرَسْ | تُدْرِسْ | تُدْرِسَ | تُدْرِسُ | دَرَسْتَ | أنتَ |
| دَرِّسِي | تُدْرِسِي | تُدْرِسِي | تُدْرِسِينَ | دَرَسْتِ | أنتِ |
| | يُدْرِسْ | يُدْرِسَ | يُدْرِسُ | دَرَسَ | هو |
| | تُدْرِسْ | تُدْرِسَ | تُدْرِسُ | دَرَسَتْ | هي |
| | | | | | Dual |
| دَرِّسَا | تُدْرِسَا | تُدْرِسَا | تُدْرِسَانِ | دَرَسْتُمَا | أنتما |
| | يُدْرِسَا | يُدْرِسَا | يُدْرِسَانِ | دَرَسَا | هما (m) |
| | تُدْرِسَا | تُدْرِسَا | تُدْرِسَانِ | دَرَسْتَا | هما (f) |
| | | | | | Plural |
| | نُدْرِسْ | نُدْرِسَ | نُدْرِسُ | دَرَسْنَا | نحن |
| دَرِّسُوا | تُدْرِسُوا | تُدْرِسُوا | تُدْرِسُونَ | دَرَسْتُمْ | أنتم |
| دَرِّسْنَ | تُدْرِسْنَ | تُدْرِسْنَ | تُدْرِسْنَ | دَرَسْتُنَّ | أنتن |
| | يُدْرِسُوا | يُدْرِسُوا | يُدْرِسُونَ | دَرَسُوا | هم |
| | يُدْرِسْنَ | يُدْرِسْنَ | يُدْرِسْنَ | دَرَسْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| دُرِّسَ | يُدْرِسُ | مُدْرِسٌ | مُدْرِسَةٌ | مُدْرِسٌ | مُدْرِسَةٌ | تَدْرِيسٌ |

Form II Sound Verbs: Passive Voice دَرَسَ، يُدَرِّسُ

| Jussive | Subjunctive | Present | Past | Singular |
|------------|-------------|-------------|--------------|----------|
| أُدْرَسْ | أُدْرَسَ | أُدْرَسُ | دُرِّسْتُ | أنا |
| تُدْرَسْ | تُدْرَسَ | تُدْرَسُ | دُرِّسْتَ | أنتَ |
| تُدْرَسِي | تُدْرَسِي | تُدْرَسِينَ | دُرِّسْتِ | أنتِ |
| يُدْرَسْ | يُدْرَسَ | يُدْرَسُ | دُرِّسَ | هو |
| تُدْرَسْ | تُدْرَسَ | تُدْرَسُ | دُرِّسَتْ | هي |
| | | | | Dual |
| تُدْرَسَا | تُدْرَسَا | تُدْرَسَانِ | دُرِّسْتُمَا | أنتما |
| يُدْرَسَا | يُدْرَسَا | يُدْرَسَانِ | دُرِّسَا | هما (m) |
| تُدْرَسَا | تُدْرَسَا | تُدْرَسَانِ | دُرِّسْتَا | هما (f) |
| | | | | Plural |
| نُدْرَسْ | نُدْرَسَ | نُدْرَسُ | دُرِّسْنَا | نحن |
| تُدْرَسُوا | تُدْرَسُوا | تُدْرَسُونَ | دُرِّسْتُمْ | أنتم |
| تُدْرَسْنَ | تُدْرَسْنَ | تُدْرَسْنَ | دُرِّسْتُنَّ | أنتن |
| يُدْرَسُوا | يُدْرَسُوا | يُدْرَسُونَ | دُرِّسُوا | هم |
| يُدْرَسْنَ | يُدْرَسْنَ | يُدْرَسْنَ | دُرِّسْنَ | هن |

Form III Sound Verbs: Active Voice نَاقَشَ , يُنَاقِشُ

| Command | Jussive | Subjunctive | Present | Past | Singular |
|-----------|-------------|-------------|--------------|--------------|----------|
| | أُنَاقِشْ | أُنَاقِشَ | أُنَاقِشُ | نَاقَشْتُ | أنا |
| نَاقِشْ | تُنَاقِشْ | تُنَاقِشَ | تُنَاقِشُ | نَاقَشْتَ | أنتَ |
| نَاقِشِي | تُنَاقِشِي | تُنَاقِشِي | تُنَاقِشِينَ | نَاقَشْتِ | أنتِ |
| | يُنَاقِشْ | يُنَاقِشَ | يُنَاقِشُ | نَاقَشَ | هو |
| | تُنَاقِشْ | تُنَاقِشَ | تُنَاقِشُ | نَاقَشْتَ | هي |
| | | | | | Dual |
| نَاقِشَا | تُنَاقِشَا | تُنَاقِشَا | تُنَاقِشَانِ | نَاقَشْتُمَا | أنتما |
| | يُنَاقِشَا | يُنَاقِشَا | يُنَاقِشَانِ | نَاقَشَا | هما (m) |
| | تُنَاقِشَا | تُنَاقِشَا | تُنَاقِشَانِ | نَاقَشْتَا | هما (f) |
| | | | | | Plural |
| | نُنَاقِشْ | نُنَاقِشَ | نُنَاقِشُ | نَاقَشْنَا | نحن |
| نَاقِشُوا | تُنَاقِشُوا | تُنَاقِشُوا | تُنَاقِشُونَ | نَاقَشْتُمْ | أنتم |
| نَاقِشْنَ | تُنَاقِشْنَ | تُنَاقِشْنَ | تُنَاقِشْنَ | نَاقَشْتُنَّ | أنتن |
| | يُنَاقِشُوا | يُنَاقِشُوا | يُنَاقِشُونَ | نَاقَشُوا | هم |
| | يُنَاقِشْنَ | يُنَاقِشْنَ | يُنَاقِشْنَ | نَاقَشْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|------------------------|
| نُوقِشَ | يُنَاقِشُ | مُنَاقِشٌ | مُنَاقِشَةٌ | مُنَاقَشٌ | مُنَاقِشَةٌ | مُنَاقِشَةٌ \ نِقَاشٌ* |

* Most Form III verbs have a verbal noun pattern like that of مُنَاقِشَةٌ. However, the verb in this chart and some other Form III verbs will also have a second verbal noun pattern, represented here by نِقَاشٌ.

Form III Sound Verbs: Passive Voice نَاقَشَ , يُنَاقِشُ

| Jussive | Subjunctive | Present | Past | Singular |
|-------------|-------------|--------------|--------------|---------------|
| أُنَاقِشْ | أُنَاقِشَ | أُنَاقِشُ | نُوقِشْتُ | أنا |
| تُنَاقِشْ | تُنَاقِشَ | تُنَاقِشُ | نُوقِشْتَ | أنتَ |
| تُنَاقِشِي | تُنَاقِشِي | تُنَاقِشِينَ | نُوقِشْتِ | أنتِ |
| يُنَاقِشْ | يُنَاقِشَ | يُنَاقِشُ | نُوقِشَ | هو |
| تُنَاقِشْ | تُنَاقِشَ | تُنَاقِشُ | نُوقِشَتْ | هي |
| | | | | Dual |
| تُنَاقِشَا | تُنَاقِشَا | تُنَاقِشَانِ | نُوقِشْتُمَا | أنتما |
| يُنَاقِشَا | يُنَاقِشَا | يُنَاقِشَانِ | نُوقِشَا | هما (m) |
| تُنَاقِشَا | تُنَاقِشَا | تُنَاقِشَانِ | نُوقِشْتَا | هما (f) |
| | | | | Plural |
| نُنَاقِشْ | نُنَاقِشَ | نُنَاقِشُ | نُوقِشْنَا | نحن |
| تُنَاقِشُوا | تُنَاقِشُوا | تُنَاقِشُونَ | نُوقِشْتُمْ | أنتم |
| تُنَاقِشْنَ | تُنَاقِشْنَ | تُنَاقِشْنَ | نُوقِشْتُنَّ | أنتن |
| يُنَاقِشُوا | يُنَاقِشُوا | يُنَاقِشُونَ | نُوقِشُوا | هم |
| يُنَاقِشْنَ | يُنَاقِشْنَ | يُنَاقِشْنَ | نُوقِشْنَ | هن |

Form IV Sound Verbs: Active Voice أُجْبِرَ , يُجْبِرُ

| Command | Jussive | Subjunctive | Present | Past | Singular |
|------------|------------|-------------|-------------|---------------|----------|
| | أُجْبِرْ | أُجْبِرَ | أُجْبِرُ | أَجْبَرْتُ | أنا |
| أُجْبِرْ | تُجْبِرْ | تُجْبِرَ | تُجْبِرُ | أَجْبَرْتَ | أنتَ |
| أُجْبِرِي | تُجْبِرِي | تُجْبِرِي | تُجْبِرِينَ | أَجْبَرْتِ | أنتِ |
| | يُجْبِرْ | يُجْبِرَ | يُجْبِرُ | أَجْبَرَ | هو |
| | تُجْبِرْ | تُجْبِرَ | تُجْبِرُ | أَجْبَرْتَ | هي |
| | | | | | Dual |
| أُجْبِرَا | تُجْبِرَا | تُجْبِرَا | تُجْبِرَانِ | أَجْبَرْتُمَا | أنتما |
| | يُجْبِرَا | يُجْبِرَا | يُجْبِرَانِ | أَجْبَرَا | هما (m) |
| | تُجْبِرَا | تُجْبِرَا | تُجْبِرَانِ | أَجْبَرْتَا | هما (f) |
| | | | | | Plural |
| | نُجْبِرْ | نُجْبِرَ | نُجْبِرُ | أَجْبَرْنَا | نحن |
| أُجْبِرُوا | تُجْبِرُوا | تُجْبِرُوا | تُجْبِرُونَ | أَجْبَرْتُمْ | أنتم |
| أُجْبِرْنَ | تُجْبِرْنَ | تُجْبِرْنَ | تُجْبِرْنَ | أَجْبَرْتُنَّ | أنتن |
| | يُجْبِرُوا | يُجْبِرُوا | يُجْبِرُونَ | أَجْبَرُوا | هم |
| | يُجْبِرْنَ | يُجْبِرْنَ | يُجْبِرْنَ | أَجْبَرْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| أُجْبِرَ | يُجْبِرُ | مُجْبِرٌ | مُجْبِرَةٌ | مُجْبَرٌ | مُجْبِرَةٌ | إِجْبَارٌ |

Form IV Sound Verbs: Passive Voice يُجْبَرُ , أَجْبَرُ

| Jussive | Subjunctive | Present | Past | Singular |
|------------|-------------|-------------|---------------|----------|
| أُجْبَرْ | أُجْبَرَ | أُجْبَرُ | أُجْبِرْتُ | أنا |
| تُجْبَرْ | تُجْبَرَ | تُجْبَرُ | أُجْبِرْتَ | أنتَ |
| تُجْبَرِي | تُجْبَرِي | تُجْبَرِينَ | أُجْبِرْتِ | أنتِ |
| يُجْبَرْ | يُجْبَرَ | يُجْبَرُ | أُجْبِرَ | هو |
| تُجْبَرْ | تُجْبَرَ | تُجْبَرُ | أُجْبِرْتَ | هي |
| | | | | Dual |
| تُجْبَرَا | تُجْبَرَا | تُجْبَرَانِ | أُجْبِرْتُمَا | أنتما |
| يُجْبَرَا | يُجْبَرَا | يُجْبَرَانِ | أُجْبِرَا | هما (m) |
| تُجْبَرَا | تُجْبَرَا | تُجْبَرَانِ | أُجْبِرْتَا | هما (f) |
| | | | | Plural |
| نُجْبَرْ | نُجْبَرَ | نُجْبَرُ | أُجْبِرْنَا | نحن |
| تُجْبَرُوا | تُجْبَرُوا | تُجْبَرُونَ | أُجْبِرْتُمْ | أنتم |
| تُجْبَرْنَ | تُجْبَرْنَ | تُجْبَرْنَ | أُجْبِرْتُنَّ | أنتن |
| يُجْبَرُوا | يُجْبَرُوا | يُجْبَرُونَ | أُجْبِرُوا | هم |
| يُجْبَرْنَ | يُجْبَرْنَ | يُجْبَرْنَ | أُجْبِرْنَ | هن |

Form V Sound Verbs: Active Voice تَكَلَّمَ, يَتَكَلَّمُ

The passive of Form V verbs is relatively rare and no separate passive voice chart for Form V is included.

| Command | Jussive | Subjunctive | Present | Past | Singular |
|-------------|---------------|---------------|----------------|----------------|----------|
| | أَتَكَلَّمْ | أَتَكَلَّمْ | أَتَكَلَّمُ | تَكَلَّمْتُ | أنا |
| تَكَلَّمْ | تَتَكَلَّمْ | تَتَكَلَّمْ | تَتَكَلَّمُ | تَكَلَّمْتَ | أنتَ |
| تَكَلَّمِي | تَتَكَلَّمِي | تَتَكَلَّمِي | تَتَكَلَّمِينَ | تَكَلَّمْتِ | أنتِ |
| | يَتَكَلَّمْ | يَتَكَلَّمْ | يَتَكَلَّمُ | تَكَلَّمَ | هو |
| | تَتَكَلَّمْ | تَتَكَلَّمْ | تَتَكَلَّمُ | تَكَلَّمْتَ | هي |
| | | | | | Dual |
| تَكَلَّمَا | تَتَكَلَّمَا | تَتَكَلَّمَا | تَتَكَلَّمَانِ | تَكَلَّمْتُمَا | أنتما |
| | يَتَكَلَّمَا | يَتَكَلَّمَا | يَتَكَلَّمَانِ | تَكَلَّمَا | هما (m) |
| | تَتَكَلَّمَا | تَتَكَلَّمَا | تَتَكَلَّمَانِ | تَكَلَّمْتَا | هما (f) |
| | | | | | Plural |
| | نَتَكَلَّمْ | نَتَكَلَّمْ | نَتَكَلَّمُ | تَكَلَّمْنَا | نحن |
| تَكَلَّمُوا | تَتَكَلَّمُوا | تَتَكَلَّمُوا | تَتَكَلَّمُونَ | تَكَلَّمْتُمْ | أنتم |
| تَكَلَّمْنَ | تَتَكَلَّمْنَ | تَتَكَلَّمْنَ | تَتَكَلَّمْنَ | تَكَلَّمْتُنَّ | أنتن |
| | يَتَكَلَّمُوا | يَتَكَلَّمُوا | يَتَكَلَّمُونَ | تَكَلَّمُوا | هم |
| | يَتَكَلَّمْنَ | يَتَكَلَّمْنَ | يَتَكَلَّمْنَ | تَكَلَّمْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| تُكَلِّمُ | يُكَلِّمُ | مُتَكَلِّمٌ | مُتَكَلِّمَةٌ | مُتَكَلِّمٌ | مُتَكَلِّمَةٌ | تَكَلِّمٌ |

Form VI Sound Verbs: Active Voice يُقَابِلُ , تَقَابِلُ

The passive of Form VI verbs is relatively rare and no separate passive voice chart for Form VI is included.

| Command | Jussive | Subjunctive | Present | Past | Singular |
|-------------|---------------|---------------|----------------|----------------|----------|
| | أَتَقَابِلْ | أَتَقَابِلَ | أَتَقَابِلُ | تَقَابَلْتُ | أنا |
| تَقَابِلْ | تَتَقَابِلْ | تَتَقَابِلَ | تَتَقَابِلُ | تَقَابَلْتَ | أنتَ |
| تَقَابِلِي | تَتَقَابِلِي | تَتَقَابِلِي | تَتَقَابِلِينَ | تَقَابَلْتِ | أنتِ |
| | يَتَقَابِلْ | يَتَقَابِلَ | يَتَقَابِلُ | تَقَابَلَ | هو |
| | تَتَقَابِلْ | تَتَقَابِلَ | تَتَقَابِلُ | تَقَابَلْتَ | هي |
| | | | | | Dual |
| تَقَابِلَا | تَتَقَابِلَا | تَتَقَابِلَا | تَتَقَابِلَانِ | تَقَابَلْتُمَا | أنتما |
| | تَتَقَابِلَا | تَتَقَابِلَا | تَتَقَابِلَانِ | تَقَابَلَا | هما (m) |
| | يَتَقَابِلَا | يَتَقَابِلَا | يَتَقَابِلَانِ | تَقَابَلْتَا | هما (f) |
| | | | | | Plural |
| | نَتَقَابِلْ | نَتَقَابِلَ | نَتَقَابِلُ | تَقَابَلْنَا | نحن |
| تَقَابِلُوا | تَتَقَابِلُوا | تَتَقَابِلُوا | تَتَقَابِلُونَ | تَقَابَلْتُمْ | أنتم |
| تَقَابِلْنَ | تَتَقَابِلْنَ | تَتَقَابِلْنَ | تَتَقَابِلْنَ | تَقَابَلْتُنَّ | أنتن |
| | يَتَقَابِلُوا | يَتَقَابِلُوا | يَتَقَابِلُونَ | تَقَابَلُوا | هم |
| | يَتَقَابِلْنَ | يَتَقَابِلْنَ | يَتَقَابِلْنَ | تَقَابَلْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| تُقَوِّلُ | يُقَابِلُ | مُقَابِلٌ | مُقَابِلَةٌ | مُتَقَابِلٌ | مُتَقَابِلَةٌ | تَقَابُلٌ |

Form VII Sound Verbs: Active Voice اِنْصَرَفَ , يَنْصَرِفُ

Form VII Verbs have no passive.

| Command | Jussive | Subjunctive | Present | Past | Singular |
|--------------|--------------|--------------|---------------|-----------------|----------|
| | اَنْصَرِفْ | اَنْصَرِفَ | اَنْصَرِفُ | اِنْصَرَفْتُ | أنا |
| اِنْصَرِفْ | تَنْصَرِفْ | تَنْصَرِفَ | تَنْصَرِفُ | اِنْصَرَفْتَ | أنتَ |
| اِنْصَرِفِي | تَنْصَرِفِي | تَنْصَرِفِي | تَنْصَرِفِينَ | اِنْصَرَفْتِ | أنتِ |
| | يَنْصَرِفْ | يَنْصَرِفَ | يَنْصَرِفُ | اِنْصَرَفَ | هو |
| | تَنْصَرِفْ | تَنْصَرِفَ | تَنْصَرِفُ | اِنْصَرَفَتْ | هي |
| | | | | | Dual |
| اِنْصَرِفَا | تَنْصَرِفَا | تَنْصَرِفَا | تَنْصَرِفَانِ | اِنْصَرَفْتُمَا | أنتما |
| | يَنْصَرِفَا | يَنْصَرِفَا | يَنْصَرِفَانِ | اِنْصَرَفَا | هما (m) |
| | تَنْصَرِفَا | تَنْصَرِفَا | تَنْصَرِفَانِ | اِنْصَرَفْتَا | هما (f) |
| | | | | | Plural |
| | نَنْصَرِفْ | نَنْصَرِفَ | نَنْصَرِفُ | اِنْصَرَفْنَا | نحن |
| اِنْصَرِفُوا | تَنْصَرِفُوا | تَنْصَرِفُوا | تَنْصَرِفُونَ | اِنْصَرَفْتُمْ | أنتم |
| اِنْصَرِفْنَ | تَنْصَرِفْنَ | تَنْصَرِفْنَ | تَنْصَرِفْنَ | اِنْصَرَفْتُنَّ | أنتن |
| | يَنْصَرِفُوا | يَنْصَرِفُوا | يَنْصَرِفُونَ | اِنْصَرَفُوا | هم |
| | يَنْصَرِفْنَ | يَنْصَرِفْنَ | يَنْصَرِفْنَ | اِنْصَرَفْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| None | None | مُنْصَرِفٌ | مُنْصَرِفَةٌ | None | None | اِنْصِرَافٌ |

Form VIII Sound Verbs: Active Voice اِكْتَشَفَ , يَكْتَشِفُ

| Command | Jussive | Subjunctive | Present | Past | Singular |
|--------------|--------------|--------------|---------------|-----------------|----------|
| | اَكْتَشِفْ | اَكْتَشِفَ | اَكْتَشِفُ | اِكْتَشَفْتُ | أنا |
| اِكْتَشِفْ | تَكْتَشِفْ | تَكْتَشِفَ | تَكْتَشِفُ | اِكْتَشَفْتَ | أنتَ |
| اِكْتَشِفِي | تَكْتَشِفِي | تَكْتَشِفِي | تَكْتَشِفِينَ | اِكْتَشَفْتِ | أنتِ |
| | يَكْتَشِفْ | يَكْتَشِفَ | يَكْتَشِفُ | اِكْتَشَفَ | هو |
| | تَكْتَشِفْ | تَكْتَشِفَ | تَكْتَشِفُ | اِكْتَشَفَتْ | هي |
| | | | | | Dual |
| اِكْتَشِفَا | تَكْتَشِفَا | تَكْتَشِفَا | تَكْتَشِفَانِ | اِكْتَشَفْتُمَا | أنتما |
| | يَكْتَشِفَا | يَكْتَشِفَا | يَكْتَشِفَانِ | اِكْتَشَفَا | هما (m) |
| | تَكْتَشِفَا | تَكْتَشِفَا | تَكْتَشِفَانِ | اِكْتَشَفْتَا | هما (f) |
| | | | | | Plural |
| | نَكْتَشِفْ | نَكْتَشِفَ | نَكْتَشِفُ | اِكْتَشَفْنَا | نحن |
| اِكْتَشِفُوا | تَكْتَشِفُوا | تَكْتَشِفُوا | تَكْتَشِفُونَ | اِكْتَشَفْتُمْ | أنتم |
| اِكْتَشِفْنَ | تَكْتَشِفْنَ | تَكْتَشِفْنَ | تَكْتَشِفْنَ | اِكْتَشَفْنَ | أنتن |
| | يَكْتَشِفُوا | يَكْتَشِفُوا | يَكْتَشِفُونَ | اِكْتَشَفُوا | هم |
| | يَكْتَشِفْنَ | يَكْتَشِفْنَ | يَكْتَشِفْنَ | اِكْتَشَفْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| اُكْتَشِفَ | يُكْتَشَفُ | مُكْتَشِفٌ | مُكْتَشِفَةٌ | مُكْتَشَفٌ | مُكْتَشَفَةٌ | اِكْتِشَافٌ |

Form VIII Sound Verbs: Passive Voice يَكْتَشِفُ , اِكْتَشَفَ

| Jussive | Subjunctive | Present | Past | Singular |
|--------------|--------------|---------------|-----------------|----------|
| اُكْتَشِفْ | اُكْتَشِفَ | اُكْتَشِفُ | اُكْتَشِفْتُ | أنا |
| تُكْتَشِفْ | تُكْتَشِفَ | تُكْتَشِفُ | اُكْتَشِفْتَ | أنتَ |
| تُكْتَشِفِي | تُكْتَشِفِي | تُكْتَشِفِينَ | اُكْتَشِفْتِ | أنتِ |
| يُكْتَشِفْ | يُكْتَشِفَ | يُكْتَشِفُ | اُكْتَشِفَ | هو |
| تُكْتَشِفْ | تُكْتَشِفَ | تُكْتَشِفُ | اُكْتَشِفْتَ | هي |
| | | | | Dual |
| تُكْتَشِفَا | تُكْتَشِفَا | تُكْتَشِفَانِ | اُكْتَشِفْتُمَا | أنتما |
| يُكْتَشِفَا | يُكْتَشِفَا | يُكْتَشِفَانِ | اُكْتَشِفَا | هما (m) |
| تُكْتَشِفَا | تُكْتَشِفَا | تُكْتَشِفَانِ | اُكْتَشِفْتَا | هما (f) |
| | | | | Plural |
| نُكْتَشِفْ | نُكْتَشِفَ | نُكْتَشِفُ | اُكْتَشِفْنَا | نحن |
| تُكْتَشِفُوا | تُكْتَشِفُوا | تُكْتَشِفُونَ | اُكْتَشِفْتُمْ | أنتم |
| تُكْتَشِفْنَ | تُكْتَشِفْنَ | تُكْتَشِفْنَ | اُكْتَشِفْتُنَّ | أنتن |
| يُكْتَشِفُوا | يُكْتَشِفُوا | يُكْتَشِفُونَ | اُكْتَشِفُوا | هم |
| يُكْتَشِفْنَ | يُكْتَشِفْنَ | يُكْتَشِفْنَ | اُكْتَشِفْنَ | هن |

Form IX Sound Verbs: Active Voice يَحْمَرُّ , إِحْمَرُّ

Form IX verbs are very rare. The conjugate the the way doubled verbs do in Forms VII and VIII. They have no passive.

| Command | Jussive | Subjunctive | Present | Past | Singular |
|-----------------------|---------------|---------------|---------------|-----------------|----------|
| | أَحْمَرِّ | أَحْمَرَّ | أَحْمَرُّ | إِحْمَرَرْتُ | أنا |
| إِحْمَرِّ ۱ إِحْمَرِّ | تَحْمَرِّ | تَحْمَرَّ | تَحْمَرُّ | إِحْمَرَرْتُ | أنتَ |
| إِحْمَرِّي | تَحْمَرِّي | تَحْمَرِّي | تَحْمَرِّينَ | إِحْمَرَرْتُ | أنتِ |
| | يَحْمَرِّ | يَحْمَرَّ | يَحْمَرُّ | إِحْمَرَّ | هو |
| | تَحْمَرِّ | تَحْمَرَّ | تَحْمَرُّ | إِحْمَرَّتْ | هي |
| | | | | | Dual |
| إِحْمَرُّوا | تَحْمَرَّا | تَحْمَرَّا | تَحْمَرَّانِ | إِحْمَرَرْتُمَا | أنتما |
| | يَحْمَرَّا | يَحْمَرَّا | يَحْمَرَّانِ | إِحْمَرَّا | هما (m) |
| | تَحْمَرَّا | تَحْمَرَّا | تَحْمَرَّانِ | إِحْمَرَّتَا | هما (f) |
| | | | | | Plural |
| | نَحْمَرِّ | نَحْمَرَّ | نَحْمَرُّ | إِحْمَرَرْنَا | نحن |
| إِحْمَرُّوا | تَحْمَرُّوا | تَحْمَرُّوا | تَحْمَرُّونَ | إِحْمَرَرْتُمْ | أنتم |
| إِحْمَرِّرْنَ | تَحْمَرِّرْنَ | تَحْمَرِّرْنَ | تَحْمَرِّرْنَ | إِحْمَرَرْتُنَّ | أنتن |
| | يَحْمَرُّوا | يَحْمَرُّوا | يَحْمَرُّونَ | إِحْمَرُّوا | هم |
| | يَحْمَرِّرْنَ | يَحْمَرِّرْنَ | يَحْمَرِّرْنَ | إِحْمَرِّرْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| None | None | مُحْمَرٌّ | مُحْمَرَّةٌ | None | None | إِحْمَارٌ |

Form X Sound Verbs: Active Voice يَسْتَخْدِمُ, اسْتَخْدَمَ

| Command | Jussive | Subjunctive | Present | Past | Singular |
|---------------|----------------|----------------|-----------------|------------------|----------|
| | أَسْتَخْدِمُ | أَسْتَخْدِمَ | أَسْتَخْدِمُ | اسْتَخْدَمْتُ | أنا |
| اسْتَخْدِمِ | تَسْتَخْدِمِ | تَسْتَخْدِمَ | تَسْتَخْدِمُ | اسْتَخْدَمْتَ | أنتَ |
| اسْتَخْدِمِي | تَسْتَخْدِمِي | تَسْتَخْدِمِي | تَسْتَخْدِمِينَ | اسْتَخْدَمْتِ | أنتِ |
| | يَسْتَخْدِمُ | يَسْتَخْدِمَ | يَسْتَخْدِمُ | اسْتَخْدَمَ | هو |
| | تَسْتَخْدِمُ | تَسْتَخْدِمَ | تَسْتَخْدِمُ | اسْتَخْدَمَتْ | هي |
| | | | | | Dual |
| اسْتَخْدِمَا | تَسْتَخْدِمَا | تَسْتَخْدِمَا | تَسْتَخْدِمَانِ | اسْتَخْدَمْتُمَا | أنتما |
| | يَسْتَخْدِمَا | يَسْتَخْدِمَا | يَسْتَخْدِمَانِ | اسْتَخْدَمَا | هما (m) |
| | تَسْتَخْدِمَا | تَسْتَخْدِمَا | تَسْتَخْدِمَانِ | اسْتَخْدَمْتَا | هما (f) |
| | | | | | Plural |
| | نَسْتَخْدِمُ | نَسْتَخْدِمَ | نَسْتَخْدِمُ | اسْتَخْدَمْنَا | نحن |
| اسْتَخْدِمُوا | تَسْتَخْدِمُوا | تَسْتَخْدِمُوا | تَسْتَخْدِمُونَ | اسْتَخْدَمْتُمْ | أنتم |
| اسْتَخْدِمْنَ | تَسْتَخْدِمْنَ | تَسْتَخْدِمْنَ | تَسْتَخْدِمْنَ | اسْتَخْدَمْتُنَّ | أنتن |
| | يَسْتَخْدِمُوا | يَسْتَخْدِمُوا | يَسْتَخْدِمُونَ | اسْتَخْدَمُوا | هم |
| | يَسْتَخْدِمْنَ | يَسْتَخْدِمْنَ | يَسْتَخْدِمْنَ | اسْتَخْدَمْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|--------------|
| أُسْتُخْدِمَ | يُسْتَخْدَمُ | مُسْتَخْدِمٌ | مُسْتَخْدِمَةٌ | مُسْتَخْدَمٌ | مُسْتَخْدَمَةٌ | اسْتِخْدَامٌ |

Form X Sound Verbs: Passive Voice **يُسْتَخْدَمُ , اِسْتُخْدِمَ**

| Jussive | Subjunctive | Present | Past | Singular |
|----------------|----------------|-----------------|-------------------|----------|
| أُسْتَخْدَمَ | أُسْتَخْدَمَ | أُسْتَخْدَمُ | أُسْتُخْدِمْتُ | أنا |
| تُسْتَخْدَمَ | تُسْتَخْدَمَ | تُسْتَخْدَمُ | أُسْتُخْدِمْتِ | أنتَ |
| تُسْتَخْدَمِي | تُسْتَخْدَمِي | تُسْتَخْدَمِينَ | أُسْتُخْدِمْتِ | أنتِ |
| يُسْتَخْدَمَ | يُسْتَخْدَمَ | يُسْتَخْدَمُ | أُسْتُخْدِمَ | هو |
| تُسْتَخْدَمَ | تُسْتَخْدَمَ | تُسْتَخْدَمُ | أُسْتُخْدِمَتْ | هي |
| | | | | Dual |
| تُسْتَخْدَمَا | تُسْتَخْدَمَا | تُسْتَخْدَمَانِ | أُسْتُخْدِمْتُمَا | أنتما |
| يُسْتَخْدَمَا | يُسْتَخْدَمَا | يُسْتَخْدَمَانِ | أُسْتُخْدِمَا | هما (m) |
| تُسْتَخْدَمَا | تُسْتَخْدَمَا | تُسْتَخْدَمَانِ | أُسْتُخْدِمْتَا | هما (f) |
| | | | | Plural |
| نُسْتَخْدَمَ | نُسْتَخْدَمَ | نُسْتَخْدَمُ | أُسْتُخْدِمْنَا | نحن |
| تُسْتَخْدَمُوا | تُسْتَخْدَمُوا | تُسْتَخْدَمُونَ | أُسْتُخْدِمْتُمْ | أنتم |
| تُسْتَخْدَمْنَ | تُسْتَخْدَمْنَ | تُسْتَخْدَمْنَ | أُسْتُخْدِمْتُنَّ | أنتن |
| يُسْتَخْدَمُوا | يُسْتَخْدَمُوا | يُسْتَخْدَمُوا | أُسْتُخْدِمُوا | هم |
| يُسْتَخْدَمْنَ | يُسْتَخْدَمْنَ | يُسْتَخْدَمْنَ | أُسْتُخْدِمْنَ | هن |

B: Assimilated Verbs

Assimilated verbs are problematic primarily in Form I. However, you should also keep in mind that Form IV assimilated verbs in the present passive look exactly the same as Form I assimilated verbs in the present passive.

In addition, keep in mind that the verbal nouns of Form IV and Form X assimilated verbs transform the waaw of the root into a yaa'.

In Form VIII, the waaw of the root is assimilated into the infix ٱ which is then written with a shadda. Otherwise, Form VIII assimilated verbs are regular.

In the charts below you will find conjugations for Forms I, IV, VIII, and X. Also, since assimilated verbs can also be defective, I have included a chart for Form I assimilated-defective verbs. Be aware that this type of verb can occur in other forms as well.

Form I Assimilated Verbs: Active Voice يَعدُّ , وَعَدَ

| Command | Jussive | Subjunctive | Present | Past | Singular |
|---------|----------|-------------|-----------|-------------|----------|
| | أَعِدْ | أَعِدْ | أَعِدُ | وَعَدْتُ | أنا |
| عِدْ | تَعِدْ | تَعِدْ | تَعِدُ | وَعَدْتَ | أنتَ |
| عِدِي | تَعِدِي | تَعِدِي | تَعِدِينَ | وَعَدْتَ | أنتِ |
| | يَعِدْ | يَعِدْ | يَعِدُ | وَعَدَ | هو |
| | تَعِدْ | تَعِدْ | تَعِدُ | وَعَدْتَ | هي |
| | | | | | Dual |
| عِدَا | تَعِدَا | تَعِدَا | تَعِدَانِ | وَعَدْتُمَا | أنتما |
| | يَعِدَا | يَعِدَا | يَعِدَانِ | وَعَدَا | هما (m) |
| | تَعِدَا | تَعِدَا | تَعِدَانِ | وَعَدَتَا | هما (f) |
| | | | | | Plural |
| | نَعِدْ | نَعِدْ | نَعِدُ | وَعَدْنَا | نحن |
| عِدُوا | تَعِدُوا | تَعِدُوا | تَعِدُونَ | وَعَدْتُمْ | أنتم |
| عِدْنَ | تَعِدْنَ | تَعِدْنَ | تَعِدْنَ | وَعَدْتُنَّ | أنتن |
| | يَعِدُوا | يَعِدُوا | يَعِدُونَ | وَعَدُوا | هم |
| | يَعِدْنَ | يَعِدْنَ | يَعِدْنَ | وَعَدْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| وُعِدَ | يُوعَدُ | واعد | واعدة | مَوْعُود | مَوْعُودَة | وَعْدٌ |

Form I Assimilated Verbs: Passive Voice يَعدُّ , وعدَّ

| Jussive | Subjunctive | Present | Past | Singular |
|-----------|-------------|------------|-------------|----------|
| أُوعَدْ | أُوعَدَ | أُوعَدُ | وُعِدْتُ | أنا |
| تُوعَدْ | تُوعَدَ | تُوعَدُ | وُعِدْتَ | أنتَ |
| تُوعَدِي | تُوعَدِي | تُوعَدِينَ | وُعِدْتِ | أنتِ |
| يُوعَدْ | يُوعَدَ | يُوعَدُ | وُعِدَ | هو |
| تُوعَدْ | تُوعَدَ | تُوعَدُ | وُعِدَتْ | هي |
| | | | | Dual |
| تُوعَدَا | تُوعَدَا | تُوعَدَانِ | وُعِدْتُمَا | أنتما |
| يُوعَدَا | يُوعَدَا | يُوعَدَانِ | وُعِدَا | هما (m) |
| تُوعَدَا | تُوعَدَا | تُوعَدَانِ | وُعِدْتَا | هما (f) |
| | | | | Plural |
| نُوعَدْ | نُوعَدَ | نُوعَدُ | وُعِدْنَا | نحن |
| تُوعَدُوا | تُوعَدُوا | تُوعَدُونَ | وُعِدْتُمْ | أنتم |
| تُوعَدْنَ | تُوعَدْنَ | تُوعَدْنَ | وُعِدْتُنَّ | أنتن |
| يُوعَدُوا | يُوعَدُوا | يُوعَدُونَ | وُعِدُوا | هم |
| يُوعَدْنَ | يُوعَدْنَ | يُوعَدْنَ | وُعِدْنَ | هن |

Form IV Assimilated Verbs: Active Voice يوضح , أَوْضَحَ

| Command | Jussive | Subjunctive | Present | Past | Singular |
|-----------|-----------|-------------|------------|---------------|----------|
| | أُوضِحْ | أُوضِحَ | أُوضِحُ | أَوْضَحْتُ | أنا |
| أُوضِحْ | تُوضِحْ | تُوضِحَ | تُوضِحُ | أَوْضَحْتَ | أنتَ |
| أُوضِحِي | تُوضِحِي | تُوضِحِي | تُوضِحِينَ | أَوْضَحْتِ | أنتِ |
| | يُوضِحْ | يُوضِحَ | يُوضِحُ | أَوْضَحَ | هو |
| | تُوضِحْ | تُوضِحَ | تُوضِحُ | أَوْضَحَتْ | هي |
| | | | | | Dual |
| أُوضِحَا | تُوضِحَا | تُوضِحَا | تُوضِحَانِ | أَوْضَحْتُمَا | أنتما |
| | يُوضِحَا | يُوضِحَا | يُوضِحَانِ | أَوْضَحَا | هما (m) |
| | تُوضِحَا | تُوضِحَا | تُوضِحَانِ | أَوْضَحْتَا | هما (f) |
| | | | | | Plural |
| | نُوضِحْ | نُوضِحَ | نُوضِحُ | أَوْضَحْنَا | نحن |
| أُوضِحُوا | تُوضِحُوا | تُوضِحُوا | تُوضِحُونَ | أَوْضَحْتُمْ | أنتم |
| أُوضِحْنَ | تُوضِحْنَ | تُوضِحْنَ | تُوضِحُنَّ | أَوْضَحْنَّ | أنتن |
| | يُوضِحُوا | يُوضِحُوا | يُوضِحُونَ | أَوْضَحُوا | هم |
| | يُوضِحْنَ | يُوضِحْنَ | يُوضِحُنَّ | أَوْضَحْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| أُوضِحَ | يُوضَحُ* | مُوضِح | مُوضِحَة | مُوضَح | مُوضَحَة | إيضاح |

* For the passive for all the present, subjunctive and jussive conjugations, merely change the stem vowel from a kasra to a fatha in each conjugation in the chart above. For the passive in the past tense, just change the stem vowel from a fatha to a kasra.

Form VIII Assimilated Verbs: Active Voice: يَتَّصِلُ , اِتَّصَلَ

| Command | Jussive | Subjunctive | Present | Past | Singular |
|-------------|-------------|-------------|--------------|----------------|----------|
| | اَتَّصِلْ | اَتَّصِلْ | اَتَّصِلُ | اِتَّصَلْتُ | أنا |
| اَتَّصِلْ | تَتَّصِلْ | تَتَّصِلْ | تَتَّصِلُ | اِتَّصَلْتَ | أنتَ |
| اِتَّصِلِي | تَتَّصِلِي | تَتَّصِلِي | تَتَّصِلِينَ | اِتَّصَلْتِ | أنتِ |
| | يَتَّصِلْ | يَتَّصِلْ | يَتَّصِلُ | اِتَّصَلَ | هو |
| | تَتَّصِلْ | تَتَّصِلْ | تَتَّصِلُ | اِتَّصَلَتْ | هي |
| | | | | | Dual |
| اِتَّصِلَا | تَتَّصِلَا | تَتَّصِلَا | تَتَّصِلَانِ | اِتَّصَلْتُمَا | أنتما |
| | يَتَّصِلَا | يَتَّصِلَا | يَتَّصِلَانِ | اِتَّصَلَا | هما (m) |
| | تَتَّصِلَا | تَتَّصِلَا | تَتَّصِلَانِ | اِتَّصَلْتَا | هما (f) |
| | | | | | Plural |
| | نَتَّصِلْ | نَتَّصِلْ | نَتَّصِلُ | اِتَّصَلْنَا | نحن |
| اِتَّصِلُوا | تَتَّصِلُوا | تَتَّصِلُوا | تَتَّصِلُونَ | اِتَّصَلْتُمْ | أنتم |
| اِتَّصِلْنَ | تَتَّصِلْنَ | تَتَّصِلْنَ | تَتَّصِلْنَ | اِتَّصَلْتُنَّ | أنتن |
| | يَتَّصِلُوا | يَتَّصِلُوا | يَتَّصِلُونَ | اِتَّصَلُوا | هم |
| | يَتَّصِلْنَ | يَتَّصِلْنَ | يَتَّصِلْنَ | اِتَّصَلْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| اُتَّصِلَ | يُتَّصَلُ | مُتَّصِلٌ | مُتَّصِلَةٌ | مُتَّصِلٌ | مُتَّصِلَةٌ | اِتِّصَالٌ |

Form X Assimilated Verbs: Active Voice يَسْتَوْعِبُ , إِسْتَوْعَبَ

These verbs are regular in all of their conjugations. An abbreviated chart is given below. Note the form of the verbal noun.

| Command | Jussive | Subjunctive | Present | Past | Singular |
|----------------|----------------|----------------|-----------------|----------------|----------|
| | أَسْتَوْعِبْ | أَسْتَوْعِبْ | أَسْتَوْعِبُ | إِسْتَوْعَبْتُ | أنا |
| إِسْتَوْعِبْ | تَسْتَوْعِبْ | تَسْتَوْعِبْ | تَسْتَوْعِبُ | إِسْتَوْعَبْتَ | أنتَ |
| إِسْتَوْعِبْنَ | تَسْتَوْعِبْنَ | تَسْتَوْعِبْنَ | تَسْتَوْعِبْنَ | إِسْتَوْعَبْنَ | أنتن |
| | يَسْتَوْعِبُوا | يَسْتَوْعِبُوا | يَسْتَوْعِبُونَ | إِسْتَوْعَبُوا | هم |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| أُسْتُعِبَ | يُسْتَوْعَبُ | مُسْتَوْعِب | مُسْتَوْعِبَةٌ | مُسْتَوْعَب | مُسْتَوْعِبَةٌ | إِسْتِيعَاب |

Form I Assimilated and Defective Verbs: Active Voice يَفِي , وَفَى

| Command | Jussive | Subjunctive | Present | Past | Singular |
|---------|---------|-------------|-----------|-------------|----------|
| | أَفِ | أَفِيَّ | أَفِي | وَفَيْتُ | أنا |
| فِ | تَفِ | تَفِيَّ | تَفِي | وَفَيْتَ | أنتَ |
| فِي | تَفِي | تَفِيَّ | تَفِينِ | وَفَيْتِ | أنتِ |
| | يَفِ | يَفِيَّ | يَفِي | وَفَى | هو |
| | تَفِ | تَفِيَّ | تَفِي | وَفَتْ | هي |
| | | | | | Dual |
| فِيَا | تَفِيَا | تَفِيَا | تَفِيَانِ | وَفَيْتُمَا | أنتما |
| | يَفِيَا | يَفِيَا | يَفِيَانِ | وَفَا | هما (m) |
| | تَفِيَا | تَفِيَا | تَفِيَانِ | وَفَتَا | هما (f) |
| | | | | | Plural |
| | نَفِ | نَفِيَّ | نَفِي | وَفَيْتَنَا | نحن |
| فُوا | تَفُوا | تَفُوا | تَفُونَ | وَفَيْتُمْ | أنتم |
| فِينَ | تَفِينِ | تَفِينِ | تَفِينِ | وَفَيْتُنَّ | أنتن |
| | يَفُوا | يَفُوا | يَفُونَ | وَفَوْا | هم |
| | يَفِينِ | يَفِينِ | يَفِينِ | وَفَيْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| وُفِيَ | يُوفَى | وَافٍ | وَافِيَةٌ | مَوْفِيٌّ | مَوْفَاةٌ | وَفَاءٌ |

C: Defective Verbs

On the following pages you will find verb charts for defective verbs in Forms I-VIII and X. Four different categories of Form I defectives are presented (there is actually a fifth category, but you will probably never see it) in the active voice. They are followed by a representative Form I defective verb in the passive. The passive chart for Form I can be used as a model for the passive conjugations of all defective verbs, regardless of form.

Because defective verbs are so problematic, one example of each of the derived defective forms is then presented. Nonetheless, the student should associate defectives in Forms II, III, and IV together, Forms V and VI together, and Forms VII, VIII, and X together.

Forms II, III, and IV all conjugate the way the Form I verb جَرى , يَجْري does in both tenses. In addition, in the imperfect, they all have a prefix vowel of dhamma, and a stem vowel of kasra. If you can conjugate one Form II defective verb correctly, you should be able to conjugate any Form II, III, or IV defective verb.

Forms V and VI conjugate the way جَرى does in the past, but in the present, they conjugate like the verb نَسى , يَنْسى . In the imperfect they all have a prefix vowel of fatha and a stem vowel of fatha. If you can conjugate one Form V defective verb correctly, you should be able to conjugate any Form V or Form VI defective verb.

Forms VII, VIII, and X conjugate in both tenses in the same way as جَرى , يَجْري . In addition, in the imperfect, they all have a prefix vowel of fatha and a stem vowel of kasra. If you can conjugate one Form VIII defective verb correctly, you should be able to conjugate any Form VII, VIII, or X defective verb.

Form I Defective Verbs: Final Radical Waaw Active Voice يَشْكُو، شَكَ

| Command | Jussive | Subjunctive | Present | Past | Singular |
|-----------|-----------|-------------|-------------|-------------|----------|
| | أَشْكُ | أَشْكُوْ | أَشْكُو | شَكَوْتُ | أنا |
| أَشْكُ | تَشْكُ | تَشْكُوْ | تَشْكُو | شَكَوْتَ | أنتَ |
| أَشْكِي | تَشْكِي | تَشْكِيْ | تَشْكِيْنَ | شَكَوْتِ | أنتِ |
| | يَشْكُ | يَشْكُوْ | يَشْكُو | شَكَا | هو |
| | تَشْكُ | تَشْكُوْ | تَشْكُو | شَكَتْ | هي |
| | | | | | Dual |
| أَشْكُوا | تَشْكُواْ | تَشْكُواْ | تَشْكُوَانِ | شَكَوْتُمَا | أنتما |
| | يَشْكُواْ | يَشْكُواْ | يَشْكُوَانِ | شَكَوَا | هما (m) |
| | تَشْكُواْ | تَشْكُواْ | تَشْكُوَانِ | شَكَتَا | هما (f) |
| | | | | | Plural |
| | نَشْكُ | نَشْكُوْ | نَشْكُو | شَكَوْنَا | نحن |
| أَشْكُوا | تَشْكُواْ | تَشْكُواْ | تَشْكُوْنَ | شَكَوْتُمْ | أنتم |
| أَشْكُونَ | تَشْكُونَ | تَشْكُونَ | تَشْكُونَ | شَكَوْتُنَّ | أنتن |
| | يَشْكُواْ | يَشْكُواْ | يَشْكُونَ | شَكَوَا | هم |
| | يَشْكُونَ | يَشْكُونَ | يَشْكُونَ | شَكَوْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|---------------------|
| شُكِيَ | يُشْكِي | شَاكٍ | شَاكِيَّة | مَشْكُوٌّ | مَشْكُوَّة | شَكْوٌ، شَكْوَى* |

*This verb has several verbal nouns.

Form I Defective Verbs: Final Radical Yaa' Active Voice يَيْكِي بَكِي

| Command | Jussive | Subjunctive | Present | Past | Singular |
|-----------|-----------|-------------|-------------|-------------|----------|
| | أَبْكِ | أَبْكِ | أَبْكِ | بَكَيْتُ | أنا |
| إِبْكِ | تَبْكِ | تَبْكِ | تَبْكِ | بَكَيْتَ | أنتَ |
| إِبْكِ | تَبْكِ | تَبْكِ | تَبْكِينَ | بَكَيْتِ | أنتِ |
| | يَبْكِ | يَبْكِ | يَبْكِ | بَكَى | هو |
| | تَبْكِ | تَبْكِ | تَبْكِ | بَكَتَ | هي |
| | | | | | Dual |
| إِبْكِيَا | تَبْكِيَا | تَبْكِيَا | تَبْكِيَانِ | بَكَيْتُمَا | أنتما |
| | يَبْكِيَا | يَبْكِيَا | يَبْكِيَانِ | بَكَيا | هما (m) |
| | تَبْكِيَا | تَبْكِيَا | تَبْكِيَانِ | بَكَتَا | هما (f) |
| | | | | | Plural |
| | نَبْكِ | نَبْكِ | نَبْكِ | بَكَيْنَا | نحن |
| إِبْكُوا | تَبْكُوا | تَبْكُوا | تَبْكُونَ | بَكَيْتُمْ | أنتم |
| إِبْكِينَ | تَبْكِينَ | تَبْكِينَ | تَبْكِينَ | بَكَيْتُنَّ | أنتن |
| | يَبْكُوا | يَبْكُوا | يَبْكُونَ | بَكَوا | هم |
| | يَبْكِينَ | يَبْكِينَ | يَبْكِينَ | بَكَوْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| * None | None | بَاكِ | بَاكِية | ** None | None | بُكَاء |

* This verb has no passive. However, the pattern for all Form I defective verbs is exactly the same. The pattern is بَكِي in the past and يَبْكِ in the present.

** This verb has no passive participle. The passive participle for this type of defective verb is of the following pattern: Masculine مَبْكِي. Feminine مَبْكِيَة. This is same pattern as that for the third category of defective verbs

Form I Defective Verbs: Schizophrenic Active Voice يَنْسَى , نَسِيَ

| Command | Jussive | Subjunctive | Present | Past | Singular |
|------------|------------|-------------|-------------|-------------|----------|
| | أَنْسَ | أَنْسَى | أَنْسَى | نَسَيْتُ | أنا |
| إِنْسَ | تَنْسَ | تَنْسَى | تَنْسَى | نَسَيْتَ | أنتَ |
| إِنْسَى | تَنْسَى | تَنْسَى | تَنْسَيْنَ | نَسَيْتَ | أنتِ |
| | يَنْسَ | يَنْسَى | يَنْسَى | نَسِيَ | هو |
| | تَنْسَ | تَنْسَى | تَنْسَى | نَسَيْتَ | هي |
| | | | | | Dual |
| إِنْسَيَا | تَنْسَيَا | تَنْسَيَا | تَنْسَيَانِ | نَسَيْتُمَا | أنتما |
| | يَنْسَيَا | يَنْسَيَا | يَنْسَيَانِ | نَسَيَا | هما (m) |
| | تَنْسَيَا | تَنْسَيَا | تَنْسَيَانِ | نَسَيْتَا | هما (f) |
| | | | | | Plural |
| | نَنْسَ | نَنْسَى | نَنْسَى | نَسِينَا | نحن |
| إِنْسَوْا | تَنْسَوْا | تَنْسَوْا | تَنْسَوْنَ | نَسَيْتُمْ | أنتم |
| إِنْسَيْنَ | تَنْسَيْنَ | تَنْسَيْنَ | تَنْسَيْنَ | نَسَيْتُنَّ | أنتن |
| | يَنْسَوْا | يَنْسَوْا | يَنْسَوْنَ | نَسَوْا | هم |
| | يَنْسَيْنَ | يَنْسَيْنَ | يَنْسَيْنَ | نَسَيْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| نُسِيَ | يُنْسَى | نَاسٍ | نَاسِيَةٌ | مَنْسِيٌّ | مَنْسِيَّةٌ | نَسْيَانٌ |

Form I Defective Verbs: Active Voice يَسْعَى , سَعَى

(This is a fourth category of defective verbs referred to on page 91.)

| Command | Jussive | Subjunctive | Present | Past | Singular |
|------------|------------|-------------|-------------|-------------|----------|
| | أَسْعَ | أَسْعَى | أَسْعَى | سَعَيْتُ | أنا |
| إِسْعَ | تَسْعَ | تَسْعَى | تَسْعَى | سَعَيْتَ | أنتَ |
| إِسْعِي | تَسْعِي | تَسْعَيِ | تَسْعَيْنَ | سَعَيْتِ | أنتِ |
| | يَسْعَ | يَسْعَى | يَسْعَى | سَعَى | هو |
| | تَسْعَ | تَسْعَى | تَسْعَى | سَعَتْ | هي |
| | | | | | Dual |
| إِسْعِيَا | تَسْعِيَا | تَسْعَيَا | تَسْعَيَانِ | سَعَيْتُمَا | أنتما |
| | يَسْعِيَا | يَسْعَيَا | يَسْعَيَانِ | سَعَيَا | هما (m) |
| | تَسْعَا | تَسْعَا | تَسْعَانِ | سَعَتَا | هما (f) |
| | | | | | Plural |
| | نَسْعَ | نَسْعَى | نَسْعَى | سَعَيْنَا | نحن |
| إِسْعَوْا | تَسْعَوْا | تَسْعَوْا | تَسْعَوْنَ | سَعَيْتُمْ | أنتم |
| إِسْعَيْنَ | تَسْعَيْنَ | تَسْعَيْنَ | تَسْعَيْنَ | سَعَيْتُنَّ | أنتن |
| | يَسْعَوْا | يَسْعَوْا | يَسْعَوْنَ | سَعَوْا | هم |
| | يَسْعَيْنَ | يَسْعَيْنَ | يَسْعَيْنَ | سَعَيْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| سُعِيَ | يُسْعَى | سَاعٍ | سَاعِيَة | None | None | سَعَى |

Form I Defective Verbs: All Types Passive Voice يَنْسَى , نَسِيَ

All Form I defective verbs in the passive voice will conjugate in the same way as the verb below.

| Jussive | Subjunctive | Present | Past | Singular |
|------------|-------------|-------------|------------|----------|
| أَنْسَ | أُنْسَى | أُنْسَى | نُسِيتُ | أنا |
| تَنْسَ | تُنْسَى | تُنْسَى | نُسِيتَ | أنتَ |
| تَنْسَيَ | تُنْسَيَ | تُنْسَيْنَ | نُسِيتِ | أنتِ |
| يُنْسَ | يُنْسَى | يُنْسَى | نُسِيَ | هو |
| تُنْسَ | تُنْسَى | تُنْسَى | نُسِيتَ | هي |
| | | | | Dual |
| تَنْسَيَا | تُنْسَيَا | تُنْسَيَانِ | نُسِيتُمَا | أنتما |
| يُنْسَيَا | يُنْسَيَا | يُنْسَيَانِ | نُسِيَا | هما (m) |
| تَنْسَيَا | تُنْسَيَا | تُنْسَيَانِ | نُسِيَتَا | هما (f) |
| | | | | Plural |
| نَنْسَ | نُنْسَى | نُنْسَى | نُسِينَا | نحن |
| تَنْسَوْا | تُنْسَوْا | تُنْسَوْنَ | نُسِيتُمْ | أنتم |
| تَنْسَيْنَ | تُنْسَيْنَ | تُنْسَيْنَ | نُسِيتُنَّ | أنتن |
| يُنْسَوْا | يُنْسَوْا | يُنْسَوْنَ | نُسُوا | هم |
| يُنْسَوْنَ | يُنْسَوْنَ | يُنْسَوْنَ | نُسِينَ | هن |

Form II Defective Verbs: Active Voice يَسْمِي, سَمَّى

| Command | Jussive | Subjunctive | Present | Past | Singular |
|----------|------------|-------------|-------------|--------------|----------|
| | أُسَمِّ | أُسَمِّ | أُسَمِّ | سَمَّيْتُ | أنا |
| سَمِّ | تُسَمِّ | تُسَمِّ | تُسَمِّ | سَمَّيْتَ | أنتَ |
| سَمِّ | تُسَمِّ | تُسَمِّ | تُسَمِّينَ | سَمَّيْتِ | أنتِ |
| | يُسَمِّ | يُسَمِّ | يُسَمِّ | سَمَّى | هو |
| | تُسَمِّ | تُسَمِّ | تُسَمِّ | سَمَّتْ | هي |
| | | | | | Dual |
| سَمِّا | تُسَمِّا | تُسَمِّا | تُسَمِّانِ | سَمَّيْتُمَا | أنتما |
| | يُسَمِّا | يُسَمِّا | يُسَمِّانِ | سَمَّيا | هما (m) |
| | تُسَمِّا | تُسَمِّا | تُسَمِّانِ | سَمَّتَا | هما (f) |
| | | | | | Plural |
| | نُسَمِّ | نُسَمِّ | نُسَمِّ | سَمَّيْنَا | نحن |
| سَمَّوْا | تُسَمَّوْا | تُسَمَّوْا | تُسَمَّوْنَ | سَمَّيْتُمْ | أنتم |
| سَمِّينَ | تُسَمِّينَ | تُسَمِّينَ | تُسَمِّينَ | سَمَّيْتُنَّ | أنتن |
| | يُسَمَّوْا | يُسَمَّوْا | يُسَمَّوْنَ | سَمَّوْا | هم |
| | يُسَمِّينَ | يُسَمِّينَ | يُسَمِّينَ | سَمَّيْنَ | هن |

| Passive Past | Passive Present | AP Masculine | AP Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|--------------|--------------|------------------------------|-----------------------------|-------------|
| سُمِّيَ | يُسَمَّى | مُسَمَّمٌ | مُسَمَّيَّةٌ | مُسَمَّمٌ | مُسَمَّاةٌ | تَسْمِيَةٌ |

Form III Defective Verbs: Active Voice يُنادي , نادى

| Command | Jussive | Subjunctive | Present | Past | Singular |
|-----------|-------------|-------------|--------------|--------------|-----------|
| | أُنَادِ | أُنَادِيْ | أُنَادِي | نَادَيْتُ | أَنَا |
| نَادِ | تُنَادِ | تُنَادِيْ | تُنَادِي | نَادَيْتَ | أَنْتَ |
| نَادِي | تُنَادِي | تُنَادِيْ | تُنَادِيْنَ | نَادَيْتِ | أَنْتِ |
| | يُنَادِ | يُنَادِيْ | يُنَادِي | نَادَى | هُوَ |
| | تُنَادِ | تُنَادِيْ | تُنَادِي | نَادَتْ | هِيَ |
| | | | | | Dual |
| نَادِيَا | تُنَادِيَا | تُنَادِيَا | تُنَادِيَانِ | نَادَيْتُمَا | أَنْتُمَا |
| | يُنَادِيَا | يُنَادِيَا | يُنَادِيَانِ | نَادَا | هُمَا (m) |
| | تُنَادِيَا | تُنَادِيَا | تُنَادِيَانِ | نَادَتَا | هُمَا (f) |
| | | | | | Plural |
| | نُنَادِ | نُنَادِيْ | نُنَادِي | نَادَيْنَا | نَحْنُ |
| نَادُوا | تُنَادُوا | تُنَادُوا | تُنَادُوْنَ | نَادَيْتُمْ | أَنْتُمْ |
| نَادِيْنَ | تُنَادِيْنَ | تُنَادِيْنَ | تُنَادِيْنَ | نَادَيْنَ | أَنْتُنَّ |
| | يُنَادُوا | يُنَادُوا | يُنَادُوْنَ | نَادَوْا | هُمْ |
| | يُنَادِيْنَ | يُنَادِيْنَ | يُنَادِيْنَ | نَادَيْنَ | هُنَّ |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| نُودِيَ | يُنَادَى | مُنَادٍ | مُنَادِيَةٌ | مُنَادٍ | مُنَادَاةٌ | مُنَادَاةٌ |

Form IV Defective Verbs: Active Voice أُجْرِيَ , يُجْرِي

| Command | Jussive | Subjunctive | Present | Past | Singular |
|-----------|-----------|-------------|-------------|--------------|----------|
| | أُجْرِ | أُجْرِيَ | أُجْرِي | أُجْرِيتُ | أنا |
| أُجْرِ | تُجْرِ | تُجْرِيَ | تُجْرِي | أُجْرِيتَ | أنتَ |
| أُجْرِي | تُجْرِي | تُجْرِي | تُجْرِينَ | أُجْرِيتِ | أنتِ |
| | يُجْرِ | يُجْرِيَ | يُجْرِي | أُجْرِيَ | هو |
| | تُجْرِ | تُجْرِيَ | تُجْرِي | أُجْرِيتَ | هي |
| | | | | | Dual |
| أُجْرِيَا | تُجْرِيَا | تُجْرِيَا | تُجْرِيَانِ | أُجْرِيتُمَا | أنتما |
| | يُجْرِيَا | يُجْرِيَا | يُجْرِيَانِ | أُجْرِيَا | هما (m) |
| | تُجْرِيَا | تُجْرِيَا | تُجْرِيَانِ | أُجْرِيتَا | هما (f) |
| | | | | | Plural |
| | نُجْرِ | نُجْرِيَ | نُجْرِي | أُجْرِيتْنَا | نحن |
| أُجْرُوا | تُجْرُوا | تُجْرُوا | تُجْرُونَ | أُجْرِيتُمْ | أنتم |
| أُجْرِينَ | تُجْرِينَ | تُجْرِينَ | تُجْرِينَ | أُجْرِيتُنَّ | أنتن |
| | يُجْرُوا | يُجْرُوا | يُجْرُونَ | أُجْرُوا | هم |
| | يُجْرِينَ | يُجْرِينَ | يُجْرِينَ | أُجْرِينَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| أُجْرِيَ | يُجْرَى | مُجْرٍ | مُجْرِيَة | مُجْرِي | مُجْرَاة | إِجْرَاء |

Form V Defective Verbs: Active Voice تَحَدَّى, تَتَحَدَّى

| Command | Jussive | Subjunctive | Present | Past | Singular |
|-------------|---------------|---------------|----------------|----------------|----------|
| | أَتَحَدَّ | أَتَحَدَّى | أَتَحَدَّى | تَحَدَّيْتُ | أنا |
| تَحَدَّ | تَتَحَدَّ | تَتَحَدَّى | تَتَحَدَّى | تَحَدَّيْتَ | أنتَ |
| تَحَدِّيْ | تَتَحَدِّيْ | تَتَحَدِّيْ | تَتَحَدَّيْنَ | تَحَدَّيْتِ | أنتِ |
| | يَتَحَدَّ | يَتَحَدَّى | يَتَحَدَّى | تَحَدَّى | هو |
| | تَتَحَدَّ | تَتَحَدَّى | تَتَحَدَّى | تَحَدَّتْ | هي |
| | | | | | Dual |
| تَحَدِّيَا | تَتَحَدِّيَا | تَتَحَدِّيَا | تَتَحَدِّيَانِ | تَحَدَّيْتُمَا | أنتما |
| | يَتَحَدِّيَا | يَتَحَدِّيَا | يَتَحَدِّيَانِ | تَحَدِّيَا | هما (m) |
| | تَتَحَدِّيَا | تَتَحَدِّيَا | تَتَحَدِّيَانِ | تَحَدَّيَا | هما (f) |
| | | | | | Plural |
| | نَتَحَدَّ | نَتَحَدَّى | نَتَحَدَّى | تَحَدَّيْنَا | نحن |
| تَحَدُّواْ | تَتَحَدُّواْ | تَتَحَدُّواْ | تَتَحَدُّوْنَ | تَحَدَّيْتُمْ | أنتم |
| تَحَدَّيْنَ | تَتَحَدَّيْنَ | تَتَحَدَّيْنَ | تَتَحَدَّيْنَ | تَحَدَّيْتُنَّ | أنتن |
| | يَتَحَدُّواْ | يَتَحَدُّواْ | يَتَحَدُّوْنَ | تَحَدُّواْ | هم |
| | يَتَحَدَّيْنَ | يَتَحَدَّيْنَ | يَتَحَدَّيْنَ | تَحَدَّيْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| تُحَدِّيْ | يُتَحَدَّى | مُتَحَدِّ | مُتَحَدِّة | مُتَحَدِّىْ | مُتَحَدِّاة | تَحَدَّ |

Form VI Defective Verbs: Active Voice يُقَاضِي , تَقَاضَى

| Command | Jussive | Subjunctive | Present | Past | Singular |
|------------|--------------|--------------|----------------|----------------|----------|
| | أَتَقَاضِ | أَتَقَاضِيَ | أَتَقَاضِي | تَقَاضَيْتُ | أنا |
| تَقَاضِ | تَتَقَاضِ | تَتَقَاضِيَ | تَتَقَاضِي | تَقَاضَيْتَ | أنتَ |
| تَقَاضِي | تَتَقَاضِي | تَتَقَاضِي | تَتَقَاضِينَ | تَقَاضَيْتِ | أنتِ |
| | يَتَقَاضِ | يَتَقَاضِيَ | يَتَقَاضِي | تَقَاضَى | هو |
| | تَتَقَاضِ | تَتَقَاضِيَ | تَتَقَاضِي | تَقَاضَتْ | هي |
| | | | | | Dual |
| تَقَاضِيَا | تَتَقَاضِيَا | تَتَقَاضِيَا | تَتَقَاضِيَانِ | تَقَاضَيْتُمَا | أنتما |
| | يَتَقَاضِيَا | يَتَقَاضِيَا | يَتَقَاضِيَانِ | تَقَاضِيَا | هما (m) |
| | تَتَقَاضِيَا | تَتَقَاضِيَا | تَتَقَاضِيَانِ | تَقَاضَتَا | هما (f) |
| | | | | | Plural |
| | نَتَقَاضِ | نَتَقَاضِيَ | نَتَقَاضِي | تَقَاضَيْنَا | نحن |
| تَقَاضُوا | تَتَقَاضُوا | تَتَقَاضُوا | تَتَقَاضُونَ | تَقَاضَيْتُمْ | أنتم |
| تَقَاضِينَ | تَتَقَاضِينَ | تَتَقَاضِينَ | تَتَقَاضِينَ | تَقَاضَيْتُنَّ | أنتن |
| | يَتَقَاضُوا | يَتَقَاضُوا | يَتَقَاضُونَ | تَقَاضَوْا | هم |
| | يَتَقَاضِينَ | يَتَقَاضِينَ | يَتَقَاضِينَ | تَقَاضَيْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| تُقَاضَى | يُتَقَاضَى | مُقَاضٍ | مُقَاضِيَةٌ | مُتَقَاضٍ | مُتَقَاضِيَةٌ | تَقَاضٍ |

Form VII Defective Verbs: Active Voice يَنْقُضِي , إِنْقَضَى

(Most Form VII defective verbs are usually only conjugated for the third person masculine or feminine singular. In addition, there is no passive in Form VII)

| Jussive | Subjunctive | Present | Past | Singular |
|----------|-------------|-----------|------------|----------|
| يَنْقُضِ | يَنْقُضِيْ | يَنْقُضِي | إِنْقَضَى | هو |
| تَنْقُضِ | تَنْقُضِيْ | تَنْقُضِي | إِنْقَضَتْ | هي |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| None | None | مُنْقُضٍ | مُنْقُضِيَّة | None | None | إِنْقِضَاء |

Form VIII Defective Verbs: Active Voice يَبْتَلِي , اِبْتَلَى

| Command | Jussive | Subjunctive | Present | Past | Singular |
|--------------|--------------|--------------|---------------|-----------------|----------|
| | اَبْتَلِ | اَبْتَلِيْ | اَبْتَلِي | اِبْتَلَيْتُ | أنا |
| اِبْتَلِ | تَبْتَلِ | تَبْتَلِيْ | تَبْتَلِي | اِبْتَلَيْتَ | أنتَ |
| اِبْتَلِيْ | تَبْتَلِيْ | تَبْتَلِيْ | تَبْتَلِيْنَ | اِبْتَلَيْتِ | أنتِ |
| | يَبْتَلِ | يَبْتَلِيْ | يَبْتَلِي | اِبْتَلَى | هو |
| | تَبْتَلِ | تَبْتَلِيْ | تَبْتَلِي | اِبْتَلَتْ | هي |
| | | | | | Dual |
| اِبْتَلِيَا | تَبْتَلِيَا | تَبْتَلِيَا | تَبْتَلِيَانِ | اِبْتَلَيْتُمَا | أنتما |
| | يَبْتَلِيَا | يَبْتَلِيَا | يَبْتَلِيَانِ | اِبْتَلَا | هما (m) |
| | تَبْتَلِيَا | تَبْتَلِيَا | تَبْتَلِيَانِ | اِبْتَلَتَا | هما (f) |
| | | | | | Plural |
| | نَبْتَلِ | نَبْتَلِيْ | نَبْتَلِي | اِبْتَلَيْنَا | نحن |
| اِبْتَلُوا | تَبْتَلُوا | تَبْتَلُوا | تَبْتَلُوْنَ | اِبْتَلَيْتُمْ | أنتم |
| اِبْتَلِيْنَ | تَبْتَلِيْنَ | تَبْتَلِيْنَ | تَبْتَلِيْنَ | اِبْتَلَيْتُنَّ | أنتن |
| | يَبْتَلُوا | يَبْتَلُوا | يَبْتَلُوْنَ | اِبْتَلَوْا | هم |
| | يَبْتَلِيْنَ | يَبْتَلِيْنَ | يَبْتَلِيْنَ | اِبْتَلَيْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| اِبْتُلِيَ | يُبْتَلَى | مُبْتَلٍ | مُبْتَلِيَةٌ | مُبْتَلًى | مُبْتَلَاةٌ | اِبْتِلَاءٌ |

Form X Defective Verbs: Active Voice يَسْتَدْعِي , اِسْتَدْعَى

| Command | Jussive | Subjunctive | Present | Past | Singular |
|---------------|---------------|---------------|-----------------|-------------------|----------|
| | اَسْتَدْعِ | اَسْتَدْعِي | اَسْتَدْعِي | اِسْتَدْعَيْتُ | أنا |
| اِسْتَدْعِ | تَسْتَدْعِ | تَسْتَدْعِي | تَسْتَدْعِي | اِسْتَدْعَيْتَ | أنتَ |
| اِسْتَدْعِي | تَسْتَدْعِي | تَسْتَدْعِي | تَسْتَدْعِينَ | اِسْتَدْعَيْتِ | أنتِ |
| | يَسْتَدْعِ | يَسْتَدْعِي | يَسْتَدْعِي | اِسْتَدْعَى | هو |
| | تَسْتَدْعِ | تَسْتَدْعِي | تَسْتَدْعِي | اِسْتَدْعَتْ | هي |
| | | | | | Dual |
| اِسْتَدْعِيَا | تَسْتَدْعِيَا | تَسْتَدْعِيَا | تَسْتَدْعِيَانِ | اِسْتَدْعَيْتُمَا | أنتما |
| | يَسْتَدْعِيَا | يَسْتَدْعِيَا | يَسْتَدْعِيَانِ | اِسْتَدْعَا | هما (m) |
| | تَسْتَدْعِيَا | تَسْتَدْعِيَا | تَسْتَدْعِيَانِ | اِسْتَدْعَتَا | هما (f) |
| | | | | | Plural |
| | نَسْتَدْعِ | نَسْتَدْعِي | نَسْتَدْعِي | اِسْتَدْعَيْنَا | نحن |
| اِسْتَدْعُوا | تَسْتَدْعُوا | تَسْتَدْعُوا | تَسْتَدْعُونَ | اِسْتَدْعَيْتُمْ | أنتم |
| اِسْتَدْعِينَ | تَسْتَدْعِينَ | تَسْتَدْعِينَ | تَسْتَدْعِينَ | اِسْتَدْعَيْنَنَّ | أنتن |
| | يَسْتَدْعُوا | يَسْتَدْعُوا | يَسْتَدْعُونَ | اِسْتَدْعَوْا | هم |
| | يَسْتَدْعِينَ | يَسْتَدْعِينَ | يَسْتَدْعِينَ | اِسْتَدْعَيْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|---------------|
| اُسْتُدْعِيَ | يُسْتَدْعَى | مُسْتَدْعٍ | مُسْتَدْعِيَةٌ | مُسْتَدْعَى | مُسْتَدْعَاةٌ | اِسْتِدْعَاءٌ |

D: Doubled Verbs

Doubled verbs are problematic in Forms I, IV, VII, VIII and X. Here you will find charts for all of these forms with the exception of Form VII.

One Form I doubled verb is presented in the charts. Other Form I doubled verbs may have different stem vowels in the past or present tenses, otherwise they will be exactly the same. However, most doubled verbs will have the same stem vowels in the past tense and present tense as does the verb in the charts.

You should associate Form IV doubled verbs and Form X doubled verbs. If you can conjugate one Form IV doubled verb, you should be able to conjugate any Form IV doubled verb and any Form X doubled verb.

You should also associate Form VII and Form VIII doubled verbs. Their conjugation patterns in the active voice are **exactly the same**. So if you can do one Form VIII doubled verb, then you can conjugate any Form VII or VIII doubled verb. Remember too, that Form VII verbs do not exist in the passive.

Form I Doubled Verbs: Active Voice يَرُدُّ , رَدَّ

The verb in the chart below is representative of most Form I doubled verbs. Remember, however, that some Form I doubled verbs have an imperfect stem vowel of kasra, while others might have a fatha. Also, in the perfect, there is a small number of verbs with a stem vowel of kasra.

| Command | Jussive | Subjunctive | Present | Past | Singular |
|-----------------|-----------|-------------|------------|-------------|----------|
| | أَرُدُّ | أَرُدَّ | أَرُدُّ | رَدَدْتُ | أنا |
| رُدَّ ١ أَرُدُّ | تَرُدُّ | تَرُدَّ | تَرُدُّ | رَدَدْتَ | أنتَ |
| رُدِّي | تَرُدِّي | تَرُدِّي | تَرُدِّينَ | رَدَدْتِ | أنتِ |
| | يَرُدُّ | يَرُدَّ | يَرُدُّ | رَدَّ | هو |
| | تَرُدُّ | تَرُدَّ | تَرُدُّ | رَدَّتْ | هي |
| | | | | | Dual |
| رُدَّا | تَرُدَّا | تَرُدَّا | تَرُدَّانِ | رَدَدْتُمَا | أنتما |
| | يَرُدَّا | يَرُدَّا | يَرُدَّانِ | رَدَّا | هما (m) |
| | تَرُدَّا | تَرُدَّا | تَرُدَّانِ | رَدَّتَا | هما (f) |
| | | | | | Plural |
| | نَرُدُّ | نَرُدَّ | نَرُدُّ | رَدَدْنَا | نحن |
| رُدُّوا | تَرُدُّوا | تَرُدُّوا | تَرُدُّونَ | رَدَدْتُمْ | أنتم |
| أَرُدُّنَ | تَرُدُّنَ | تَرُدُّنَ | تَرُدُّنَ | رَدَدْتُنَّ | أنتن |
| | يَرُدُّوا | يَرُدُّوا | يَرُدُّونَ | رَدُّوا | هم |
| | يَرُدُّنَ | يَرُدُّنَ | يَرُدُّنَ | رَدُّنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| رُدَّ | يُرَدُّ | رَادٌّ | رَادَّةٌ | مَرْدُودٌ | مَرْدُودَةٌ | رَدٌّ |

Form I Doubled Verbs: Passive Voice يَرُدُّ , رَدَّ

| Jussive | Subjunctive | Present | Past | Singular |
|-------------|-------------|--------------|-------------|----------|
| أُرَدِّدْ | أُرَدَّ | أُرَدُّ | رُدِدْتُ | أنا |
| تُرَدِّدْ | تُرَدَّ | تُرَدُّ | رُدِدْتَ | أنتَ |
| تُرَدِّدِي | تُرَدِّي | تُرَدِّينَ | رُدِدْتِ | أنتِ |
| يُرَدِّدْ | يُرَدَّ | يُرَدُّ | رُدَّ | هو |
| تُرَدِّدْ | تُرَدَّ | تُرَدُّ | رُدَّتْ | هي |
| | | | | Dual |
| تُرَدَّا | تُرَدَّا | تُرَدَّانِ | رُدِدْتُمَا | أنتما |
| يُرَدَّا | يُرَدَّا | يُرَدَّانِ | رُدَّا | هما (m) |
| تُرَدَّا | تُرَدَّا | تُرَدَّانِ | رُدَّتَا | هما (f) |
| | | | | Plural |
| نُرَدِّدْ | نُرَدَّ | نُرَدُّ | رُدِدْنَا | نحن |
| تُرَدِّدُوا | تُرَدِّدُوا | تُرَدِّدُونَ | رُدِدْتُمْ | أنتم |
| تُرَدِّدْنَ | تُرَدِّدْنَ | تُرَدِّدْنَ | رُدِدْتُنَّ | أنتن |
| يُرَدِّدُوا | يُرَدِّدُوا | يُرَدِّدُونَ | رُدُّوا | هم |
| يُرَدِّدْنَ | يُرَدِّدْنَ | يُرَدِّدْنَ | رُدِّدْنَ | هن |

Form IV Doubled Verbs: Active Voice يَضِرُّ , أَضَرَّ

| Command | Jussive | Subjunctive | Present | Past | Singular |
|------------------|-----------|-------------|------------|---------------|----------|
| | أُضَرِّ | أُضِرَّ | أُضِرُّ | أَضَرَرْتُ | أنا |
| أَضِرْ \ أَضَرِّ | تُضَرِّ | تُضِرَّ | تُضِرُّ | أَضَرَرْتَ | أنتَ |
| أَضِرِّي | تُضَرِّي | تُضِرِّي | تُضِرِّينَ | أَضَرَرْتِ | أنتِ |
| | يُضَرِّ | يُضِرَّ | يُضِرُّ | أَضَرَّ | هو |
| | تُضَرِّ | تُضِرَّ | تُضِرُّ | أَضَرَّتْ | هي |
| | | | | | Dual |
| أُضِرَّا | تُضِرَّا | تُضِرَّا | تُضِرَّانِ | أَضَرَرْتُمَا | أنتما |
| | يُضِرَّا | يُضِرَّا | يُضِرَّانِ | أَضَرَّا | هما (m) |
| | تُضِرَّا | تُضِرَّا | تُضِرَّانِ | أَضَرَّتَا | هما (f) |
| | | | | | Plural |
| | نُضَرِّ | نُضِرَّ | نُضِرُّ | أَضَرَرْتُ | نحن |
| أُضِرُّوا | تُضِرُّوا | تُضِرُّوا | تُضِرُّونَ | أَضَرَرْتُمْ | أنتم |
| أُضِرُّنَ | تُضِرُّنَ | تُضِرُّنَ | تُضِرُّونَ | أَضَرَرْتُنَّ | أنتن |
| | يُضِرُّوا | يُضِرُّوا | يُضِرُّونَ | أَضَرُّوا | هم |
| | يُضِرُّنَ | يُضِرُّنَ | يُضِرُّونَ | أَضَرُّنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| أُضِرَّ | يُضَرُّ | مُضِرٌّ | مُضِرَّة | مُضَرٌّ | مُضَرَّة | إِضْرَار |

Form IV Doubled Verbs: Passive Voice يُضَرُّ , أَضِرَّ

| Jussive | Subjunctive | Present | Past | Singular |
|-------------|-------------|-------------|----------------|----------|
| أُضَرَّرْ | أُضَرَّ | أُضَرُّ | أُضَرِّرْتُ | أنا |
| تُضَرَّرْ | تُضَرَّ | تُضَرُّ | أُضَرِّرْتَ | أنتَ |
| تُضَرِّي | تُضَرِّي | تُضَرِّينَ | أُضَرِّرْتِ | أنتِ |
| يُضَرَّرْ | يُضَرَّ | يُضَرُّ | أُضِرَّ | هو |
| تُضَرَّرْ | تُضَرَّ | تُضَرُّ | أُضِرَّتْ | هي |
| | | | | Dual |
| تُضَرَّا | تُضَرَّا | تُضَرَّانِ | أُضَرِّرْتُمَا | أنتما |
| يُضَرَّا | يُضَرَّا | يُضَرَّانِ | أُضِرَّا | هما (m) |
| تُضَرَّا | تُضَرَّا | تُضَرَّانِ | أُضِرَّتَا | هما (f) |
| | | | | Plural |
| نُضَرَّرْ | نُضَرَّ | نُضَرُّ | أُضَرِّرْنَا | نحن |
| تُضَرَّوْا | تُضَرَّوْا | تُضَرَّوْنَ | أُضَرِّرْتُمْ | أنتم |
| تُضَرَّرْنَ | تُضَرَّرْنَ | تُضَرَّرْنَ | أُضَرِّرْتُنَّ | أنتن |
| يُضَرَّوْا | يُضَرَّوْا | يُضَرَّوْنَ | أُضِرَّوْا | هم |
| يُضَرَّرْنَ | يُضَرَّرْنَ | يُضَرَّرْنَ | أُضَرَّرْنَ | هن |

Form VIII Doubled Verbs: Active Voice يَضْطَرُّ, اضْطَرَّ

(This particular verb has an infixed ط instead of a ت because of the presence of the ض which is part of the root. Otherwise, this verb is exactly the same as any Form VIII doubled verb.)

Form VII Doubled Verbs will conjugate the same as the Form VIII doubled verb below. Remember that there is no passive voice for Form VII.

| Command | Jussive | Subjunctive | Present | Past | Singular |
|-------------------------|--------------|--------------|--------------|----------------|----------|
| | أَضْطَرِرْ | أَضْطَرَّ | أَضْطَرُّ | اضْطَرَرْتُ | أنا |
| اضْطَرِّ ١ اضْطَرِرْ | تَضْطَرِرْ | تَضْطَرَّ | تَضْطَرُّ | اضْطَرَرْتَ | أنتَ |
| اضْطَرِّي | تَضْطَرِّي | تَضْطَرِّي | تَضْطَرِّينَ | اضْطَرَرْتِ | أنتِ |
| | يَضْطَرِرْ | يَضْطَرَّ | يَضْطَرُّ | اضْطَرَّ | هو |
| | تَضْطَرِرْ | تَضْطَرَّ | تَضْطَرُّ | اضْطَرَرْتُ | هي |
| | | | | | Dual |
| اضْطَرَّا | تَضْطَرَّا | تَضْطَرَّا | تَضْطَرَّانِ | اضْطَرَرْتُمَا | أنتما |
| | يَضْطَرَّا | يَضْطَرَّا | يَضْطَرَّانِ | اضْطَرَّا | هما (m) |
| | تَضْطَرَّا | تَضْطَرَّا | تَضْطَرَّانِ | اضْطَرَرْتَا | هما (f) |
| | | | | | Plural |
| | نَضْطَرِرْ | نَضْطَرَّ | نَضْطَرُّ | اضْطَرَرْنَا | نحن |
| اضْطَرُّوا | تَضْطَرُّوا | تَضْطَرُّوا | تَضْطَرُّونَ | اضْطَرَرْتُمْ | أنتم |
| اضْطَرِرْنَ | تَضْطَرِرْنَ | تَضْطَرِرْنَ | تَضْطَرِرْنَ | اضْطَرَرْتُنَّ | أنتن |
| | يَضْطَرُّوا | يَضْطَرُّوا | يَضْطَرُّونَ | اضْطَرُّوا | هم |
| | يَضْطَرِرْنَ | يَضْطَرِرْنَ | يَضْطَرِرْنَ | اضْطَرَرْنَ | هن |

| Passive Past | Passive Present | AP Masculine | AP Feminine | Pass. Part. Masculine | Pass. Part. Feminine | Verbal Noun |
|--------------|-----------------|--------------|-------------|-----------------------|----------------------|-------------|
| أُضْطَرَّ | يُضْطَرُّ | مُضْطَرٌّ* | مُضْطَرَّة | مُضْطَرٌّ | مُضْطَرَّة | اضْطِرَار |

* Remember that Form VIII doubled verbs have active and passive participles which look alike. Form VII doubled verbs will have active participles of the same pattern as Form VIII. However, Form VII verbs will not have a passive participle.

Form VIII Doubled Verbs: Passive Voice يَضْطَرُّ, إِضْطَرَّ

(Remember that Form VII verbs do not have a passive voice.)

| Jussive | Subjunctive | Present | Past | Singular |
|---------------|---------------|---------------|-----------------|----------|
| أُضْطَرَّرْ | أُضْطَرَّ | أُضْطَرُّ | أُضْطَرِرْتُ | أنا |
| تُضْطَرَّرْ | تُضْطَرَّ | تُضْطَرُّ | أُضْطَرِرْتِ | أنتَ |
| تُضْطَرَّرِي | تُضْطَرِّي | تُضْطَرَّيْنِ | أُضْطَرِرْتِ | أنتِ |
| يُضْطَرَّرْ | يُضْطَرَّ | يُضْطَرُّ | أُضْطَرَّ | هو |
| تُضْطَرَّرْ | تُضْطَرَّ | تُضْطَرُّ | أُضْطَرَّتِ | هي |
| | | | | Dual |
| تُضْطَرَّرَا | تُضْطَرَّا | تُضْطَرَّانِ | أُضْطَرِرْتُمَا | أنتما |
| يُضْطَرَّرَا | يُضْطَرَّا | يُضْطَرَّانِ | أُضْطَرَّا | هما (m) |
| تُضْطَرَّرَا | تُضْطَرَّا | تُضْطَرَّانِ | أُضْطَرَّتَا | هما (f) |
| | | | | Plural |
| نُضْطَرَّرْ | نُضْطَرَّ | نُضْطَرُّ | أُضْطَرِرْنَا | نحن |
| تُضْطَرَّرُوا | تُضْطَرَّوْا | تُضْطَرَّوْنَ | أُضْطَرِرْتُمْ | أنتم |
| تُضْطَرَّرْنَ | تُضْطَرَّرْنَ | تُضْطَرَّرْنَ | أُضْطَرِرْتُنَّ | أنتن |
| يُضْطَرَّرُوا | يُضْطَرَّوْا | يُضْطَرَّوْنَ | أُضْطَرَّوْا | هم |
| يُضْطَرَّرْنَ | يُضْطَرَّرْنَ | يُضْطَرَّرْنَ | أُضْطَرَّرْنَ | هن |

Form X Doubled Verbs: Active Voice يُسْتَحِبُّ, إِسْتَحَبَّ

| Command | Jussive | Subjunctive | Present | Past | Singular |
|--------------------------|----------------|----------------|----------------|--------------------|----------|
| | أَسْتَحِبُّ | أَسْتَحِبَّ | أَسْتَحِبُّ | إِسْتَحَبَّتُ | أنا |
| إِسْتَحِبَّ إِسْتَحِبْ | تَسْتَحِبُّ | تَسْتَحِبَّ | تَسْتَحِبُّ | إِسْتَحَبَّيْتَ | أنتَ |
| إِسْتَحِبِّي | تَسْتَحِبِّي | تَسْتَحِبِّي | تَسْتَحِبِّينَ | إِسْتَحَبَّيْتِ | أنتِ |
| | يَسْتَحِبُّ | يَسْتَحِبَّ | يَسْتَحِبُّ | إِسْتَحَبَّ | هو |
| | تَسْتَحِبُّ | تَسْتَحِبَّ | تَسْتَحِبُّ | إِسْتَحَبَّتْ | هي |
| | | | | | Dual |
| إِسْتَحِبَّا | تَسْتَحِبَّا | تَسْتَحِبَّا | تَسْتَحِبَّانِ | إِسْتَحَبَّيْتُمَا | أنتما |
| | يَسْتَحِبَّا | يَسْتَحِبَّا | يَسْتَحِبَّانِ | إِسْتَحَبَّا | هما (m) |
| | تَسْتَحِبَّا | تَسْتَحِبَّا | تَسْتَحِبَّانِ | إِسْتَحَبَّتَا | هما (f) |
| | | | | | Plural |
| | نَسْتَحِبُّ | نَسْتَحِبَّ | نَسْتَحِبُّ | إِسْتَحَبَّيْنَا | نحن |
| إِسْتَحِبُّوا | تَسْتَحِبُّوا | تَسْتَحِبُّوا | تَسْتَحِبُّونَ | إِسْتَحَبَّيْتُمْ | أنتم |
| إِسْتَحِبِّينَ | تَسْتَحِبِّينَ | تَسْتَحِبِّينَ | تَسْتَحِبِّينَ | إِسْتَحَبَّيْنِ | أنتن |
| | يَسْتَحِبُّوا | يَسْتَحِبُّوا | يَسْتَحِبُّونَ | إِسْتَحَبُّوا | هم |
| | يَسْتَحِبِّينَ | يَسْتَحِبِّينَ | يَسْتَحِبِّينَ | إِسْتَحَبَّيْنِ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|--------------|
| أُسْتُحِبَّ | يُسْتَحَبُّ | مُسْتَحِبٌّ | مُسْتَحِبَّة | مُسْتَحَبٌّ | مُسْتَحِبَّة | إِسْتِحْبَاب |

Form X Doubled Verbs: Passive Voice يَسْتَحِبُّ , اِسْتَحَبَّ

| Jussive | Subjunctive | Present | Past | Singular |
|----------------|----------------|----------------|----------------|----------|
| أَسْتَحِبُّ | أُسْتَحَبَّ | أُسْتَحَبُّ | أُسْتُحِبُّتُ | أنا |
| تَسْتَحِبُّ | تُسْتَحَبَّ | تُسْتَحَبُّ | أُسْتُحِبِّتَ | أنتَ |
| تُسْتَحِبِّي | تُسْتَحَبِّي | تُسْتَحِبِّينَ | أُسْتُحِبِّيتِ | أنتِ |
| يُسْتَحِبُّ | يُسْتَحَبَّ | يُسْتَحَبُّ | أُسْتُحِبَّ | هو |
| تُسْتَحِبُّ | تُسْتَحَبَّ | تُسْتَحَبُّ | أُسْتُحِبَّتْ | هي |
| | | | | Dual |
| تُسْتَحَبَّا | تُسْتَحَبَّا | تُسْتَحَبَّانِ | أُسْتُحِبُّمَا | أنتما |
| يُسْتَحَبَّا | يُسْتَحَبَّا | يُسْتَحَبَّانِ | أُسْتُحِبَّا | هما (m) |
| تُسْتَحَبَّا | تُسْتَحَبَّا | تُسْتَحَبَّانِ | أُسْتُحِبَّتَا | هما (f) |
| | | | | Plural |
| نُسْتَحِبُّ | نُسْتَحَبَّ | نُسْتَحَبُّ | أُسْتُحِبُّنَا | نحن |
| تُسْتَحَبُّوا | تُسْتَحَبُّوا | تُسْتَحَبُّونَ | أُسْتُحِبُّنَا | أنتم |
| تُسْتَحِبِّينَ | تُسْتَحَبِّينَ | تُسْتَحِبِّينَ | أُسْتُحِبُّنَّ | أنتن |
| يُسْتَحَبُّوا | يُسْتَحَبُّوا | يُسْتَحَبُّونَ | أُسْتُحِبُّوا | هم |
| يُسْتَحِبِّينَ | يُسْتَحَبِّينَ | يُسْتَحَبِّينَ | أُسْتُحِبُّنَ | هن |

E: Hollow Verbs

Hollow verbs are problematic in Forms I, IV, VII, VIII, and X. In this section you will find charts for all three types of Form I hollow verbs in the active voice, followed by a representative Form I verb in the passive.

You will also find charts for a Form IV hollow and a Form X hollow in both the active and passive voices.. Forms IV and X hollow verbs should be associated together since their conjugations are basically the same pattern. If you can conjugate one Form IV hollow, you should be able to conjugate any Form IV hollow and any Form X hollow.

A chart for a Form VIII hollow verb in both voices is also included. Form VII hollow verbs follow exactly the same pattern as Form VIII. No Form VII chart is provided. Remember also, that Form VII verbs do not exist in the passive voice.

Form I Hollow Verbs: Middle Radical Waaw Active Voice يَزُورُ زَارَ

| Command | Jussive | Subjunctive | Present | Past | Singular |
|---------|-----------|-------------|------------|-----------|----------|
| | أَزُرْ | أَزُورَ | أَزُورُ | زُرْتُ | أنا |
| زُرْ | تَزُرْ | تَزُورَ | تَزُورُ | زُرْتَ | أنتَ |
| زوري | تَزُورِي | تَزُورِي | تَزُورِينَ | زُرْتِ | أنتِ |
| | يَزُرْ | يَزُورَ | يَزُورُ | زَارَ | هو |
| | تَزُرْ | تَزُورَ | تَزُورُ | زَارَتْ | هي |
| | | | | | Dual |
| زورا | تَزُورا | تَزُورا | تَزُورانِ | زُرْتُمَا | أنتما |
| | يَزُورا | يَزُورا | يَزُورانِ | زارا | هما (m) |
| | تَزُورا | تَزُورا | تَزُورانِ | زارتا | هما (f) |
| | | | | | Plural |
| | نَزُرْ | نَزُورَ | نَزُورُ | زُرْنَا | نحن |
| زوروا | تَزُورُوا | تَزُورُوا | تَزُورُونَ | زُرْتُمْ | أنتم |
| زُرْنَ | تَزُرْنَ | تَزُورْنَ | تَزُورْنَ | زُرْتُنَّ | أنتن |
| | يَزُورُوا | يَزُورُوا | يَزُورُونَ | زاروا | هم |
| | يَزُرْنَ | يَزُرْنَ | يَزُرْنَ | زُرْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| زِيرَ | يُزَارُ | زائر | زائرة | مَزُور | مَزُورَة | زِيَارَة |

Form I Hollow Verbs: Middle Radical Yaa' Active Voice يَبِيعُ بَاعَ

| Command | Jussive | Subjunctive | Present | Past | Singular |
|---------|-----------|-------------|------------|-----------|----------|
| | أَبِعْ | أَبِيعَ | أَبِيعُ | بِعْتُ | أنا |
| بِعْ | تَبِعْ | تَبِيعَ | تَبِيعُ | بِعْتَ | أنتَ |
| بيعي | تَبِيعِي | تَبِيعِي | تَبِيعِينَ | بِعْتِ | أنتِ |
| | يَبِعْ | يَبِيعَ | يَبِيعُ | بَاعَ | هو |
| | تَبِعْ | تَبِيعَ | تَبِيعُ | بَاعَتْ | هي |
| | | | | | Dual |
| بيعا | تَبِيعَا | تَبِيعَا | تَبِيعَانِ | بِعْتُمَا | أنتما |
| | يَبِيعَا | يَبِيعَا | يَبِيعَانِ | بَاعَا | هما (m) |
| | تَبِيعَا | تَبِيعَا | تَبِيعَانِ | بَاعَتَا | هما (f) |
| | | | | | Plural |
| | نَبِعْ | نَبِيعَ | نَبِيعُ | بِعْنَا | نحن |
| بيعوا | تَبِيعُوا | تَبِيعُوا | تَبِيعُونَ | بِعْتُمْ | أنتم |
| بِعْنَ | تَبِيعْنَ | تَبِيعْنَ | تَبِيعْنَ | بِعْتُنَّ | أنتن |
| | يَبِيعُوا | يَبِيعُوا | يَبِيعُونَ | بَاعُوا | هم |
| | يَبِيعْنَ | يَبِيعْنَ | يَبِيعْنَ | بِعْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| بِيعَ | يُبَاعُ | بَائِع | بَائِعَة | مَبِيع | مَبِيعَة | بَيْع |

Form I Hollow Verbs: Schizophrenic Active Voice يَنَامُ نَامَ

| Command | Jussive | Subjunctive | Present | Past | Singular |
|---------|-----------|-------------|------------|-----------|----------|
| | أَنَمْ | أَنَامَ | أَنَامُ | نِمْتُ | أنا |
| نَمْ | تَنَمْ | تَنَامَ | تَنَامُ | نِمْتَ | أنتَ |
| نامي | تَنَامِي | تَنَامِي | تَنَامِينَ | نِمْتِ | أنتِ |
| | يَنَمْ | يَنَامَ | يَنَامُ | نَامَ | هو |
| | تَنَمْ | تَنَامَ | تَنَامُ | نَامَتْ | هي |
| | | | | | Dual |
| ناما | تَنَامَا | تَنَامَا | تَنَامَانِ | نِمْتُمَا | أنتما |
| | يَنَامَا | يَنَامَا | يَنَامَانِ | نَامَا | هما (m) |
| | تَنَامَا | تَنَامَا | تَنَامَانِ | نَامَتَا | هما (f) |
| | | | | | Plural |
| | نَنَمْ | نَنَامَ | نَنَامُ | نِمْنَا | نحن |
| ناموا | تَنَامُوا | تَنَامُوا | تَنَامُونَ | نِمْتُمْ | أنتم |
| نَمَنَّ | تَنَمَنَّ | تَنَمَنَّ | تَنَمَنَّ | نِمْنُنَّ | أنتن |
| | يَنَامُوا | يَنَامُوا | يَنَامُونَ | نَامُوا | هم |
| | يَنَمَنَّ | يَنَمَنَّ | يَنَمَنَّ | نِمْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------------|--------------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| None for this verb | None for this verb | نائِم | نائِمة | None for this verb* | None for this verb | نَوْم |

* Many hollow verbs in this category will have passive participles. If their middle radical is a waaw, then the participle will have the same pattern as مَرُور. If the middle radical is a yaa', then the participle will have the same pattern as مَبِيع.

Form I Hollow Verbs: All Types Passive Voice يَزورُ مَزارَ

All Form I hollow verbs in the passive voice will conjugate the same was as the verb below.

| Jussive | Subjunctive | Present | Past | Singular |
|----------|-------------|----------|-----------|----------|
| أُزَرَ | أُزَرَ | أُزَرُ | زِرْتُ | أنا |
| تُزَرَ | تُزَرَ | تُزَرُ | زِرْتَ | أنتَ |
| تُزاري | تُزاري | تُزارينَ | زِرْتِ | أنتِ |
| يُزَرَ | يُزَرَ | يُزَرُ | زِرَ | هو |
| تُزَرَ | تُزَرَ | تُزَرُ | زِرتَ | هي |
| | | | | Dual |
| تُزارا | تُزارا | تُزارانِ | زِرْتُمَا | أنتما |
| يُزارا | يُزارا | يُزارانِ | زيرا | هما (m) |
| تُزورا | تُزارا | تُزارانِ | زيرتَا | هما (f) |
| | | | | Plural |
| نُزَرَ | نُزَرَ | نُزَرُ | زِرْنَا | نحن |
| تُزوروا | تُزاروا | تُزارونَ | زِرْتُمْ | أنتم |
| تُزَرْنَ | تُزَرْنَ | تُزَرْنَ | زِرْتُنَّ | أنتن |
| يُزوروا | يُزاروا | يُزارونَ | زيروا | هم |
| يُزَرْنَ | يُزَرْنَ | يُزَرْنَ | زِرْنَ | هن |

Form IV Hollow Verbs: Active Voice أَقَامَ، يُقِيمُ

All Form IV hollow verbs in the active voice conjugation in the same was as the verb below.

| Command | Jussive | Subjunctive | Present | Past | Singular |
|----------|----------|-------------|------------|-------------|----------|
| | أَقِمْ | أُقِمَ | أُقِيمُ | أَقَمْتُ | أنا |
| أَقِمْ | تَقِمْ | تُقِمَ | تُقِيمُ | أَقَمْتَ | أنتَ |
| أَقِمْي | تُقِمْي | تُقِمِي | تُقِيمِينَ | أَقَمْتِ | أنتِ |
| | يَقِمْ | يُقِمَ | يُقِيمُ | أَقَامَ | هو |
| | تَقِمْ | تُقِمَ | تُقِيمُ | أَقَامَتْ | هي |
| | | | | | Dual |
| أَقِمْا | تُقِمْا | تُقِمَا | تُقِيمَانِ | أَقَمْتُمَا | أنتما |
| | يُقِمْا | يُقِمَا | يُقِيمَانِ | أَقَامَا | هما (m) |
| | تُقِمْا | تُقِمَا | تُقِيمَانِ | أَقَامَتَا | هما (f) |
| | | | | | Plural |
| | نُقِمْ | نُقِمَ | نُقِيمُ | أَقَمْنَا | نحن |
| أَقِمْوا | تُقِمْوا | تُقِمُوا | تُقِيمُونَ | أَقَمْتُمْ | أنتم |
| أَقِمْنَ | تَقِمْنَ | تُقِمْنَ | تُقِمْنَ | أَقَمْنَّ | أنتن |
| | يُقِمْوا | يُقِمُوا | يُقِيمُونَ | أَقَامُوا | هم |
| | يُقِمْنَ | يُقِمْنَ | يُقِمْنَ | أَقَمْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| أُقِمَ | يُقَامُ | مُقِيم | مُقِيمَة | مُقَام | مُقَامَة | إِقَامَة |

Form IV Hollow Verbs: Passive Voice يُقِيمُ، أَقَامَ

All Form IV hollow verbs in the passive voice will conjugate in the same way as the verb below. Note that a Form IV hollow verb in any of the imperfect passive conjugations **has the exact same pattern as Form I hollow verbs have in the imperfect passive.**

(Not all of the conjugations for this model verb make sense in actual usage.)

| Jussive | Subjunctive | Present | Past | Singular |
|-----------|-------------|------------|-------------|----------|
| أُقِمَّ | أُقَامَ | أُقَامُ | أُقِمْتُ | أنا |
| تُقِمَّ | تُقَامَ | تُقَامُ | أُقِمْتَ | أنتَ |
| تُقَامِي | تُقَامِي | تُقَامِينَ | أُقِمْتِ | أنتِ |
| يُقِمَّ | يُقَامَ | يُقَامُ | أُقِيمَ | هو |
| تُقِمَّ | تُقَامَ | تُقَامُ | أُقِيِمَتْ | هي |
| | | | | Dual |
| تُقَامَا | تُقَامَا | تُقَامَانِ | أُقِمْتُمَا | أنتما |
| يُقَامَا | يُقَامَا | يُقَامَانِ | أُقِيمَا | هما (m) |
| تُقَامَا | تُقَامَا | تُقَامَانِ | أُقِيِمَتَا | هما (f) |
| | | | | Plural |
| نُقِمَّ | نُقَامَ | نُقَامُ | أُقِمْنَا | نحن |
| تُقَامُوا | تُقَامُوا | تُقَامُونَ | أُقِمْتُمْ | أنتم |
| تُقِمْنَ | تُقِمْنَ | تُقِمْنَ | أُقِمْنَنَّ | أنتن |
| يُقَامُوا | يُقَامُوا | يُقَامُونَ | أُقِيمُوا | هم |
| يُقِمْنَ | يُقِمْنَ | يُقِمْنَ | أُقِمْنَ | هن |

Form VIII Hollow Verbs: Active Voice يَخْتَارُ , إِيْخْتَارَ

All Form VIII hollow verbs will conjugate in the active voice in the same way as the verb below.
Additionally, all Form VII hollow verbs will also conjugate the same way.

| Command | Jussive | Subjunctive | Present | Past | Singular |
|---------------|-------------|-------------|--------------|-----------------|----------|
| | أَخْتَرُ | أَخْتَارَ | أَخْتَارُ | إِيْخْتَرْتُ | أنا |
| إِيْخْتَرِ | تَخْتَرِ | تَخْتَارَ | تَخْتَارُ | إِيْخْتَرْتَ | أنتَ |
| إِيْخْتَارِي | تَخْتَارِي | تَخْتَارِي | تَخْتَارِينَ | إِيْخْتَرْتِ | أنتِ |
| | يَخْتَرِ | يَخْتَارَ | يَخْتَارُ | إِيْخْتَارَ | هو |
| | تَخْتَرِ | تَخْتَارَ | تَخْتَارُ | إِيْخْتَارَتْ | هي |
| | | | | | Dual |
| إِيْخْتَارَا | تَخْتَارَا | تَخْتَارَا | تَخْتَارَانِ | إِيْخْتَرْتُمَا | أنتما |
| | يَخْتَارَا | يَخْتَارَا | يَخْتَارَانِ | إِيْخْتَارَا | هما (m) |
| | تَخْتَارَا | تَخْتَارَا | تَخْتَارَانِ | إِيْخْتَارَتَا | هما (f) |
| | | | | | Plural |
| | نَخْتَرِ | نَخْتَارَ | نَخْتَارُ | إِيْخْتَرْنَا | نحن |
| إِيْخْتَارُوا | تَخْتَارُوا | تَخْتَارُوا | تَخْتَارُونَ | إِيْخْتَرْتُمْ | أنتم |
| إِيْخْتَرْنَ | تَخْتَرْنَ | تَخْتَارْنَ | تَخْتَارْنَ | إِيْخْتَرْتُنَّ | أنتن |
| | يَخْتَارُوا | يَخْتَارُوا | يَخْتَارُونَ | إِيْخْتَارُوا | هم |
| | يَخْتَرْنَ | يَخْتَارْنَ | يَخْتَارْنَ | إِيْخْتَرْنَا | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|---------------|
| أُخْتِرَ | يُخْتَارُ | مُخْتَارٌ * | مُخْتَارَةٌ | مُخْتَارٌ | مُخْتَارَةٌ | إِيْخْتِيَارٌ |

* Remember, hollow verbs in Form VIII have passive and active participles that are identical. In addition, a Form VII hollow verb will have an active participle of the very same pattern. It will not have a passive participle.

Form VIII Hollow Verbs: Passive Voice يَخْتَارُ , إِخْتَارَ

All Form VIII verbs in the passive voice will conjugate in the same way as the verb below. Note that Form VII hollow verbs do not exist in the passive voice.

| Jussive | Subjunctive | Present | Past | Singular |
|-------------|-------------|--------------|---------------|----------|
| أُخْتَرْ | أُخْتَارَ | أُخْتَارُ | أُخْتِرْتُ | أنا |
| تُخْتَرْ | تُخْتَارَ | تُخْتَارُ | أُخْتِرْتَ | أنتَ |
| تُخْتَارِي | تُخْتَارِي | تُخْتَارِينَ | أُخْتِرْتِ | أنتِ |
| يُخْتَرْ | يُخْتَارَ | يُخْتَارُ | أُخْتِرَ | هو |
| تُخْتَرْ | تُخْتَارَ | تُخْتَارُ | أُخْتِرْتَ | هي |
| | | | | Dual |
| تُخْتَارَا | تُخْتَارَا | تُخْتَارَانِ | أُخْتِرْتُمَا | أنتما |
| يُخْتَارَا | يُخْتَارَا | يُخْتَارَانِ | أُخْتِرَا | هما (m) |
| تُخْتَارَا | تُخْتَارَا | تُخْتَارَانِ | أُخْتِرْتَا | هما (f) |
| | | | | Plural |
| نُخْتَرْ | نُخْتَارَ | نُخْتَارُ | أُخْتِرْنَا | نحن |
| تُخْتَارُوا | تُخْتَارُوا | تُخْتَارُونَ | أُخْتِرْتُمْ | أنتم |
| تُخْتَرْنَ | تُخْتَارْنَ | تُخْتَارْنَ | أُخْتِرْتُنَّ | أنتن |
| يُخْتَارُوا | يُخْتَارُوا | يُخْتَارُونَ | أُخْتِرُوا | هم |
| يُخْتَرْنَ | يُخْتَارْنَ | يُخْتَارْنَ | أُخْتِرْنَ | هن |

Form X Hollow Verbs: Active Voice اِسْتَعَادَ , يَسْتَعِيدُ

All Form X hollow verbs will conjugate in the active voice in the same way as the verb below.

| Command | Jussive | Subjunctive | Present | Past | Singular |
|---------------|---------------|---------------|----------------|-----------------|----------|
| | اَسْتَعِدْ | اَسْتَعِيدَ | اَسْتَعِيدُ | اِسْتَعَدْتُ | أنا |
| اِسْتَعِدْ | تَسْتَعِدْ | تَسْتَعِيدَ | تَسْتَعِيدُ | اِسْتَعَدْتَ | أنتَ |
| اِسْتَعِيدِي | تَسْتَعِيدِي | تَسْتَعِيدِي | تَسْتَعِيدِينَ | اِسْتَعَدْتِ | أنتِ |
| | يَسْتَعِدْ | يَسْتَعِيدَ | يَسْتَعِيدُ | اِسْتَعَادَ | هو |
| | تَسْتَعِدْ | تَسْتَعِيدَ | تَسْتَعِيدُ | اِسْتَعَادَتْ | هي |
| | | | | | Dual |
| اِسْتَعِيدَا | تَسْتَعِيدَا | تَسْتَعِيدَا | تَسْتَعِيدَانِ | اِسْتَعَدْتُمَا | أنتما |
| | يَسْتَعِيدَا | يَسْتَعِيدَا | يَسْتَعِيدَانِ | اِسْتَعَادَا | هما (m) |
| | تَسْتَعِيدَا | تَسْتَعِيدَا | تَسْتَعِيدَانِ | اِسْتَعَادَتَا | هما (f) |
| | | | | | Plural |
| | نَسْتَعِدْ | نَسْتَعِيدَ | نَسْتَعِيدُ | اِسْتَعَدْنَا | نحن |
| اِسْتَعِيدُوا | تَسْتَعِيدُوا | تَسْتَعِيدُوا | تَسْتَعِيدُونَ | اِسْتَعَدْتُمْ | أنتم |
| اِسْتَعِيدْنَ | تَسْتَعِيدْنَ | تَسْتَعِيدْنَ | تَسْتَعِيدْنَ | اِسْتَعَدْتُنَّ | أنتن |
| | يَسْتَعِيدُوا | يَسْتَعِيدُوا | يَسْتَعِيدُونَ | اِسْتَعَادُوا | هم |
| | يَسْتَعِيدْنَ | يَسْتَعِيدْنَ | يَسْتَعِيدْنَ | اِسْتَعَدْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|---------------|
| اُسْتُعِيدَ | يُسْتَعَادُ | مُسْتَعِيدٌ | مُسْتَعِيدَةٌ | مُسْتَعَادٌ | مُسْتَعَادَةٌ | اِسْتِعَادَةٌ |

Form X Hollow Verbs: Passive Voice يَسْتَعِيدُوا, اِسْتَعَادَ

All Form X hollow verbs in the passive voice will conjugate in the same way as the verb below.

| Jussive | Subjunctive | Present | Past | Singular |
|---------------|---------------|----------------|-----------------|----------|
| أُسْتَعَدْ | أُسْتَعَادَ | أُسْتَعَادُ | أُسْتُعِدْتُ | أنا |
| تُسْتَعَدْ | تُسْتَعَادَ | تُسْتَعَادُ | أُسْتُعِدْتَ | أنتَ |
| تُسْتَعَادِي | تُسْتَعَادِي | تُسْتَعَادِينَ | أُسْتُعِدْتِ | أنتِ |
| يُسْتَعَدْ | يُسْتَعَادَ | يُسْتَعَادُ | أُسْتُعِيدَ | هو |
| تُسْتَعَدْ | تُسْتَعَادَ | تُسْتَعَادُ | أُسْتُعِيدَتْ | هي |
| | | | | Dual |
| تُسْتَعَادَا | تُسْتَعَادَا | تُسْتَعَادَانِ | أُسْتُعِدْتُمَا | أنتما |
| يُسْتَعَادَا | يُسْتَعَادَا | يُسْتَعَادَانِ | أُسْتُعِيدَا | هما (m) |
| تُسْتَعَادَا | تُسْتَعَادَا | تُسْتَعَادَانِ | أُسْتُعِيدَتَا | هما (f) |
| | | | | Plural |
| نُسْتَعَدْ | نُسْتَعَادَ | نُسْتَعَادُ | أُسْتُعِدْنَا | نحن |
| تُسْتَعَادُوا | تُسْتَعَادُوا | تُسْتَعَادُونَ | أُسْتُعِدْتُمْ | أنتم |
| تُسْتَعَدْنَ | تُسْتَعَدْنَ | تُسْتَعَدْنَ | أُسْتُعِدْنِ | أنتن |
| يُسْتَعَادُوا | يُسْتَعَادُوا | يُسْتَعَادُونَ | أُسْتُعِيدُوا | هم |
| يُسْتَعَدْنَ | يُسْتَعَدْنَ | يُسْتَعَدْنَ | أُسْتُعِدْنَ | هن |

F: Quadrilateral Verbs

Form I Quadrilateral Verbs: Active Voice زَخَرَفَ, يُزَخِّرُ

| Command | Jussive | Subjunctive | Present | Past | Singular |
|------------|-------------|-------------|--------------|---------------|----------|
| | أُزَخِّرْ | أُزَخِّرْ | أُزَخِّرُ | زَخَرَفْتُ | أنا |
| زَخَرِفْ | تُزَخِّرْ | تُزَخِّرْ | تُزَخِّرُ | زَخَرَفْتَ | أنتَ |
| زَخَرِفِي | تُزَخِّرِي | تُزَخِّرِي | تُزَخِّرِينَ | زَخَرَفْتِ | أنتِ |
| | يُزَخِّرْ | يُزَخِّرْ | يُزَخِّرُ | زَخَرَفَ | هو |
| | تُزَخِّرْ | تُزَخِّرْ | تُزَخِّرُ | زَخَرَفْتَ | هي |
| | | | | | Dual |
| زَخَرِفَا | تُزَخِّرَا | تُزَخِّرَا | تُزَخِّرَانِ | زَخَرَفْتُمَا | أنتما |
| | يُزَخِّرَا | يُزَخِّرَا | يُزَخِّرَانِ | زَخَرَفَا | هما (m) |
| | تُزَخِّرَا | تُزَخِّرَا | تُزَخِّرَانِ | زَخَرَفْتَا | هما (f) |
| | | | | | Plural |
| | نُزَخِّرْ | نُزَخِّرْ | نُزَخِّرُ | زَخَرَفْنَا | نحن |
| زَخَرِفُوا | تُزَخِّرُوا | تُزَخِّرُوا | تُزَخِّرُونَ | زَخَرَفْتُمْ | أنتم |
| زَخَرِفْنَ | تُزَخِّرْنَ | تُزَخِّرْنَ | تُزَخِّرِينَ | زَخَرَفْتُنَّ | أنتن |
| | يُزَخِّرُوا | يُزَخِّرُوا | يُزَخِّرُونَ | زَخَرَفُوا | هم |
| | يُزَخِّرْنَ | يُزَخِّرْنَ | يُزَخِّرِينَ | زَخَرَفْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| زُخِرَ | يُزَخَّرُ | مُزَخِّرٌ | مُزَخِّرَةٌ | مُزَخَّرٌ | مُزَخَّرَةٌ | زَخْرَفَةٌ |

Form I Quadriliteral Verbs: Passive Voice يُزَخَرَفُ، زَخِرَفَ

| Jussive | Subjunctive | Present | Past | Singular |
|--------------|--------------|---------------|---------------|----------|
| أُزَخَرَفْ | أُزَخَرَفَ | أُزَخَرَفُ | زُخِرِفْتُ | أنا |
| تُزَخَرَفْ | تُزَخَرَفَ | تُزَخَرَفُ | زُخِرِفْتَ | أنتَ |
| تُزَخَرَفِي | تُزَخَرَفِي | تُزَخَرَفِينَ | زُخِرِفْتِ | أنتِ |
| يُزَخَرَفْ | يُزَخَرَفَ | يُزَخَرَفُ | زُخِرِفَ | هو |
| تُزَخَرَفْ | تُزَخَرَفَ | تُزَخَرَفُ | زُخِرِفْتَ | هي |
| | | | | Dual |
| تُزَخَرَفَا | تُزَخَرَفَا | تُزَخَرَفَانِ | زُخِرِفْتُمَا | أنتما |
| يُزَخَرَفَا | يُزَخَرَفَا | يُزَخَرَفَانِ | زُخِرِفَا | هما (m) |
| تُزَخَرَفَا | تُزَخَرَفَا | تُزَخَرَفَانِ | زُخِرِفْتَا | هما (f) |
| | | | | Plural |
| نُزَخَرَفْ | نُزَخَرَفَ | نُزَخَرَفُ | زُخِرِفْنَا | نحن |
| تُزَخَرَفُوا | تُزَخَرَفُوا | تُزَخَرَفُونَ | زُخِرِفْتُمْ | أنتم |
| تُزَخَرَفْنَ | تُزَخَرَفْنَ | تُزَخَرَفْنَ | زُخِرِفْتُنَّ | أنتن |
| يُزَخَرَفُوا | يُزَخَرَفُوا | يُزَخَرَفُونَ | زُخِرِفُوا | هم |
| يُزَخَرَفْنَ | يُزَخَرَفْنَ | يُزَخَرَفْنَ | زُخِرِفْنَ | هن |

Form II Quadrilateral Verbs: Active Voice تَزَحْرَفُ, تَتَزَحْرَفُ

The passives of these verbs are rare and are not included.

| Command | Jussive | Subjunctive | Present | Past | Singular |
|--------------|----------------|----------------|-----------------|-----------------|----------|
| | أَتَزَحْرَفْ | أَتَزَحْرَفَ | أَتَزَحْرَفُ | تَزَحْرَفْتُ | أنا |
| تَزَحْرَفْ | تَتَزَحْرَفْ | تَتَزَحْرَفَ | تَتَزَحْرَفُ | تَزَحْرَفْتَ | أنتَ |
| تَزَحْرَفِي | تَتَزَحْرَفِي | تَتَزَحْرَفِي | تَتَزَحْرَفِينَ | تَزَحْرَفْتِ | أنتِ |
| | يَتَزَحْرَفْ | يَتَزَحْرَفَ | يَتَزَحْرَفُ | تَزَحْرَفَ | هو |
| | تَتَزَحْرَفْ | تَتَزَحْرَفَ | تَتَزَحْرَفُ | تَزَحْرَفْتَ | هي |
| | | | | | Dual |
| تَزَحْرَفَا | تَتَزَحْرَفَا | تَتَزَحْرَفَا | تَتَزَحْرَفَانِ | تَزَحْرَفْتُمَا | أنتما |
| | يَتَزَحْرَفَا | يَتَزَحْرَفَا | يَتَزَحْرَفَانِ | تَزَحْرَفَا | هما (m) |
| | تَتَزَحْرَفَا | تَتَزَحْرَفَا | تَتَزَحْرَفَانِ | تَزَحْرَفْتَا | هما (f) |
| | | | | | Plural |
| | نَتَزَحْرَفْ | نَتَزَحْرَفَ | نَتَزَحْرَفُ | تَزَحْرَفْنَا | نحن |
| تَزَحْرَفُوا | تَتَزَحْرَفُوا | تَتَزَحْرَفُوا | تَتَزَحْرَفُونَ | تَزَحْرَفْتُمْ | أنتم |
| تَزَحْرَفْنَ | تَتَزَحْرَفْنَ | تَتَزَحْرَفْنَ | تَتَزَحْرَفْنَ | تَزَحْرَفْتُنَّ | أنتن |
| | يَتَزَحْرَفُوا | يَتَزَحْرَفُوا | يَتَزَحْرَفُونَ | تَزَحْرَفُوا | هم |
| | يَتَزَحْرَفْنَ | يَتَزَحْرَفْنَ | يَتَزَحْرَفْنَ | تَزَحْرَفْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| Rare | Rare | مُتَزَحْرِفٌ | مُتَزَحْرِفَةٌ | Rare | Rare | تَزَحْرُفٌ |

Form IV Quadriliteral Verbs: Active Voice **يَطْمِنُ**, **إِطْمَأَنَّ**

This is one of the great verbs of Arabic. Students usually have a very difficult time remembering how to conjugate it and how to pronounce it.

| Command | Jussive | Subjunctive | Present | Past | Singular |
|-------------------------------|--------------|--------------|--------------|-------------------|----------|
| | أَطْمَأْنِنْ | أَطْمَأْنِنْ | أَطْمَأْنِنْ | إِطْمَأْنَنْتُ | أنا |
| إِطْمَأْنِنْ ١ إِطْمَأْنِنْ | تَطْمَأْنِنْ | تَطْمَأْنِنْ | تَطْمَأْنِنْ | إِطْمَأْنَنْتَ | أنتَ |
| إِطْمَأْنِنْ | تَطْمَأْنِنْ | تَطْمَأْنِنْ | تَطْمَأْنِنْ | إِطْمَأْنَنْتِ | أنتِ |
| | يَطْمَأْنِنْ | يَطْمَأْنِنْ | يَطْمَأْنِنْ | إِطْمَأْنَنَّ | هو |
| | تَطْمَأْنِنْ | تَطْمَأْنِنْ | تَطْمَأْنِنْ | إِطْمَأْنَنْتِ | هي |
| | | | | | Dual |
| إِطْمَأْنِنْ | تَطْمَأْنِنْ | تَطْمَأْنِنْ | تَطْمَأْنِنْ | إِطْمَأْنَنْتُمَا | أنتما |
| | يَطْمَأْنِنْ | يَطْمَأْنِنْ | يَطْمَأْنِنْ | إِطْمَأْنَنْ | هما (m) |
| | تَطْمَأْنِنْ | تَطْمَأْنِنْ | تَطْمَأْنِنْ | إِطْمَأْنَنْتَا | هما (f) |
| | | | | | Plural |
| | نَطْمَأْنِنْ | نَطْمَأْنِنْ | نَطْمَأْنِنْ | إِطْمَأْنَنْنَا | نحن |
| إِطْمَأْنِنْ | تَطْمَأْنِنْ | تَطْمَأْنِنْ | تَطْمَأْنِنْ | إِطْمَأْنَنْتُمْ | أنتم |
| إِطْمَأْنِنْ | تَطْمَأْنِنْ | تَطْمَأْنِنْ | تَطْمَأْنِنْ | إِطْمَأْنَنْتُنَّ | أنتن |
| | يَطْمَأْنِنْ | يَطْمَأْنِنْ | يَطْمَأْنِنْ | إِطْمَأْنَنْوَا | هم |
| | يَطْمَأْنِنْ | يَطْمَأْنِنْ | يَطْمَأْنِنْ | إِطْمَأْنَنْ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|---------------|
| None | None | مُطْمِئِنٌّ | مُطْمِئِنَّةٌ | None | None | إِطْمَأْنَانٌ |

G: A Few Oddball Verbs

The Form I Verb يَأْتِي , أَتَى Active Voice

| Command | Jussive | Subjunctive | Present | Past | Singular |
|-----------|-----------|-------------|------------|-------------|----------|
| | آتِ | آتِيْ | آتِي | أَتَيْتُ | أنا |
| إِيتِ ١ ت | تَآتِ | تَآتِيْ | تَآتِي | أَتَيْتَ | أنتَ |
| إِيتِي | تَآتِي | تَآتِيْ | تَآتِيْنَ | أَتَيْتِ | أنتِ |
| | يَآتِ | يَآتِيْ | يَآتِي | أَتَى | هو |
| | تَآتِ | تَآتِيْ | تَآتِي | أَتَتْ | هي |
| | | | | | Dual |
| إِيتِيَا | تَآتِيَا | تَآتِيَا | تَآتِيَانِ | أَتَيْتُمَا | أنتما |
| | يَآتِيَا | يَآتِيَا | يَآتِيَانِ | أَتَيَا | هما (m) |
| | تَآتِيَا | تَآتِيَا | تَآتِيَانِ | أَتَيَا | هما (f) |
| | | | | | Plural |
| | نَآتِ | نَآتِيْ | نَآتِي | أَتَيْنَا | نحن |
| إِيتُوا | تَآتُوا | تَآتُوا | تَآتُوْنَ | أَتَيْتُمْ | أنتم |
| إِيتِيْنَ | تَآتِيْنَ | تَآتِيْنَ | تَآتِيْنَ | أَتَيْتُنَّ | أنتن |
| | يَآتُوا | يَآتُوْنَ | يَآتُوْنَ | أَتَوْا | هم |
| | يَآتِيْنَ | يَآتِيْنَ | يَآتِيْنَ | أَتَيْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| أُتِيَ | يُوتَى | آتِ | آتِيَّة | مَأْتِيٍّ | مَأْتِيَّة | إِتْيَان |

يُؤْتِي , آتَى The Form IV Verb

| Command | Jussive | Subjunctive | Present | Past | Singular |
|---------|-----------|-------------|------------|------------|----------|
| | أُوتِ | أُوتِيْ | أُوتِي | آتَيْتُ | أنا |
| آتِ | تُوتِ | تُوتِيْ | تُوتِي | آتَيْتَ | أنتَ |
| آتِي | تُوتِي | تُوتِيْ | تُوتَيْنِ | آتَيْتِ | أنتِ |
| | يُوتِ | يُوتِيْ | يُوتِي | آتَى | هو |
| | تُوتِ | تُوتِيْ | تُوتِي | آتَتْ | هي |
| | | | | | Dual |
| آتِيَا | تُوتِيَا | تُوتِيَا | تُوتِيَانِ | آتَيْتُمَا | أنتما |
| | يُوتِيَا | يُوتِيَا | يُوتِيَانِ | آتَا | هما (m) |
| | تُوتِيَا | تُوتِيَا | تُوتِيَانِ | آتَا | هما (f) |
| | | | | | Plural |
| | نُوتِ | نُوتِيْ | نُوتِي | آتَيْنَا | نحن |
| آتُوا | تُوتُوا | تُوتُوا | تُوتُونَ | آتَيْتُمْ | أنتم |
| آتَيْنَ | تُوتَيْنِ | تُوتَيْنِ | تُوتَيْنِ | آتَيْنَّ | أنتن |
| | يُوتُوا | يُوتُوا | يُوتُونَ | آتَوْا | هم |
| | يُوتَيْنِ | يُوتَيْنِ | يُوتَيْنِ | آتَيْنَ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| أُوتِيْ | يُوتَى | مُوتٍ | مُوتِيَّة | مُوتَى | مُوتَاة | إِيْتَاء |

يَجِيءُ , جاءَ The Form I Verb

This is absolutely one of my favorite verbs in the language.

| Command | Jussive | Subjunctive | Present | Past | Singular |
|----------|--------------|--------------|---------------|-----------------|----------|
| | أَجِئْ | أَجِيءَ | أَجِيءُ | جِئْتُ | أنا |
| جِئْ | تَجِئْ | تَجِيءَ | تَجِيءُ | جِئْتَ | أنتَ |
| جِيئِي | تَجِيئِي | تَجِيئِي | تَجِيئِينَ | جِئْتِ | أنتِ |
| | يَجِئْ | يَجِيءَ | يَجِيءُ | جاءَ | هو |
| | تَجِئْ | تَجِيءَ | تَجِيءُ | جاءَتْ | هي |
| | | | | | Dual |
| جِيئَا | تَجِيئَا | تَجِيئَا | تَجِيئَانِ | جِئْتُمَا | أنتما |
| | يَجِيئَا | يَجِيئَا | يَجِيئَانِ | جاءَا | هما (m) |
| | تَجِيئَا | تَجِيئَا | تَجِيئَانِ | جاءَتَا | هما (f) |
| | | | | | Plural |
| | نَجِئْ | نَجِيءَ | نَجِيءُ | جِئْنَا | نحن |
| جيئوا or | يَجِيئُوا or | يَجِيئُوا or | يَجِيئُونَ or | جِئْتُمَا | أنتم |
| جِيئُوا | يَجِيئُوا | يَجِيئُوا | يَجِيئُونَ | | |
| جِئْنَا | تَجِئْنَا | تَجِئْنَا | تَجِئْنَا | جِئْتُنَّ | أنتن |
| | يَجِيئُوا or | يَجِيئُوا or | يَجِيئُونَ or | جاءُوا ١ جاءُوا | هم |
| | يَجِيئُوا | يَجِيئُوا | يَجِيئُونَ | | |
| | يَجِئْنَا | يَجِئْنَا | يَجِئْنَا | جِئْنَا | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| جِيءَ | يُجاءُ | جاءَ | جاءة | مَجِيءٌ | مَجِيئة | مَجِيءٌ |

يَشَاءُ, شَاءَ The Form I Verb

Another classic.

| Command | Jussive | Subjunctive | Present | Past | Singular |
|-----------------------|---------------------------|---------------------------|-----------------------------|-------------------|----------|
| | أَشَأْ | أَشَاءَ | أَشَاءُ | شِئْتُ | أنا |
| شَأْ | تَشَأْ | تَشَاءَ | تَشَاءُ | شِئْتَ | أنتَ |
| شَائِي | تَشَائِي | تَشَائِي | تَشَائِينَ | شِئْتِ | أنتِ |
| | يَشَأْ | يَشَاءَ | يَشَاءُ | شَاءَ | هو |
| | تَشَأْ | تَشَاءَ | تَشَاءُ | شَاعَتْ | هي |
| | | | | | Dual |
| شَاءَا | تَشَاءَا | تَشَاءَا | تَشَاءَانِ | شِئْتُمَا | أنتما |
| | يَشَاءَا | يَشَاءَا | يَشَاءَانِ | شَاءَا | هما (m) |
| | تَشَاءَا | تَشَاءَا | تَشَاءَانِ | شَاعَتَا | هما (f) |
| | | | | | Plural |
| | نَشَأْ | نَشَاءَ | نَشَاءُ | شِئْنَا | نحن |
| or شَاؤُوا شَاعُوا | or تَشَاؤُوا تَشَاعُوا | or تَشَاؤُوا تَشَاعُوا | or تَشَاوُونَ تَشَاعُونَ | شِئْتُمْ | أنتم |
| شَائِنَ | تَشَائِنَ | تَشَائِنَ | تَشَائِنَ | شِئْتُنَّ | أنتن |
| | or يَشَاؤُوا يَشَاعُوا | or يَشَاؤُوا يَشَاعُوا | or يَشَاوُونَ يَشَاعُونَ | شَاؤُوا \ شَاعُوا | هم |
| | يَشَائِنَ | يَشَائِنَ | يَشَائِنَ | شِئْنِ | هن |

| Passive Past | Passive Present | Active Participle Masculine | Active Participle Feminine | Passive Participle Masculine | Passive Participle Feminine | Verbal Noun |
|--------------|-----------------|-----------------------------|----------------------------|------------------------------|-----------------------------|-------------|
| شِئَ | يُشَاءُ | شَاءَ | شَائِيَّة | مَشِئَ | مَشِئِيَّة | مَشِئِيَّة |

Chapter 8

The Key

Drill 1. Special Drill on the Definite Article. Below are the words from the drill made definite.

| | | | |
|--------------|--------------|-------------|-------------|
| النَّمِر | الصَّادِق | الْكِتَاب | اللُّغَة |
| السَّمْسَار | الزِّيَارَة | أَبَاب | الدِّينَار |
| أَلْقَذَافِي | أَلتَّعَارُف | أَلطَّاولَة | أَلظَّالِم |
| أَلذَّهَاب | الشَّريْط | أَلثَّالِث | أَلخَلِيج |
| أَلعَيْن | أَلجَدْوَل | أَلضَّابِط | أَلحَلَال |
| أَلأَمْر | أَلمَعْرُوف | أَلشَّرِكَة | أَلنَّهَار |
| أَلرَّقِيب | أَلهَام | أَلوَزِير | أَليَقِين |
| أَلغَرْب | أَلعَرَب | أَلبَرِيد | أَلأَسْلَام |
| أَلدَّبَابَة | أَلتُّرْكِي | أَلمُدْرَس | أَلظِّل |
| أَللَّيْلَة | أَلطَّاقِم | أَلضَّرْب | أَلشَّامِل |
| أَلسَّعِيد | أَلزَّمان | أَلرَّفِيق | أَلذَّرَاع |
| أَلقَلَم | أَلصَّعِيد | أَلخَرِيف | أَلجَنُوب |

Drill 2: Below is a table with the answers to Drill 2. Each question is translated, answered, and the answer is then translated. The answers are examples, yours will probably differ. Case endings have been included on the questions and answers.

| Translation | Answer | Translation | Question |
|--|-------------------------|-------------------------------|-------------------------|
| I am Khalid. | أنا خالد. | Who are you (m.)? | ١. من أنت؟ |
| I am from Sudan. | أنا من السودان. | Where are you (m.) from? | ٢. من أين أنت؟ |
| Saliim is from Beirut. | سليم من بيروت. | Where is Saliim from? | ٣. من أين سليم؟ |
| Nabila is from Tunis. | نبيلة من تونس. | Where is Nabila from? | ٤. من أين نبيلة؟ |
| The book is here. | الكتاب هنا. | Where is the book? | ٥. أين الكتاب؟ |
| The teacher is in the house. (The gentive case is taught in Chapter Two.) | المدرسة في البيت. | Where is the teacher (f.)? | ٦. أين المدرسة؟ |
| The student is from Yemen. | الطالب من اليمن. | Where is the student from? | ٧. من أين الطالب؟ |
| The student is from Oman. | الطالبة من عُمان. | Where is the student from? | ٨. من أين الطالبة؟ |
| Samir is the director here. (The هو is called a pronoun of separation. See Chapter Three.) | سمير هو المدير هنا. | Who is the director here? | ٩. من المدير هنا؟ |
| This teacher is from Abu Dhabi. | هذه المدرسة من ابو ظبي. | Where is this teacher from? | ١٠. من أين هذه المدرسة؟ |
| That professor is from Dubai. | ذلك الاستاذ من دبي. | Where is that professor from? | ١١. من أين ذلك الأستاذ؟ |

Drill 3. Part I: Read sentences 1 and 2 below. Why are they marked for case the way they are? Now write in the case endings for the remaining sentences in this part and make sure you can translate them. *All case endings are included below and each sentence is translated.*

| | |
|--|--------------------------|
| The student is new. الطالبُ is in the nominative case because it is the subject of the sentence. It has only one dhamma because it is definite. جديدٌ is in the nominative case because it is the predicate of an equational sentence. It has nunation because it is indefinite. The same explanation holds for sentence number 2. | ١. الطالبُ جديدٌ. |
| The student (f.) is new. | ٢. الطالبةُ جديدةٌ. |
| The director is new. | ٣. المديرُ جديدٌ. |
| The director (f.) is new. | ٤. المديرَةُ جديدةٌ. |
| This teacher is excellent. | ٥. هذا المدرسُ ممتازٌ. |
| This book is excellent. | ٦. هذا الكتابُ ممتازٌ. |
| This director (f.) is new. | ٧. هذه المديرَةُ جديدةٌ. |
| That teacher is good. | ٨. ذلك المدرسُ جيّدٌ. |
| That teacher (f.) is good. | ٩. تلك المدرسةُ جيدةٌ. |
| This teacher (f.) is good. | ١٠. هذه المدرسةُ جيدةٌ. |

Drill 3 - Continued

Part II: Answer the sentences below in the affirmative. Provide all case endings in your answers.

Each question is answered below. The chart also includes translations of each question and of each answer.

| Translation | Answer | Translation | Question |
|--------------------------------|---------------------------|-----------------------------|-----------------------------|
| Yes, the book is beneficial. | نعم، الكتابُ مفيدٌ. | Is the book beneficial? | ١. هل الكتابُ مفيدٌ؟ |
| Yes, the newspaper is good. | نعم، الجريدةُ جيدةٌ. | Is the newspaper good? | ٢. هل الجريدةُ جيدةٌ؟ |
| Yes, I am the professor. | نعم، انا الاستاذُ، | Are you the professor? | ٣. هل انتَ الأستاذُ؟ |
| Yes, I am the professor (f.). | نعم، أنا الاستاذةُ، | Are you (f.) the professor? | ٤. هل انتِ الأستاذةُ؟ |
| Yes, I am a professor. | نعم، انا استاذٌ، | Are you a professor? | ٥. هل انتَ استاذٌ؟ |
| Yes, I am a professor (f.). | نعم، انا استاذةٌ، | Are you (f.) a professor? | ٦. هل انتِ استاذةٌ؟ |
| Yes. He is a director. | نعم، هو مديرٌ، | Is he a director? | ٧. هل هو مديرٌ؟ |
| Yes. She is a teacher. | نعم، هي مدرسةٌ، | Is she a teacher? | ٨. هل هي مدرسةٌ؟ |
| Yes. She is the teacher. | نعم، هي المدرسةُ، | Is she the teacher? | ٩. هل هي المدرسةُ؟ |
| Yes. This teacher (f.) is new. | نعم، هذه المدرسةُ جديدةٌ، | Is this teacher (f.) new? | ١٠. هل هذه المدرسةُ جديدةٌ؟ |

Drill 4. Part I: Provide all case endings for the sentences below. Make sure that you can translate each sentence. *The case endings have been included and translations provided for each sentence below.*

| | | | |
|---|------------------------------|---|------------------------------|
| I am a student (f.) in this university. | ٥. انا طالبة في هذه الجامعة. | The student is in an office. | ١. الطالب في مكتب. |
| I am the director in this office. | ٦. انا المدير في هذا المكتب. | The director is in the office. | ٢. المدير في المكتب. |
| He is the president in this company. | ٧. هو الرئيس في هذه الشركة. | The library is far from the university. | ٣. المكتبة بعيدة عن الجامعة. |
| She is the director in that office. | ٨. هي المدير في ذلك المكتب. | The library is near the school. | ٤. المكتبة قريبة من المدرسة. |

Part II: Provide all case endings for the sentences below. Then underline all of the idaafas. Make sure that you can translate each sentence. (The sentences are translated in the key.)

The case endings have been included below, all idaafas have been underlined and the translations have been provided. The translations are done in "normal" English, i.e. "the professor's house" instead of "the house of the professor."

| | | | |
|---|-----------------------------|---|-----------------------------------|
| This is the professor's book. | ٦. هذا كتاب الأستاذ. | The professor's house is near the university. | ١. بيت الأستاذ قريب من الجامعة. |
| What is the title of the professor's lecture? | ٧. ما عنوان محاضرة الأستاذ؟ | The university library is near the museum. | ٢. مكتبة الجامعة قريبة من المتحف. |
| What is the capital of this country? | ٨. ما عاصمة هذا البلد؟ | This is a teacher's pen. | ٣. هذا قلم مدرس. |
| Where is the president of the oil company from? | ٩. من اين رئيس شركة النفط؟ | This is a university library. | ٤. هذه مكتبة جامعة. |
| Studying this book is enjoyable. | ١٠. دراسة هذا الكتاب ممتعة. | This is the library of Cairo University. | ٥. هذه مكتبة جامعة القاهرة. |

Drill 4 - Part III: Write out answers to the following questions. Provide all case endings in your answers. Sample answers are provided in the key. *Case endings, translations, and sample answers are provided below.*

| | | | |
|--|--|--|-----------------------------------|
| The name of the president of America is "Bill Clinton." | اسمُ رئيسِ امريكا "بيل كلينتون". | What is the name of the president of America? | ١. ما اسمُ رئيسِ امريكا؟ |
| The name of the vice-president of America is Al Gore. | اسمُ نائبِ رئيسِ امريكا "آل غور". | What is the name of the vice-president of America? | ٢. ما اسمُ نائبِ رئيسِ امريكا؟ |
| Michael Jackson is the Minister of Defense in America. | مichael جاكسون هو وزيرُ الدفاع في امريكا. | Who is the Minister of Defense in America? | ٣. من وزيرُ الدفاع في امريكا؟ |
| Howard Stern is the Minister of Foreign Affairs here. | هاوارد سترن هو وزيرُ الخارجية هنا. | Who is the Minister of Foreign Affairs here? | ٤. من وزيرُ الخارجية هنا؟ * |
| The University of Cairo is in Cairo. | جامعةُ القاهرة في القاهرة. | Where is Cairo University? | ٥. اين جامعةُ القاهرة؟ |
| Yes, the study of this language is enjoyable. | نعم، دراسةُ هذه اللغة ممتعةٌ جدًا. | Is the study of this language enjoyable? | ٦. هل دراسةُ هذه اللغة ممتعةٌ؟ |
| Yes, the letters of the Arabic language are beautiful. | نعم، حروفُ اللغة العربية جميلةٌ. | Are the letters of the Arabic language beautiful? | ٧. هل حروفُ اللغة العربية جميلةٌ؟ |
| Yes, the professor's lecture is long. It is also very boring and at the same time is superficial and comical and proves that he does not know a thing about the subject. | نعم، محاضرةُ الاستاذ طويلةٌ. وهي ايضا مملةٌ جدا وفي نفس الوقت هي سطحية ومضحكة وتثبت أنه لا يعرف شيئا عن الموضوع. | Is the professor's lecture long? | ٨. هل محاضرةُ الاستاذ طويلةٌ؟ |
| Yes, the president of the state of Iraq is crazy. | نعم، رئيسُ دولة العراق مجنونٌ. | Is the president of the state of Iraq crazy? | ٩. هل رئيسُ دولة العراق مجنونٌ؟ |
| Yes, I am a seeker of knowledge. | نعم، انا طالبُ علمٍ. | Are you a seeker of knowledge? (literally means "a seeker.") | ١٠. هل انت طالبُ علمٍ؟ |

* Treat وزير الخارجية as a two-term idaafa.

Drill 5. Provide all case endings in the sentences below. Then underline the words in each noun-adjective phrase. Make sure you can translate each sentence.

Case endings are indicated below and all noun-adjective phrases are underlined. Each sentence is also translated.

| | |
|---|---|
| This is a new door. | ١. هذا بابٌ جديدٌ. |
| This is a long visit. | ٢. هذه زيارةٌ طويلةٌ. |
| He is an excellent president. | ٣. هو رئيسٌ ممتازٌ. |
| Cairo is a famous Arab city. | ٤. القاهرةُ مدينةٌ عربيةٌ مشهورةٌ. |
| The director of the new company is a good director. (I hate sentences like this.) | ٥. مديرةُ الشركةِ الجديدةِ مديرةٌ جيدةٌ. |
| The president of Iraq is a strange man. | ٦. رئيسُ العراقِ رجلٌ غريبٌ. |
| This is the new student. | ٧. هذا هو الطالبُ الجديدُ. |
| This is the new student (f.). | ٨. هذه هي الطالبةُ الجديدةُ. |
| The city of Baghdad is the famous capital of Iraq. (Here the noun-adjective phrase is split because the noun is the first term of an idaafa. Note that the adjective is definite because the noun is definite.) | ٩. مدينةُ بغداد هي عاصمةُ العراقِ المشهورةُ. |
| What is the name of the new director in this abominable office? | ١٠. ما اسمُ المديرِ الجديدِ في هذا المكتبِ اللعينِ؟ |

Drill 6. In each question below, circle every noun-adjective phrase and underline each idaafa. Then indicate all of the case endings. Then answer each question, including the case endings in your answers. (Starting with this drill, more and more vocabulary is going to be used. Do not worry about new words you encounter in the drills. If you know how to use a dictionary, look them up if you want. You can also refer to the key, which will include translations of most of the questions used in the drills.)

Each idaafa below is underlined. Noun-adjective phrases are in bold type. All case endings are indicated and translations are provided.

| | |
|--|---|
| Are you the new director? | ١. هل انتَ المديرُ الجديدُ؟ |
| Are you a Kuwaiti student (f.)? | ٢. هل انتِ طالبةٌ كويتيةٌ؟ |
| Is Salim a famous Lebanese artist? | ٣. هل سليمٌ فنانٌ لبنانيٌّ مشهورٌ؟ |
| Who is the new president in this company? | ٤. من الرئيسُ الجديدُ في هذه الشركة؟ |
| Where is the office of the president of the American University? | ٥. اين مكتبُ رئيسِ الجامعةِ الامريكيةِ؟ |
| Is Sunday a work day in the state of Kuwait? | ٦. هل يومُ الاحدِ يومُ عملٍ في دولةِ الكويتِ؟ |
| What is the name of the Moroccan correspondent? | ٧. ما اسمُ المراسلِ المغربيِّ؟ |
| What is the name of the new director (f.) of the World Bank? (Note that مديرةٌ and الجديدةٌ are in a noun-adjective relationship with each other. They are separated by البنكِ العالمي which are also in a noun-adjective relationship. Furthermore, البنكِ is the last term of the idaafa.) | ٨. ما اسمُ مديرةِ البنكِ العالميِّ الجديدةِ؟ |
| When is the time of the arrival of the American airplane? | ٩. متى موعدُ وصولِ الطائرةِ الامريكيةِ؟ |
| Is the study of the Arabic language a difficult matter? (Note that أمرٌ is the predicate of an equational sentence, so it is nominative.) | ١٠. هل دراسةُ اللغةِ العربيةِ امرٌ صعبٌ؟ |

Drill 7. Provide the indefinite masculine and feminine nisba adjective of each word below. Then take 5 of them and use them in equational sentences. Provide case endings in your sentences. *Below are the masculine and feminine indefinite nisba adjectives.*

| | | | | | |
|--------|-----------|-----------|---------|-----------|-----------|
| العراق | عراقيٌّ | عراقيةٌ | القاهرة | قاهريٌّ | قاهريةٌ |
| المغرب | مغربيٌّ | مغربيةٌ | الكويت | كويتيٌّ | كويتيةٌ |
| لبنان | لبنانيٌّ | لبنانيةٌ | سوريا | سوريٌّ | سوريةٌ |
| امريكا | امريكيٌّ | امريكيةٌ | الاردن | اردنيٌّ | اردنيةٌ |
| عمل | عمليٌّ | عمليةٌ | اقتصاد | اقتصاديٌّ | اقتصاديةٌ |
| اجتماع | اجتماعيٌّ | اجتماعيةٌ | دراسة | دراسيٌّ | دراسيةٌ |
| وطن | وطنيٌّ | وطنيةٌ | عرب | عربيٌّ | عربيةٌ |

Drill 8. Part I: Combine the words in parentheses using the correct pronoun suffixes and write the answers in the blanks provided. *The answers are in the blanks.*

| | |
|--|--|
| Is this your book? | ١. هل هذا (كتاب + انت) <u>كتابك</u> . |
| The university library is in front of his house. | ٢. مكتبة الجامعة أمام (بيت + الرئيس) <u>بيته</u> . |
| Their school is far from the university. | ٣. (مدرسة + الطالبات) <u>مدرستهن</u> بعيدة عن الجامعة. |
| Our car is very new. | ٤. (سيارة + نحن) <u>سيارتنا</u> جديدة جدًا. |
| Your president is very famous but (he is) crazy. | ٥. (رئيس + انتم) <u>رئيسكم</u> رجل مشهور ولكن مجنون. |
| Your (f.p.) book is a very boring one. | ٦. (كتاب + انتن) <u>كتابكن</u> كتابٌ مُملٌ جدًا. |
| Her idea is a good one. | ٧. (فكرة + مريم) <u>فكرتها</u> فكرة جيدة. |

Drill 8 - Part II: Answer the questions below. Indicate all case endings in your answers. Pay attention. Remember that you are answering the questions, and that you may have to use different pronoun suffixes in your answers than the ones used in some of the questions. *Sample answers are provided below and all case endings are indicated.*

| | | | |
|---|--|--|--|
| Our professor's name is Haamid. | اسمُ استاذنا حامد. | What is the name of your (f.p.) professor? | ١. ما اسمُ استاذِكن؟ |
| Our president is from Washington. | رئيسنا من مدينة واشنطن. | Where is your president (f.) from? | ٢. من اين رئيسُكن؟ |
| Yes, my house is near a large famous city, its name is Baltimore, hon. | نعم، بيتي قريبٌ من مدينة كبيرة مشهورة واسمها "بلمور" يا حبيبي. | Is your house near a large famous city? | ٣. هل بيتُك قريبٌ من مدينة كبيرة مشهورة؟ |
| Yes, our book is a good one. | نعم، كتابنا كتابٌ جيدٌ جداً. | Is our Arabic book a good one? | ٤. هل كتابنا العربيُّ كتابٌ جيدٌ؟ |
| Her Arab friend is Samiir. (For reasons of style, a pronoun of separation is preferable here.) | سمير هو صديقُها العربيُّ. | Who is her Arab friend? | ٥. من صديقُها العربيُّ؟ |
| Yes, my wife is an Arab. (In Egyptian colloquial, this sentence could mean "My wife is a car".) | نعم، زوجتي عربية. | Is your wife an Arab? | ٦. هل زوجتُك عربية؟ |
| Yes, their house is on Liberation street. | نعم، بيتُهم في شارع التحرير. | Is their house on Liberation street? | ٧. هل بيتُهم في شارع التحرير؟ |
| Yes, our director is a good man. | نعم، مديرنا رجلٌ طيبٌ. | Is your director a good man? | ٨. هل مديرُكم رجلٌ طيبٌ؟ |
| Yes, he is a moron. | نعم، هو بليدٌ. | Is the president of the Nationalist Progressive Company a moron? | ٩. هل رئيسُ الشركة الوطنية التقدمية بليدٌ؟ |
| Her new American secretary (m.) is in the kitchen preparing coffee. | سكرتيرُها الامريكى الجديد في المطبخ وهو يعد القهوة. | Where is her new American (m.) secretary? | ١٠. اين سكرتيرُها الامريكى الجديد؟ |

Drill 9. Write in the case endings for the sentences below. Then circle each noun-adjective phrase and underline each idaafa. Make sure you can translate the sentences.

The case endings are written-in below, noun-adjective phrases are in bold type, idaafas are underlined, and the sentences are translated.

| | |
|---|---|
| The student studied her Arabic book. (Arabic grammarians consider a noun with a possessive pronoun suffix to be an idaafa, so technically, كتابها is an idaafa. But for our purposes, idaafas consist of two or more nouns in a row. | ١. درست الطالبة كتابها العربي. |
| I studied my Arabic book. | ٢. درست كتابي العربي. |
| The correspondent met the minister in his official office. | ٣. قابلت المراسلة الوزير في مكتبه الرسمي. |
| Did you transfer to Cairo University (lit. "The University of Cairo) Samiira? | ٤. هل انتقلت الى جامعة القاهرة يا سميرة؟ |
| They read all of the "Al-Ahram" newspaper. (الاهرام) is in the nominative because it is in quotes. | ٥. قرأوا جريدة "الاهرام" كلها. |
| They (f. pl.) finished studying the Arabic language. | ٦. اكملن دراسة اللغة العربية. |
| They visited a famous historic city in Iraq. | ٧. زاروا مدينة تاريخية مشهورة في العراق. |
| We met our friend at the international airport. | ٨. استقبلنا صديقنا في المطار الدولي. |
| We read a long book about the Middle East. | ٩. قرأنا كتاباً طويلاً عن الشرق الاوسط. |
| I wrote a long letter to my mother in Kuwait City. | ١٠. كتبت رسالة طويلة الى امي في مدينة الكويت. |

Authentic Arabic Exercise.

For the first three chapters you have worked pretty basic drills designed to get you back into the language. Most of the vocabulary was kept very simple until the past couple of drills where a few more vocabulary items were included. There are many more drills in this text. But now it is time to get back into dealing with what is called “authentic” Arabic. An authentic text is a text created in a particular language by a native speaker for other native speakers. The item below is an example. Since it is authentic, it will include a great deal of grammar that you have not reviewed at this point. (It contains no grammar at all that is not covered in detail throughout this book.) It will no doubt also contain many vocabulary items that you have never seen or have long since forgotten. Do not worry about all the grammar and vocabulary. Instead, follow the directions below.

1. Scan the article and look for anything you can recognize - such as personal names, place names, job titles, and any other vocabulary that you can recognize right away without a dictionary.
2. Now look for the structures you have studied in this text so far. First, find all of the idaafas you can. Remember, you may not know the meanings of the words, but you can probably recognize what words are nouns and tell if they are in idaafas. Circle the idaafas or make a note of them some other way. Then look for noun adjective phrases (which may well overlap with some of the idaafas) and study the agreement and see if it matches what you have learned so far. You may find one or two items that don't yet match. This is because we have not yet covered all of the rules of agreement in Arabic.
3. Now write in all the case endings on the nouns and adjectives - except for personal and place names.
4. Write a two-sentence summary of what you think the article is about.
5. Now go to the key and see how much you got correct. The key will also include a translation of the passage.

The passage below is a partial transcript of a Voice of America Arabic Broadcast on June 9, 1995

The case endings are indicated in the passage. All noun-adjective phrases are in bold type and all idaafas are underlined.

من المقرر ان يجتمع اليوم في القاهرة زعماء مصر واسرائيل ووزير الخارجية الامريكي Warren Christopher لدفع عملية احلال السلام في الشرق الاوسط. ومن المتوقع ان يضغط الرئيس المصري حسني مبارك على رئيس الوزراء الاسرائيلي اسحق رابين كي يسحب القوات الاسرائيلية من مرتفعات الجولان و مناطق الفلسطينيين في الضفة الغربية. وتطالب سوريا بانسحاب اسرائيلي كامل من مرتفعات الجولان مقابل احلال السلام مع اسرائيل كما يقول

الفلسطينيون إنَّ الانسحابَ الإسرائيليَّ من الضفة الغربية دليلٌ أساسيٌّ على أنَّ عملية السلام تعمل بنجاح. وقال وزيرُ الخارجيةِ الأمريكيِّ في إسرائيل أمس إنَّ المحادثاتِ السورية-الإسرائيلية ستدخل مرحلةً هامةً. وسوف يجتمع كبارُ القادة العسكريين من البلدين في واشنطن في وقتٍ لاحقٍ من الشهر الحالي لمناقشة الترتيباتِ الأمنية بعد الانسحابِ الإسرائيليِّ من مرتفعاتِ الجولان.

Here are a few comments on the noun-adjective phrases and the idaafas in the paragraph above.

1. In line one, وزيرُ الشؤون is an idaafa. The term is the commonly used short form for الشؤون , “affairs,” is actually the last term of the idaafa and الشؤون is modifying الخارجية. However, الشؤون is usually dropped; الخارجية takes its place and is treated as if it were a noun and the second term of an idaafa.
2. On line five is the phrase مقابل إحلال السلام . Technically “مقابل” “in exchange for,” is the first term of the idaafa. However, in text books these days, words which act like prepositions such as قبل and بعد are treated like prepositions and are not taught as being the first terms of an idaafa, which technically they often are.
3. In line eight there is the phrase كبار القادة . كبار is the plural of the adjective كبير and it is the first term of what is called an “adjectival idaafa” by EMSA and a “false idaafa” by other texts. Such an idaafa has an adjective as its first term instead of noun. This type of idaafa is treated in Chapter Two of Part III.
4. You may have noticed some case endings which appear to be unusual. For example, in line three, القوات has a kasra but the adjective which modifies it, الإسرائيلية has a fatha. This is discussed in the next chapter. Also, you may have noted that nouns after إنَّ and أنَّ are in the accusative. This is discussed in Chapter Four of Part II.

Below is a translation of the passage.

The leaders of Egypt and Israel, along with the American Secretary of State, Warren Christopher, are scheduled to meet today in Cairo to give a boost to the Middle East peace process (literally, “to push the process of establishing peace in the Middle East.”) It is expected that Egyptian President Hosni Mubarak will pressure Israeli Prime Minister Yitzhak Rabin to withdraw Israeli forces from the Golan Heights and Palestinian areas in the West Bank. Syria is demanding complete Israeli withdrawal from the Golan Heights in exchange for making peace with Israel. Likewise, the Palestinians say that Israeli withdrawal from the West Bank is a fundamental sign that the peace process is succeeding. The American Secretary of State said yesterday in Israel that the Syrian-Israeli talks are entering an important stage. Senior military leaders from the two countries will meet in Washington later this month to discuss security arrangements after the Israeli withdrawal from the Golan Heights.

Drill 10. Rewrite each sentence making the underline words plural. Make all other necessary changes. Give all case endings in your answers. Make sure you can translate your answers.

The answers and their translations are below. For one or two questions, you may have made some words plural in your answers which I left singular in mine and vice-versa. It will depend on how you viewed the sentence. Sentence 10 is a good example.

| | | |
|--|---|--|
| 1. المدرس لبناني. | المدرسون لبنانيون. | The teachers are Lebanese. |
| 2. الأستاذة مصرية. | الأستاذات مصرية. | The professors are Egyptian. |
| 3. شاهد الطالب الكويتي فيلماً اجنياً. | شاهد الطلاب الكويتيون فيلماً اجنياً. | The Kuwaiti students saw a foreign film. |
| 4. تكلم المدير الجديد مع الموظفة الجديدة. | تكلم المديرون الجدد مع الموظفات الجديدات. | The new directors spoke with the new employees. (مدير also has a broken plural مُدراء.) |
| 5. حضر طالب اردني. | حضر طلاب اردنيون. | Jordanian students attended. |
| 6. ذهبت مدرسة المدرسة الثانوية الى بيروت. | ذهبت مدرسات المدارس الثانوية الى بيروت. | The teachers of the secondary school went to Beirut. |
| 7. ذهب مدرس المدرسة الاسلامية الى بيروت. | ذهب مدرسو المدرسة الإسلامية الى بيروت. | The teachers of the Islamic school went to Beirut. |
| 8. شاهد سكرتيرك صديقته في القاهرة. | شاهد سكرتيروك صديقاتهم في القاهرة. | Your secretaries (m. pl.) saw their female friends in Cairo. |
| 9. تحدث المدير الى موظفه في البنك. | تحدث المدير الى موظفيه في البنك. | The director talked to his employees at the bank. |
| 10. رجعت المعلمة الى بيتها. | رجعت المعلمات الى بيوتهن. | The teachers returned to their houses. |
| 11. مديرة البنك موجودة في مكتبها. | مديرات البنك موجودات في مكاتبها. | The directors of the bank are present in her office. (You could also have written "in their offices".) |
| 12. صديقتي التونسية درست لغة أجنبية في بلد غربي. | صديقاتي التونسيات درسن لغات أجنبية في بلد غربي. | My Tunisian friends studied foreign languages in a western country. |

| | | |
|---|--|--|
| The reporters of the American newspaper obtained a journalistic award. (You could also have said "journalistic awards".) | مراسلو الجريدة الأمريكية حصلوا على جائزة صحافية. | ١٣. <u>مراسل</u> الجريدة الأمريكية حصل على جائزة صحافية. |
| My teachers are Syrian. (Remember, when a sound plural has the suffix for أنا attached to it, it loses the ونَ or ينَ endings and has only يَ for all three cases.) | معلّميّ سوريّونَ. | ١٤. <u>معلّمي</u> سوري. |
| Our daughters talked to their teachers. | بناتنا تحدّثنَ الى مدرسيهنّ. | ١٥. <u>بناتنا</u> تحدّثت الى <u>مدرّسها</u> . |
| These students are from Kuwait. | هؤلاء الطلابُ من الكويت. | ١٦. هذا <u>الطالب</u> من الكويت. |
| These directors are Lebanese. (The word مدير also has a broken plural مُدراء which is used more often than مديرون . If you used مدرء then your answer is also correct.) | أولئك المديرونَ لبنانيّونَ. | ١٧. ذلك <u>المدير</u> لبناني. |

Drill 11. Rewrite each sentence making the underlined word (s) plural. Make all other necessary changes. Give all case endings in your answers. Make sure you can translate your answers.

The answers are presented below along with their translations.

| | | |
|---|---|---|
| I read all of the books in the university library. (Remember, that a plural noun after كل is going to be definite.) | قرأتُ كلَّ الكتبِ في مكتبة الجامعة. | ١. قرأتُ كلَّ كتاب في مكتبة الجامعة. |
| Samiira finished all of the lessons in her Arabic book. (Again, the plural noun after كل is definite.) | أكملتُ سميرة كلَّ الدروسِ في كتابها العربي. | ٢. أكملتُ سميرة كل درس في كتابها العربي. |
| The directors spoke with all of the new employees in the bank. | المديرونَ تحدثوا الى كلَّ الموظفين الجُدد في البنك. | ٣. المدير تحدث الى كل موظف جديد في البنك. |
| All of the Arab countries sent a delegation to the conference. (Again, not only is the plural noun after كل definite, but so is the feminine singular adjective which modifies that noun. That adjective must be made feminine singular in this case because بلدان is a non-human noun. See Chapter Five, Part A. Also, بلدان is another plural of بلد. You could have used it instead of بلد. Also, it is better to make وفد plural as well. Leaving it singular implies that only one delegation was sent.) | كلُّ البلادِ العربيةِ أوفدت وفداً الى المؤتمر. | ٤. كل بلد عربي أوفد وفدا الى المؤتمر. |
| All of the delegates attended the whole meeting. | حضر كلُّ المندوبين كلَّ الاجتماع. | ٥. حضر كل مندوب كل الاجتماع. |
| We listened to all of the lectures. | استمعنا الى المحاضراتِ كلها. | ٦. استمعنا الى المحاضرة كلها. |
| The drank coffee in all of the Arab restaurants in the city. | شربوا القهوة في كلَّ المطاعم العربية في المدينة. | ٧. شربوا القهوة في كل مطعم عربي في المدينة. |
| I read some of the Arabic books. | قرأتُ بعضَ الكتبِ العربية. | ٨. قرأتُ بعض الكتاب العربي. |

Drill 11 - Part II: Translate the sentences below.

The translations are below.

| | |
|---|--|
| Did you read all of the book, Samiir? No. I read only some of it. | ١. هل قرأت كل الكتاب يا سمير؟ لا. قرأت بعضه فقط. |
| Some of them went to the party. | ٢. بعضهم ذهبوا الى الحفلة. |
| Widad finished all of her lessons. | ٣. أكملت وداد الدروس كلها. |
| Samiir only finished some of them. | ٤. سمير أكمل بعضها فقط. |
| All of them understood the lesson. | ٥. فهموا كلهم الدرس. |
| All of them understood the lesson. | ٦. فهم كلهم الدرس. |
| Some of them understood the lesson. | ٧. فهم بعضهم الدرس. |
| All of the employees attended some of the meetings. | ٨. كل الموظفين حضروا بعض الاجتماعات. |

Drill 12. Each sentence below has a least one word in parentheses followed by a blank space. Put the correct form of the word in parentheses in the blank. Then give all case endings for each word in each sentence.

The blanks are filled in below and all case endings are provided.

| | |
|--|---|
| The Egyptian women worked in the bank. | ١. (عمل) عَمِلَتِ النساءُ (مصري) <u>المصرياتُ</u> في البنكِ. |
| The Arabic magazines were published in Paris. (The verb صدر means "to be published." The adjective العربية must be definite because المجلات is definite. العربية must also be feminine singular since it is modifying a non-human noun. The two words are also in the same case.) | ٢. (صدر) صَدَرَتِ <u>المجلاتُ</u> (عربي) <u>العربيةُ</u> في باريس. |
| The president discussed important ideas with the ministers. | ٣. ناقش الرئيسُ أفكاراً (مهم) <u>مُهَمَّةً</u> مع الوزراءِ. |
| We saw new cars in the exhibit. (Note the case marker on سياراتٍ. It is a feminine sound plural, so it takes two kasras in the accusative. Also, جديدة is in full agreement with سياراتٍ, according to the rules of agreement in Arabic. It is feminine singular, indefinite, and it is in the accusative case.) | ٤. شاهدنا سياراتٍ (جديد) <u>جديدةً</u> في المعرضِ. |
| We bought many Arabic books at the book market in Cairo (Remember, broken plurals like كتب and طلاب will take the alif and two fathas when they are accusative and indefinite.). | ٥. اشترينا (كتاب) <u>كُتُبًا</u> عربيةً كثيرةً من سوقِ الكتابِ في القاهرة. |
| The French engineers supervised the building of these Egyptian dams. (You must have هذه in this sentence because it is connected to السدود which is a noun-human noun. The adjective المصرية is feminine singular for the same reason.) | ٦. اشرف المهندسون (فرنسي) <u>الفرنسيونَ</u> على بناءِ (هذا) <u>هذه السدودِ</u> (مصري) <u>المصريةِ</u> . |
| The teachers set the educational programs in their country. | ٧. المعلماتُ (حدد) <u>حَدَدْنَ</u> <u>المناهجَ</u> (تعليمي) <u>التعليميةَ</u> في بلدن. |
| The new university teachers attended the reception party. (Note that الجدُّ is nominative because it is modifying مدرسو, the first term of the idaafa.) | ٨. (مدرس) <u>مدرسو</u> الجامعةِ <u>الجدُّ</u> حضروا حفلةَ الاستقبالِ. |

Drill 13. Rewrite each sentence below making the underlined word(s) dual. Make all other necessary changes.

The answers are below and are also translated.

| | | |
|--|---|---|
| The two students left the office. | ١. الطالب انصرف من المكتب. | الطالبان انصرفا من المكتب. |
| The two ministers met with the two presidents. (Don't you sometimes hate having two of everything? Don't you sometimes hate having two of everything?) | ٢. اجتمع الوزير مع الرئيس. | اجتمع الوزيران مع الرئيسين. |
| You (two) transferred to the University of Texas. | ٣. أنت انتقلت الى جامعة تكساس. | أنتما انتقلتما الى جامعة تكساس. |
| These two books are present in the university library. | ٤. هذا الكتاب موجود في مكتبة الجامعة. | هذان الكتابان موجودان في مكتبة الجامعة. |
| The two Iraqi students studied their two books. | ٥. درست طالبة العراقية كتابها. | درست الطالبتان العراقيتان كتابيهما. |
| The two newspaper reporters attended the two meetings. | ٦. مراسل الجريدة حضر الاجتماع. | مراسلا الجريدة حضرا الاجتماعين. |
| The two correspondents listened to these two lectures. | ٧. المراسلة استمعت الى هذه المحاضرة. | المراسلتان استمعتا الى هاتين المحاضرتين. |
| The two main parties held their two conferences in two American cities. | ٨. عقد الحزب الرئيسي مؤتمره في مدينة امريكية. | عقد الحزبان الرئيسيان مؤتمريهما في مدينتين امريكيتين. |
| The two professors lived in this city for two years. | ٩. الأستاذ سكن في هذه المدينة لمدة سنة. | الأستاذان سكنا في هذه المدينة لمدة سنتين. |
| I read your (dual) two famous books. | ١٠. قرأت كتابك المشهور. | قرأت كتابيكما المشهورين. |
| I talked with the two presidents of the two countries. | ١١. تكلمت مع مدير الشركة. | تكلمت مع مديري الشركتين. |

Drill 14. In the sentences below, replace the underlined words with the correct pronoun suffix. Be sure to attach the suffix to the correct verb or preposition. Give all case endings in your answers.

The answers are below and are translated.

| | | |
|--|-----------------------------|--|
| We studied it a long time. | درسناه وقتًا طويلًا. | ١. درسنا الكتاب وقتًا طويلًا. |
| We studied in it all day. (كل is in the accusative because it is an adverbial of time.) | درسنا فيها كلَّ اليوم. | ٢. درسنا في المكتبة كلَّ اليوم. |
| I went to it and spoke with him. | ذهبتُ إليه وتكلّمتُ معه. | ٣. ذهبتُ إلى المكتب وتكلّمتُ مع فريد. |
| Ahmad is not a student in it. | ليس أحمد طالبًا فيها. | ٤. ليس أحمد طالبًا في تلك الجامعة. |
| He left them in it. (Normally, I would translate this one as "He left them there.") | تركهنَّ فيه. | ٥. ترك الطالبات في المطار. |
| Did you talk to him in Cairo? | هل تحدّثتَ إليه في القاهرة؟ | ٦. هل تحدّثتَ إلى سمير في القاهرة؟ |
| This airplane belongs to it. | هذه الطائرة لها. | ٧. هذه الطائرة لشركة مصر. |
| He has no new students. | ليس له طلابٌ جدّد. | ٨. ليس للاستاذ طلابٌ جدّد. |
| They have a private plane. | لهم طائرةٌ خاصّة. | ٩. للمديرين اللبنانيين طائرة خاصة. |
| They met them at the Cairo airport. | استقبلوهم في مطار القاهرة. | ١٠. استقبلوا الموظفين في مطار القاهرة. |
| We read them at home. (Note that although الكتب is modified by an adjective, that adjective is also dropped in our answer. Note also that ها is here translated as "them" since it is referring to more than one thing.) | قرأناها في البيت. | ١١. قرأنا الكتب العربية في البيت. |
| We saw them at the movie theater. | شاهدناها في السينما. | ١٢. شاهدنا الافلام في السينما. |

| | | |
|---|----------------------|-------------------------------------|
| We listened to it. | استمعنا إليها. | ١٣. استمعنا الى المحاضرة المملة. |
| I received a letter from him. (وصل is a transitive verb in this case. Literally, the sentence begins "Reached me a letter . . .) | وصلتني رسالة منه. | ١٤. وصلتني رسالة من صديقي. |
| They looked for them. | بحثوا عنها. | ١٥. بحثوا عن كتب عربية. |
| You (pl.) studied it for a long time. (Note the و placed between the pronoun suffix and the verb. This is only done for the conjugation that ends with (تَمَّ)) | درستموها لمدة طويلة. | ١٦. درستم اللغة العربية لمدة طويلة. |

Authentic Arabic Exercise # 2

It's time for more authentic Arabic. Below is a descriptive passage with some fairly complicated grammar and vocabulary. As I said regarding the previous authentic exercise, don't worry about grammar and vocabulary that you do not know. Instead, do the following: (The passage is translated in the answer key. So, if you wish, you can use that to figure out what you do not understand after you do the items below.)

1. Find all of the pronoun suffixes attached to verbs, nouns, or prepositions.
2. Find all of the idaafas.
3. Find any masculine and feminine sound plurals.
4. Find any adjectives modifying non-human plurals.
5. Write in all case endings on nouns and adjectives.
6. Write a two sentence summary in English of the paragraph based on what you can understand.

All words with pronoun suffixes are written in a 16 point kufic font. For example: **بَيْتُهُ**
All idaafas are underlined. (Remember we are only concerned with idaafas made up of regular nouns. Phrases such as بعد ساعات are idaafas, but we are treating such items as prepositional phrases.)
Sound Plurals are in brackets [].
Adjectives modifying non-human plurals are in funny brackets { }
All case endings on nouns and adjectives are included below, with the exception of foreign words and place names.

اشاد الرئيسُ كلينتون بالطيارِ الامريكى الذي انقذَ بعد ستةِ ايامٍ {مروعة} في البوسنة **وصفه بانه**
بطلَ امريكى **ومعاه** الى البيت الابيض. وقد اتصل الرئيسُ بالكابتن Scott O'Grady الموجود على متن احدى
السفنِ {الامريكية} في البحرِ الادرياتيكي بعد [ساعات] فقط من **انقاده** من البوسنة [بطائرات] هليكوبتر
{تابعة} لـ **سلاح مشاة البحرية الامريكية**. وكانت طائرة الكابتن O'Grady وهي من طراز F16 قد اسقطت بصاروخ
اطلقه صربُ البوسنة يومَ الجمعة الماضي اثناء **قيامها** بدوريةٍ لحلفِ شمال الاطلسي. وقال [مسؤولون] ان
الكابتن O'Grady تفادى **وقوعه** في الاسرِ عن طريق الاختفاء اثناء النهارِ والتحركِ اثناء الليلِ فقط. وقد ظل
على قيدِ الحياة طوالَ هذه الفترة بأكلِ الحشائشِ و[الحشرات] وشربِ مياهِ الامطارِ.

Note the phrase **لـ سلاح مشاة البحرية**. This is a three-term idaafa. The ل is a preposition. سلاح is the first term. Here it means "force" as in سلاح الجو, "air force." The second term is مشاة, the plural of ماش. By itself مشاة can mean "infantry." The last term is البحرية which is actually an adjective, but here is an

abbreviation for القوات البحرية, so it is treated as the last term of the idaafa. The entire idaafa means “the marines.”

حلف شمال الأطلسي is a three term idaafa for the North Atlantic Treaty Alliance (NATO), although the Arabic phrase does not include a word for “treaty.” الأطلسي is the name for the Atlantic ocean and it is always definite. حلف is “alliance” and شمال is “north” used as a noun.

بأكل الحشائش والحشرات is an example of two idaafas being combined into one, أكل being omitted from the second idaafa أكل الحشرات. This is common in modern prose. Another example of this is with أثناء النهار والتحريك. Here عن طريق is implied right before التحريك. أثناء النهار is technically an idaafa itself, although I usually don’t call phrases using بعد, قبل, and the like, idaafas. So أثناء النهار is actually interposed between two idaafas here.

Below is a translation of the passage.

President Clinton has praised the American pilot who was rescued after six terrifying days in Bosnia. He described him as an “American hero” and invited him to the White House. The president contacted Captain Scott O’Grady, who was on board one of the American ships in the Adriatic sea, just a few hours after his rescue from Bosnia by helicopters belonging to the American marines. Captain O’Grady’s plane, an F16, had been shot down by a rocket launched by the Bosnian Serbs last Friday while performing a patrol for NATO. Officials said that Captain O’Grady avoided falling captive by hiding during the daytime and moving only at night. He remained alive during this period by eating grass and insects, and drinking rainwater.

Drill 15. Transform the sentences below from the perfect into the imperfect indicative (translation: from the past tense to the present tense). In your answers, fully vowel all verbs and provide all case endings. Make sure you can translate each sentence. As always, the sentences are translated for you in the answer key. Also, if you are unsure of the imperfect stem vowels and are not sure how to find them using your dictionary, make a guess and then check with the key.

Did you remember to fully vowel all verbs and include all case endings in your answers?

| Translation of the Present Tense | Present Tense | Past Tense |
|---|--|---|
| We study Arabic every day. | نَدْرُسُ اللُّغَةَ الْعَرَبِيَّةَ كُلَّ يَوْمٍ. | ١. درسنا اللغة العربية كل يوم. |
| They are writing a book about life in Palestine. | يَكْتُبُونَ كِتَابًا عَنِ الْحَيَاةِ فِي فَلسطِين. | ٢. كتبوا كتابا عن الحياة في فلسطين. |
| I am reading about the Muslims of America. | أَقْرَأُ عَنِ مُسْلِمِي امْرِىكَا. | ٣. قرأتُ عن مسلمي امريكا. |
| You (dual) understand your lessons well. | تَفْهَمَانِ دُرُوسَكُمَا جَيِّدًا. | ٤. فهمتما دروسكما جيدا. |
| She lives in Egypt in order to study Arabic. | تَسْكُنُ فِي مِصرٍ لِدِرَاسَةِ الْعَرَبِيَّةِ. | ٥. سكنتُ في مصر لدراسة العربية. |
| I mention in my article that the issue is very important. (Nouns after أَنْ are in the accusative.) | أَذْكُرُ فِي مَقَالَتِي أَنَّ الْقَضِيَّةَ مُهِمَّةٌ جَدًّا. | ٦. ذكرتُ في مقالتي أَنَّ الْقَضِيَّةَ مُهِمَّةٌ جَدًّا. |
| They (f. pl.) know this from an official source. | يَعْلَمْنَ هَذَا مِنْ مِصْدَرٍ رَسْمِيٍّ. | ٧. عَلِمْنَ هَذَا مِنْ مِصْدَرٍ رَسْمِيٍّ. |
| The West Bank is witnessing a general strike. | تَشْهَدُ الضَّفَّةُ الْغَرْبِيَّةُ إِصْرَابًا عَامًّا. | ٨. شهدت الضفة الغربية إضراباً عاماً. |
| You (f. sing.) are eating kibbeh in a Lebanese restaurant. | تَأْكُلِينَ الْكُبَّةَ فِي مَطْعَمٍ لِبْنَانِيٍّ. | ٩. أكلتِ الكبة في مطعم لبناني. |
| You (f. pl.) are going to the university library. | تَذْهَبْنَ إِلَى مَكْتَبَةِ الْجَامِعَةِ. | ١٠. ذهبتن الى مكتبة الجامعة. |
| Samiira works in the factory. | تَعْمَلُ سَمِيرَةُ فِي الْمِصْنَعِ. | ١١. عملت سميرة في المصنع. |
| I am leaving them at the airport. | أَتْرُكُهُمْ فِي الْمَطَارِ. | ١٢. تركتهم في المطار. |
| You (m.pl.) are studying it at Cairo University. | تَدْرُسُونَهَا فِي جَامِعَةِ الْقَاهِرَةِ. | ١٣. درستموها في جامعة القاهرة. |
| They (m. dual) are attending the boring meeting. | يَحْضُرَانِ الْإِجْتِمَاعَ الْمُئِلًّا. | ١٤. حضرا الاجتماع الممل. |
| You (f. dual) are obtaining a degree in economics. | تَحْصُلَانِ عَلَى شَهَادَةٍ فِي الْاِقْتِصَادِ. | ١٥. حصلتا على شهادة في الاقتصاد. |

Drill 16. Negate the sentences below using لم plus the jussive *while at the same time making the underlined words plural*. Make any necessary changes to the sentence as a result of the underlined word being made plural. In your answers, fully vowel all verbs and include all case endings. Below is an example:

قرأ الطالب هذا الكتاب العربي في مكتبة الجامعة.
لم يقرأ الطالب هذه الكتب العربية في مكتبة الجامعة.

| | | |
|---|--|---|
| I did not begin studying these foreign languages in secondary school. | لم أبدأ دراسة هذه اللغات الأجنبية في المدرسة الثانوية. | ١. بدأت دراسة هذه اللغة الأجنبية في المدرسة الثانوية. |
| Informed sources did not disclose the reality of the situation in the White House. (مصادر "sources," is considered a non-human plural even when it does refer to human beings. So it will always have feminine singular agreement. This word also belongs to a category of nouns and adjectives known as "diptotes." These words never have nunation. See Chapter Two of Part III for a discussion of diptotes. مُطْلِع is the active participle of the Form VIII verb اِطْلَعَ "to inform oneself".) | لم تكشف مصادر مطّعة عن حقيقة الوضع في البيت الأبيض. | ٢. كشف مصدر مطّلع عن حقيقة الوضع في البيت الأبيض. |
| The directors (fem.) did not read the report about their new female employees. | المديرات لم يقرأن التقرير عن موظفاتهنّ الجديّدات. | ٣. المديرّة قرأت التقرير عن موظّفتها الجديدة. |
| The correspondents of these newspapers did not obtain all of the details. (Did you remember to drop the ن from مراسلون due to the idaafa?) | لم يحصل مراسلو هذه الجرائد على كل التفاصيل. | ٤. حصل مراسل هذه الجريدة على كل التفاصيل. |
| The Iraqi students (f. pl.) did not drink all of the coffee. | لم تشرب الطالبات العراقيّات كلّ القهوة. | ٥. شربت الطالبة العراقيّة كلّ القهوة. |
| We did not return to our countries of origin. | نحن لم نرجع الى بلادنا الاصلية. | ٦. أنا رجعت الى بلدي الاصيلي. |

لم تشرب is the correct conjugation here. However, note that the very next word, الطالبات, begins with a definite article. Since the hamza of the definite article is supposed to be elided, a helping vowel of kasra should be placed on the last letter of the preceding word. Technically, the key should read as follows: . . . لم تشرب الطالبات. I tend not to do that in this book because it confuses the students.

| | | |
|---|---|---|
| Your new teachers did not go to their offices. | لم يَذْهَبْ معلموكَ الجددُ الى مكاتبِهِم. | ٧. ذهبَ معلمكَ الجديد الى مكتبِهِ. |
| They did not live in all of the Arabic countries. | لم يَسْكُنُوا في كلِّ البلادِ العربيّةِ. | ٨. سكنوا في كلِّ بلدٍ عربيّ. |
| Samiira did not eat in all of the Arab restaurants in Washington. | لم تأْكُلْ سميرة في كلِّ المطاعمِ العربيّةِ في واشنطن. | ٩. أكلتِ سميرة في كلِّ مطعمٍ عربيّ في واشنطن. |
| We did not lose (have not lost) our confidence in these men. | لم نَفْقِدْ ثِقَتَنَا في هؤلاءِ الرجالِ. | ١٠. فقدنا ثِقَتَنَا في هذا الرجلِ. |
| They (m. dual) did not write a long letter to their Lebanese friends. | لم يَكْتُبَا رسالةً طويلةً الى اصدقائِهِما اللبنانيينِ. | ١١. كتبَا رسالةً طويلةً الى صديقِهِما اللبناني. |

Drill 17. Put the correct past-tense conjugation of the verbs in parentheses in the blanks. Fully vowel the conjugations.

| | |
|---|--|
| I visited Egypt a month ago. | ١. انا (زار) زُرْتُ مصرَ منذُ شهرٍ. |
| Samiira said that she is happy. | ٢. (قال) قَالَتْ سَمِيرَةُ إنها سعيدة. |
| The minister returned to his country. | ٣. (عاد) عَادَ الوزير الى بلده. |
| You (m. pl.) undertook this mission. (قامَ by itself means "to stand up." بَ قَامَ means "to perform something." The entry under قامَ is the longest one in the <i>Hans Wehr</i> dictionary.) | ٤. أنتم (قام) قُمْتُمْ بهذه العملية. |
| We became teachers in the school. | ٥. نحن (صار) صِرْنَا مدرسين في المدرسة. |
| They (f. pl.) swam in the sea. | ٦. هن (عام) عُمْنَ في البحر. |
| The people walked through the streets of the city. | ٧. (سار) سَارَ الناس في شوارع المدينة. |
| They arrived here. (You may also see جاؤوا.) | ٨. هم (جاء) جَاءُوا هنا. |
| The boy was afraid of the foreigner. | ٩. (خاف) خَافَ الولد من الاجنبي. |
| We slept in the Nile hotel in Cairo. | ١٠. نحن (نام) نِمْنَا في فندق النيل في القاهرة. |
| The ministers returned to their county after a visit to America at the expense of the citizenry. | ١١. الوزراء (عاد) عَادُوا الى بلدهم بعد زيارة الى امريكا على حساب المواطنين. |
| I said that to the director yesterday. | ١٢. انا (قال) قُلْتُ ذلك للمدير امس. |
| You drove the car. | ١٣. أنت (قاد) قَدَدْتَ السيارة. |
| You (f. sing.) took a nap under the tree. (The middle radical of this verb is ا ي , not a waaw. It means "to take a nap.") | ١٤. انت (قال) قُلْتِ تحت الشجرة. |
| She visited the Middle East. | ١٥. هي (زار) زَارَتْ الشرق الاوسط. |

Drill 18. Convert the sentences below to the present tense. Then negate them using **لَمْ** plus the jussive. In your answers, fully vowel all verbs and give all case endings.

The answers are below, along with translations of the model sentences.

| Translation of Model Sentence | Jussive | Present Tense | Model Sentence |
|--|--|--|---|
| I visited Egypt every year. | لَمْ أَزُرْ مِصْرَ كُلِّ سَنَةٍ. | أَزُرُ مِصْرَ كُلِّ سَنَةٍ. | ١. زَرْتُ مِصْرَ كُلِّ سَنَةٍ. |
| They returned to their country after visiting the Middle East. | لَمْ يَعودُوا إِلَى بِلَدِهِمْ بَعْدَ زِيَارَةِ الشَّرْقِ الْاَوْسَطِ. | يَعودُونَ إِلَى بِلَدِهِمْ بَعْدَ زِيَارَةِ الشَّرْقِ الْاَوْسَطِ. | ٢. عَادُوا إِلَى بِلَدِهِمْ بَعْدَ زِيَارَةِ الشَّرْقِ الْاَوْسَطِ. |
| He got up at 8:00. | لَمْ يَقُمْ مِنَ النَّوْمِ فِي السَّاعَةِ الثَّامِنَةِ. | يَقُومُ مِنَ النَّوْمِ فِي السَّاعَةِ الثَّامِنَةِ. | ٣. قَامَ مِنَ النَّوْمِ فِي السَّاعَةِ الثَّامِنَةِ. |
| We said that to him. | لَمْ نَقُلْ ذَلِكَ لَهُ. | نَقُولُ ذَلِكَ لَهُ. | ٤. قُلْنَا ذَلِكَ لَهُ. |
| You (m. pl.) slept in the Hilton hotel. | لَمْ تَنَامُوا فِي فَنْدَقِ "هَيْلتون". | تَنَامُونَ فِي فَنْدَقِ "هَيْلتون". | ٥. نَمَتُمْ فِي فَنْدَقِ "هَيْلتون". |
| She was very afraid of him. | لَمْ تَخَفْ مِنْهُ كَثِيرًا. | تَخَافُ مِنْهُ كَثِيرًا. | ٦. خَافَتْ مِنْهُ كَثِيرًا. |
| The people walked in the streets amidst the cars. (This happens a lot in Cairo.) | لَمْ يَسِيرُ النَّاسُ فِي الشَّارِعِ وَسَطِ السَّيَّارَاتِ. | يَسِيرُ النَّاسُ فِي الشَّارِعِ وَسَطِ السَّيَّارَاتِ. | ٧. سَارَ النَّاسُ فِي الشَّارِعِ وَسَطِ السَّيَّارَاتِ. |
| The husband was jealous of his wife. | لَمْ يَغَارُ الزَّوْجُ عَلَى زَوْجَتِهِ. | يَغَارُ الزَّوْجُ عَلَى زَوْجَتِهِ. | ٨. غَارَ الزَّوْجُ عَلَى زَوْجَتِهِ. |
| They sold me this car for one thousand dinars. | لَمْ يَبِيعُوا لِي هَذِهِ السَّيَّارَةَ بِأَلْفِ دِينَارٍ. | يَبِيعُونَ لِي هَذِهِ السَّيَّارَةَ بِأَلْفِ دِينَارٍ. | ٩. بَاعُوا لِي هَذِهِ السَّيَّارَةَ بِأَلْفِ دِينَارٍ. |
| You (f. sing.) visited all of the major Arab cities. | لَمْ تَزُورِي كُلَّ الْمَدَنِ الْعَرَبِيَّةِ الرَّئِيسِيَّةِ. | تَزُورِينَ كُلَّ الْمَدَنِ الْعَرَبِيَّةِ الرَّئِيسِيَّةِ. | ١٠. زَرْتِ كُلَّ الْمَدَنِ الْعَرَبِيَّةِ الرَّئِيسِيَّةِ. |
| They arrived in America in the sixties. | لَمْ يَجِئُوا إِلَى امْرِيكَ فِي السِّتِينَاتِ. | يَجِئُونَ إِلَى امْرِيكَ فِي السِّتِينَاتِ. | ١١. جَاءُوا إِلَى امْرِيكَ فِي السِّتِينَاتِ. |

| | | | |
|---|---|--|--|
| We returned to our house at 10:00 at night. | لم نَعُدْ الى بيتنا في الساعة العاشرة بالليل. | نَعُودُ الى بيتنا في الساعة العاشرة بالليل. | ١٢. عدنا الى بيتنا في الساعة العاشرة بالليل. |
| They (f. pl.) did all of the work in the office. | لم يَقْمَنَّ بكلِّ العملِ في المكتبِ. | يَقْمَنَّ بكلِّ العملِ في المكتبِ. | ١٣. قمن بكل العمل في المكتب. |
| You lived in Baghdad in the summer and returned in the fall. | لم تَعِشْ في بغداد هذا الصيفَ و لم تَعُدْ في الخريف. | تَعِشْ في بغداد هذا الصيفَ و تَعُودُ في الخريف. | ١٤. عشتَ في بغداد هذا الصيف و عدت في الخريف. |
| They (m. dual) feared for their parents. | لم يَخَافا على والديهما. | يَخَافانِ على والديهما. | ١٥. خافا على والديهما. |
| He flew from Amman to London. | لم يَطِرْ من عمان الى لندن. | يَطِيرُ من عمان الى لندن. | ١٦. طار من عمان الى لندن. |
| Calm prevailed over the area, and suddenly, Superman appeared in the sky. | لم يَسُدْ الهدوءُ على المنطقةَ وفجأةً لم يَظْهَرْ "سوبرمان" في السماءِ. | يَسُودُ الهدوءُ على المنطقةَ وفجأةً يَظْهَرُ "سوبرمان" في السماءِ. | ١٧. ساد الهدوء على المنطقة وفجأةً ظهر "سوبرمان" في السماء. |
| You (f. sing.) sold it to them. | لم تَبِيعِها لهم. | تَبِيعِنَها لهم. | ١٨. بعْتِها لهم. |
| She lived in Tunis for 20 years. | لم نَعِشْ في تونس عشرين سنةً. | نَعِشُ في تونس عشرين سنةً. | ١٩. عاشت في تونس عشرين سنة. |
| They (f. dual) became teachers in the university. | لم تَصِيرَا مدرّستين في الجامعة. | تَصِيرَانِ مدرّستين في الجامعة. | ٢٠. صارتا مدرّستين في الجامعة. |

Drill 19. Rewrite the sentences below making the underlined words plural. Make all other necessary changes. Fully vowel all verbs and give all case endings in your answers.

The answers are provided below. The translations provided are for the answers.

| | | |
|---|---|--|
| All of the students returned to their countries after the trip. (Remember that when كل is placed before the verb, the verb will agree with the noun or pronoun following كل.) | كلُّ الطلابِ عادوا الى بلادِهِم بعد الرحلةِ. | ١. كل طالب عاد الى بلده بعد الرحلة. |
| The professors did not say anything about that in their lectures. | لم يقلُّ الاساتذةُ شيئاً عن ذلك في محاضراتِهِم. | ٢. لم يقل الأستاذ شيئاً عن ذلك في محاضرتِهِ. |
| The men are visiting their female friends in a month. (Remember that the accusative marker for a feminine sound plural is a kasra, not a fatha.) | الرجالُ يزورونَ صديقاتِهِم بعد شهرٍ. | ٣. الرجل يزور صديقته بعد شهر. |
| All of the teachers in this school are Lebanese. (In an equational sentence, the predicate will agree in number and gender with the noun or pronoun following كل. That is why لبناني is masculine plural in the answer. Furthermore, since لبنانيون is the predicate of the equational sentence, it is in the nominative case.) | كلُّ المدرسينَ في هذه المدرسة لبنانيون. | ٤. كل مدرس في هذه المدرسة لبناني. |
| Muslims seek refuge in God from Satan, the cursed. (You may sometimes hear someone say, for short, أعوذُ بالله when they hear or see something awful. I find myself saying it when I watch the Orioles play.) | المسلمونَ يعوذونَ بالله من الشيطانِ الرجيمِ. | ٥. المسلم يعوذ بالله من الشيطان الرجيم. |
| I saw the new Syrian directors in the office. (You can also use the plural مُدراء and say شاهدتُ . . . المدراء .) | شاهدتُ المديرينَ السوريينَ الجددَ في المكتبِ. | ٦. شاهدتُ المدير السوري الجديد في المكتب. |

| | | |
|---|--|--|
| The Kuwaiti female students became excellent directors. (I know this is a stupid sounding sentence. However, did you remember the correct case endings for مميزات?) | الطالبات الكويتيات صرن مميزات ممتازات. | ٧. الطالبة الكويتية صارت مديرة ممتازة. |
| All of the soldiers did not sleep in the tent. (The plural of جندي is جنود. Usually, a nisba will take a sound plural, but there are a few exceptions. اجانب, the plural of اجنبي, is the most common one.) | لم ينام كل الجنود في الخيمة. | ٨. لم ينام كل جندي في الخيمة. |
| You (m. pl.) did not live in these cities a long time. | أنتم لم تعيشوا في هذه المدن مدة طويلة. | ٩. أنت لم تعيش في هذه المدينة مدة طويلة. |
| We did not visit them in their new houses. | لم نزرهم في بيوتهم الجديدة. | ١٠. لم نزرهم في بيوتهم الجديد. |

Drill 20. Put the correct conjugation of the verb at the end of each sentence in the blank. Use the past tense. Fully vowel the verb conjugations.

The answers are below and the sentences have been translated.

| | |
|---|--|
| I built a new house in Washington. | ١. أَنَا بَنَيْتُ بَيْتًا جَدِيدًا فِي وَاشِنْطُن. (بَنَى) |
| The professor invited her students to the party. | ٢. دَعَتِ الْأَسَاتِذَةُ طُلَّابَهَا إِلَى الْحَفْلَةِ. (دَعَا) |
| The students forgot their Arabic books. | ٣. الطُّلَّابُ نَسُوا كُتُبَهُمُ الْعَرَبِيَّةَ. (نَسِيَ) |
| We remained in Jordan for one year. | ٤. نَحْنُ بَقَيْنَا فِي الْأُرْدُنِ سَنَةً وَاحِدَةً. (بَقِيَ) |
| You recited the Quran every day. | ٥. أَنْتَ تَلَّوْتَ الْقُرْآنَ كُلَّ يَوْمٍ. (تَلَا) |
| The professor was pleased with her students. | ٦. رَضِيَتْ الْأَسَاتِذَةُ عَنْ طُلَّابِهَا. (رَضِيَ) |
| The employees met the director. | ٧. الْمَوْظِفُونَ لَقُوا الْمَدِيرَ. (لَقِيَ) |
| Important talks took place between the two presidents. | ٨. جَرَتْ مُحَادَثَاتٌ هَامَةٌ بَيْنَ الرَّئِيسَيْنِ. (جَرَى) |
| The government was harsh on the people. | ٩. قَسَتِ الْحُكُومَةُ عَلَى الشَّعْبِ. (قَسَا) |
| They built this university in five years. | ١٠. هُمْ بَنَوْا هَذِهِ الْجَامِعَةَ فِي خَمْسِ سَنَوَاتٍ. (بَنَى) |
| The professors threw their lazy students into the sea. (Do not confuse الاساتذة with الاساتذة.) | ١١. الْأَسَاتِذَةُ رَمَوْا طُلَّابَهُمُ الْكَسَالَى فِي الْبَحْرِ. (رَمَى) |
| We invited them to the wedding. | ١٢. نَحْنُ دَعَوْنَاهُمْ إِلَى الْعَرَسِ. (دَعَا) |
| The teachers met the new director of the school. | ١٣. الْمُدْرَسَاتُ لَقِينَ مَدِيرَةَ الْمَدْرَسَةِ الْجَدِيدَةِ. (لَقِيَ) |
| They forgot everything. | ١٤. هُمْ نَسُوا كُلَّ شَيْءٍ. (نَسِيَ) |
| The girl cried because she forgot to study Arabic. | ١٥. بَكَتِ الْبِنْتُ لِأَنَّهَا نَسِيَتْ دَرَاةَ اللُّغَةِ الْعَرَبِيَّةِ. (بَكَى - نَسِيَ) |

Authentic Arabic Exercise # 3

The article below is an abridged version of an article that appeared in the newspaper الشرق الأوسط on July 28, 1995. Go through the article and find every hollow and defective verb you can. If you can, include hollow and defective verbs in Forms II-X in addition to those in Form I.

Then identify the subject of each of these verbs and the direct object if there is one.

What percentage of total verbs in the article are hollow and defective?

Write a two-sentence English summary of the passage. As usual, do not worry about new vocabulary. The passage below is translated in its entirety in the key, so you can always look there.

All hollow and defective verbs are underlined. Subjects of these verbs are in bold type. Their objects (there is only one) are in a larger type than the rest of the article

If you count every instance of every verb that appears in the article, the total number of verbs in the article is 23. The total number of hollow verbs in the article is seven. Again, this number includes each instance of the appearance of each hollow verb. The number of defective verbs is six. None of these six appears more than one time. So, more than fifty per cent of the verbs in this article are either hollow or defective. You will probably find that this percentage is typical. These verbs cannot be avoided. These figures do not take into account active participles, passive participles, or verbal nouns derived from hollow and defective roots. If you were to look for these words, you might find that almost half the article is composed of words from hollow or defective roots.

The passage is translated below.

مسؤول فلسطيني يدعو لتحكيم دولي

تستأنف المفاوضات الفلسطينية-الاسرائيلية حول إعادة انتشار الجيش الاسرائيلي في الضفة الغربية المحتلة بعد غد بعد تعطل استمر بضعة ايام نتيجة العملية الانتحارية التي وقعت بالقرب من تل ابيب يوم الاثنين الماضي. وقال مسؤول فلسطيني ان الفلسطينيين يريدون تحكيميا دوليا حول مسألة المياه وان المفاوضات ستستأنف في "ايلات" في جنوب اسرائيل.

وتأتي تصريحات هذا المسؤول لتضع حدا لتكهنات بان هذه المفاوضات ستعقد في احدى العواصم الاوروبية. وكانت اسرائيل قد اقترحت استئناف المفاوضات خارج الشرق الاوسط لتخفيف الضغوط عن المتفاوضين. وقد قال امس وزير الخارجية المصري ان المفاوضات ستجري في احدى العواصم الاوروبية لكن الفلسطينيين عارضوا ذلك.

واضاف المسؤول الفلسطيني ان المفاوضات ستكون شاملة و موسعة لجميع اللجان والقضايا بين الجانبين.
ونفي تأجيل المفاوضات حول قضية المياه مشيرا الى ان "هذه القضية هي من ضمن الحقوق الفلسطينية التي لا
يمكن ان نتزحزح عنها اطلاقا.

وقال وزير الخارجية الاسرائيلي ان كل الوفود ستلتقي من جديد في الاسبوع المقبل. ويسعى الطرفان الى
التوصل لاتفاق باعادة انتشار الجيش الاسرائيلي في الضفة الغربية المحتلة ونقل الصلاحيات المدنية الى
الفلسطينيين وإجراء انتخابات لمجلس الحكم الذاتي.

Palestinian Official Calls for International Arbitration

The Palestinian-Israeli negotiations regarding the redeployment of the Israeli army in the occupied West Bank will be resumed the day after tomorrow, after an interruption which lasted several days as a result of the suicide operation which took place near Tel Aviv last Monday. A Palestinian official said that the Palestinians want international arbitration regarding the issue of water and that the talks will resume in Eilat in northern Israel.

The statements of this official came to put an end to predictions that the negotiations will be held in one of the European capitals. Israel had recommended that the talks be resumed outside of the Middle East in order to lessen the pressure on the negotiators, and the Egyptian foreign minister had said that the talks will be conducted in one of the European capitals. However the Palestinians opposed this.

The Palestinian official added that the negotiations will be comprehensive and expanded (to include) all of the committees and all of the issues between the two sides. He denied that the negotiations on the issue of water had been postponed, pointing out that "this issue falls within the rubric of Palestinian rights from which we cannot waver at all."

The Israeli foreign minister said that all of the delegations will meet again during the coming week. The two sides are striving to arrive at an agreement for the redeployment of the Israeli army in the occupied West Bank, transferring civil authority to the Palestinians, and the holding of elections for the self-rule council.

Drill 21. Each sentence below contains one or two blanks. At the end of each sentence there is either one verb or two which have been taken from the sentences. Put the correct conjugations of the verb(s) in the blank(s) for the past tense, the present tense, and for the jussive with لم .

In the center column in the chart below are the appropriate conjugations. In the left column each sentence is translated based on the past tense being used in the blank..

| | | |
|---|--|--|
| An Arab diplomatic source mentioned that secret contacts took place (have taken place) between Libya and Tunisia. | جَرَتْ ، تَجْرِي ، لم تَجْرِ | ١. ذكر مصدر دبلوماسي عربي مطلع أن إتصالات خفية _____ بين ليبيا وتونس. (جری) |
| Egypt prevented the taking place of any rapprochement between Algeria and Libya. | حَالَتْ ، تَحُولُ ، لم تَحُلْ | ٢. مصر _____ دون حدوث أي تقارب بين الجزائر وليبيا. (حال) |
| The Tunisian president invited the Egyptian president to the summit conference. | دعا ، يَدْعُو ، لم يَدْعُ | ٣. _____ الوزير التونسي الرئيس المصري الى مؤتمر القمة. (دعا) |
| Prominent French officials complained about activities the Israeli ambassador undertook. | شَكَتْ ، تَشْكُو ، لم تَشْكُ قام ، يَقُومُ ، لم يَقُمْ | ٤. _____ جهات فرنسية بارزة من نشاطات _____ بها السفير الاسرائيلي. (شكا - قام) |
| Reliable sources said that the Egyptian government intended to improve relations between itself and Libya. | قَالَتْ ، تَقُولُ ، لم تَقُلْ نَوَتْ ، تَتَوَى ، لم تَتَوِ | ٥. _____ مصادر وثيقة الإطلاع أن الحكومة المصرية _____ تحسين العلاقات بينها وبين ليبيا. (قال - نوى) |
| The United Nations tried to help the developing countries. | سَعَتْ ، تَسْعَى ، لم تَسَعْ (This verb belongs to the fairly rare category of verbs which have an alif maqsuura in both tenses.) | ٦. _____ الأمم المتحدة الى مساعدة البلاد النامية. (سعى) |

| | | |
|--|---|---|
| Congress approved a plan which called for producing a large number of military tanks. | قضى، يقضى ، لم يقض | ٧. وافق الكونغرس على مشروع بانتاج عدد كبير من الدبابات الحربية. (قضى) |
| The American administration intended to inform Kuwaiti officials that America was afraid of the occurrence of any rapprochement between Russia and Iran. | نوت ، تنوي ، لم تنو خافت ، تخاف ، لم تخف | ٨. الإدارة الأمريكية إبلاغ المسؤولين الكويتيين بأن أمريكا من حدوث أي تقارب بين إيران وروسيا. (نوى - خاف) |
| The book entitled "The Days" narrated (told) the story of the life of Taha Hussein. | روى ، يروي ، لم يرو | ٩. الكتاب بعنوان "الأيام" قصة حياة طه حسين. (روى) |
| Arabic sources confirmed that the foreign minister's plan had died. | ماتت ، تموت ، تمت | ١٠. أكدت مصادر عربية أن خطة وزير الخارجية (مات) |
| The students forgot to complete all of the homework. | نسوا ، ينسون ، لم ينسوا | ١١. الطلاب أن يكملوا كل الواجبات. (نسي) |
| The delegates remained in Cairo three days. | بقوا ، يبقون ، لم يبقوا | ١٢. المندوبون في القاهرة ثلاثة أيام. (بقي) |

Drill 22. Convert the sentences below into the present tense, then negate them using the jussive. Fully vowel all verbs in your answers and include all case endings.

The answers are in the chart below along with a translation for each model sentence.

| | | | |
|---|--|---|--|
| We had full trust in our friend. | لم نَتَّقْ بِصَدِيقِنَا كُلِّ النَّقَةِ. | نَتَّقُ بِصَدِيقِنَا كُلِّ النَّقَةِ. | ١. وَتَقْنَا بِصَدِيقِنَا كُلِّ النَّقَةِ. |
| They promised to go with him to the police station. | لم يَعِدُوهُ بِالذَّهَابِ مَعَهُ إِلَى مَخْفَرِ الشَّرْطَةِ. Remember that the alif is dropped in the jussive when a pronoun suffix is attached. You do not write لَمْ يَعِدُوا - You <i>do</i> write لَمْ يَعِدُوهُ. | يَعِدُونَهُ بِالذَّهَابِ مَعَهُ إِلَى مَخْفَرِ الشَّرْطَةِ. | ٢. وَعَدُوهُ بِالذَّهَابِ مَعَهُ إِلَى مَخْفَرِ الشَّرْطَةِ. |
| I gave a book to her. | لم أَهَبْ كِتَابًا لَهَا. | أَهَبُ كِتَابًا لَهَا. | ٣. وَهَبْتُ كِتَابًا لَهَا. |
| Israel invaded Lebanon. (The verb in this sentence is not an assimilated verb. It is <i>يَغْزُو</i> , <i>غَزَا</i> and is defective.) | لم تَغْزُ إِسْرَائِيلَ لِبْنَانَ. | تَغْزُو إِسْرَائِيلَ لِبْنَانَ. | ٤. غَزَتْ إِسْرَائِيلَ لِبْنَانَ. |
| The man fulfilled his promise to her. | لم يَفِ الرَّجُلُ بِوَعْدِهِ لَهَا. | يَفِي الرَّجُلُ بِوَعْدِهِ لَهَا. | ٥. وَفَى الرَّجُلُ بِوَعْدِهِ لَهَا. |
| Nancy found Arabic difficult. | لم تَجِدْ نَانْسِي الْعَرَبِيَّةَ صَعْبَةً. | تَجِدُ نَانْسِي الْعَرَبِيَّةَ صَعْبَةً. | ٦. وَجَدْتُ نَانْسِي الْعَرَبِيَّةَ صَعْبَةً. |
| You (m. pl.) described Egypt as being very beautiful. | لم تَصِفُوا مِصْرَ بِأَنَّهَا جَمِيلَةٌ جَدًّا. | تَصِفُونَ مِصْرَ بِأَنَّهَا جَمِيلَةٌ جَدًّا. | ٧. وَصَفْتُمْ مِصْرَ بِأَنَّهَا جَمِيلَةٌ جَدًّا.* |
| The minister arrived at Cairo. | لم يَصِلِ الْوَزِيرُ إِلَى الْقَاهِرَةِ. | يَصِلُ الْوَزِيرُ إِلَى الْقَاهِرَةِ. | ٨. وَصَلَ الْوَزِيرُ إِلَى الْقَاهِرَةِ. |

* In sentence seven, note that the verb *وصف* is often accompanied by *بأن* meaning here "as." The *ب* is the preposition which often goes with the verb and *أن* is a particle which is always followed by an accusative noun or pronoun. For more on *أن* see Part II, Chapter Four.

| | | | |
|---|-----------------------------------|--------------------------------|----------------------------------|
| War broke out between Iran and Iraq. | لم تَقْعْ حربٌ بين إيران والعراق. | تَقَعُ حربٌ بين إيران والعراق. | ٩. وقعت حربٌ* بين إيران والعراق. |
| He inherited a great deal of money from his paternal uncle. | لم يَرِثْ مَالاً كثيراً من عمِّه. | يَرِثُ مَالاً كثيراً من عمِّه. | ١٠. ورث مالا كثيراً من عمه. |

* Remember that حَرْبٌ is feminine.

Drill 23. Put the correct past tense conjugation of each verb in parentheses in the blanks provided. Then give the verb in the present tense and then in the jussive. Fully vowel the verbs used in your answers.

The conjugations are in the center column and translations for each sentence for the past tense are in the left column.

| | | |
|--|---|---|
| The people doubted the veracity of their president. | شَكَّ ، يَشْكُ ، لم يَشْكُ | ١. (شَكَّ) _____ الناس في صدق رئيسهم. |
| This expert solved all of our problems. | حَلَّ ، يَحْلُ ، لم يَحْلُ | ٢. هذا الخبير (حَلَّ) _____ كل مشاكلنا. |
| We wanted to say something. | وَدِدْنَا ، نَوَدُّ ، لم نَوَدَّ | ٣. نحن (ود) _____ ان نقول شيئاً. |
| I considered this man among the most important men in our country. | عَدَدْتُ ، أَعُدُّ ، لم أَعُدَّ | ٤. انا (عد) _____ هذا الرجل من أهم الرجال في بلدنا. |
| The Arab armies fled from the enemy. | فَرَّتْ ، تَفِرُّ ، لم تَفِرَّ | ٥. (فر) _____ الجيش العربية من العدو. |
| This indicated the depth of his understanding of the subject. | دَلَّ ، يَدُلُّ ، لم يَدُلَّ | ٦. هذا (دل) _____ على عمق فهمه للموضوع. |
| You (m. pl.) dissolved parliament without reason. | حَلَلْتُمْ ، تَحْلُونَ ، لم تَحْلُوا | ٧. أنتم (حل) _____ البرلمان بدون سبب. |
| I wanted to know who took his place. | وَدِدْتُ ، أَوَدُّ ، لم أَوَدَّ حَلَّ ، يَحْلُ ، لم يَحْلُ The phrase حلَّ محلَّه means "He took his place." When the verb has this meaning, the imperfect stem vowel is a kasra. See <i>Hans Wehr</i> . | ٨. أنا (ود) _____ ان اعرف من (حل) _____ محلَّه. |
| The advanced countries furnished Iran and Iraq with modern weaponry. | مَدَّتْ ، تَمُدُّ ، لم تَمُدَّ | ٩. البلاد المتقدمة (مد) _____ ايران والعراق باسلحة حديثة. |

| | | |
|---|---|---|
| <p>The project was approved. (The verb تَمَّ means literally “to be completed” and “to take place.” It is usually followed by a verbal noun. The verbal noun should be translated in the passive voice and تَمَّ itself should be left untranslated.)</p> | <p>تَمَّتْ ، تَتِمُّ ، لَمْ تَتِمَّ</p> | <p>١٠. (تم) _____ المصادقة على المشروع.</p> |
|---|---|---|

Drill 24. Worksheet on لَيْسَ. Negate each sentence below using the appropriate form of لَيْسَ. Fully vowel لَيْسَ in your answers and include all case endings.

The answers are in the central column below. The answers are also translated in the left-hand column.

| | | |
|---|--|---|
| Fariid is not a student. | لَيْسَ فَرِيدٌ طَالِباً. | ١. فَرِيدٌ طَالِبٌ. |
| I am not a student. | لَسْتُ طَالِباً. | ٢. اَنَا طَالِبٌ. |
| I am not the student. | لَسْتُ الطَالِبَ. | ٣. أَنَا الطَالِبُ. |
| Fariid is not an Iraqi student. | لَيْسَ فَرِيدٌ طَالِباً عِرَاقِيّاً. | ٤. فَرِيدٌ طَالِبٌ عِرَاقِيٌّ. |
| We are not Iraqi students. | لَسْنَا طُلَاباً عِرَاقِيّينَ. | ٥. نَحْنُ طُلَابٌ عِرَاقِيّونَ. |
| They (f. pl.) are not Iraqi students. (Remember the correct case marker for the accusative of feminine sound plurals.) | لَسْنَ طَالِبَاتٍ عِرَاقِيَّاتٍ. | ٦. هُنَّ طَالِبَاتٌ عِرَاقِيَّاتٌ. |
| I am not the director of the office. | لَسْتُ مَدِيرَ المَكْتَبِ. | ٧. اَنَا مَدِيرُ المَكْتَبِ. |
| We are not the directors of the office. | لَسْنَا مَدِيرِي المَكْتَبِ. | ٨. نَحْنُ مَدِيرُو المَكْتَبِ. |
| You (m. pl.) are not famous directors. | لَسْتُمْ مَدِيرِينَ مَشْهُورِينَ. | ٩. أَنْتُمْ مَدِيرُونَ مَشْهُورُونَ. |
| Your office is not far from here. | لَيْسَ مَكْتَبُكَ بَعِيداً مِنْ هُنَا. | ١٠. مَكْتَبُكَ بَعِيدٌ مِنْ هُنَا. |
| The university library is not far from here. | لَيْسَتْ مَكْتَبَةُ الجامِعةِ بَعِيدَةً مِنْ هُنَا. | ١١. مَكْتَبَةُ الجامِعةِ بَعِيدَةٌ مِنْ هُنَا. |
| Kuwaiti actors are not very famous in the Arabic world. | لَيْسَ المُمَثِّلُونَ الكُوَيْتِيُّونَ مَشْهُورِينَ جِداً فِي العَالَمِ العَرَبِيِّ. | ١٢. المُمَثِّلُونَ الكُوَيْتِيُّونَ مَشْهُورُونَ جِداً فِي العَالَمِ العَرَبِيِّ. |
| His teachers are not from Lebanon. | لَيْسَ مَعْلَمُوهُ مِنْ لُبْنَانَ. | ١٣. مَعْلَمُوهُ مِنْ لُبْنَانَ. |
| My teachers are not Lebanese. (Remember that the sound plural endings when combined with the possessive suffix ي become ي for all cases.) | لَيْسَ مَعْلَمِي لُبْنَانِيِّينَ. | ١٤. مَعْلَمِي لُبْنَانِيُونَ. |
| You (f. pl.) are professors of Cairo University. | لَسْتُنَّ اسْتَاذَاتِ جامِعةِ القَاهِرَةِ. | ١٥. أَنْتُنَّ اسْتَاذَاتُ جامِعةِ القَاهِرَةِ. |
| You (m. pl.) are not the famous directors. | لَسْتُمْ المَدِيرِينَ المَشْهُورِينَ. | ١٦. أَنْتُمْ المَدِيرُونَ المَشْهُورُونَ. |
| The artists (f. pl.) are not famous. | لَيْسَتْ الفَنَّانَاتُ مَشْهُورَاتٍ. | ١٧. الفَنَّانَاتُ مَشْهُورَاتٌ. |
| You (f. pl.) are not the famous artists. | لَسْتُنَّ الفَنَّانَاتِ المَشْهُورَاتِ. | ١٨. أَنْتُنَّ الفَنَّانَاتُ المَشْهُورَاتُ. |

Drill 25. Negate the sentences below using the correct form of **ليس**. Then put the sentences into the past tense using the correct form of **كان**. Then negate each sentence using **لم** plus the jussive. In all of your answers fully vowel the verbs and give all case endings. For example:

سمير في البيت. ليسَ سَمِير في البيتِ. كانَ سَمِير في البيتِ. لم يَكُنْ سَمِير في البيتِ.

The answers are below. All of the answers are translated in the left-hand column.

| | | |
|---|---|---------------------------------|
| They (f. pl.) are not students in this school. They were students in this school. They were not students in this school. | لَسْنَ طالبات في هذه المدرسة. كُنَّ طالبات في هذه المدرسة. لم يَكُنَّ طالبات في هذه المدرسة. | ١. هن طالبات في هذه المدرسة. |
| Samiir is not a poor (unfortunate) prisoner. Samir was a poor prisoner. Samir was not a poor prisoner. | ليسَ سَمِير سجيناً مسكيناً. كانَ سَمِير سجيناً مسكيناً. لم يَكُنْ سَمِير سجيناً مسكيناً. | ٢. سَمِير سجين مسكين. |
| You (m. pl.) are not teachers here. You were teachers here. You were not teachers here. | لَسْتُمْ مدرسينَ هنا. كُنْتُمْ مدرسينَ هنا. لم تَكُونُوا مدرسينَ هنا. | ٣. أنتم مدرسون هنا. |
| The teachers are not present in the office. The teachers were present in the office. The teachers were not present in the office. | ليسَ المدرسون موجودينَ في المكتبِ. كانَ المدرسون موجودينَ في المكتبِ. لم يَكُنْ المدرسون موجودينَ في المكتبِ. | ٤. المدرسون موجودون في المكتبِ. |
| The professors (f) are not in the university library. The professors were in the university library. The professors were not in the university library. | ليستِ الأستاذاتُ في مكتبة الجامعة. كانتِ الأستاذاتُ في مكتبة الجامعة. لم تَكُنْ الأستاذاتُ في مكتبة الجامعة. | ٥. الأستاذات في مكتبة الجامعة. |

| | | |
|---|---|--|
| <p>Her husband is not a correspondent for the "Al-Sha'b" newspaper.</p> <p>Her husband was a correspondent for the "Al-Sha'b" newspaper.</p> <p>Her husband was not a correspondent for the "Al-Sha'b" newspaper.</p> | <p>لَيْسَ زَوْجُهَا مراسلاً لجريدة "الشعب".</p> <p>كَانَ زَوْجُهَا مراسلاً لجريدة "الشعب".</p> <p>لَمْ يَكُنْ زَوْجُهَا مراسلاً لجريدة "الشعب".</p> | <p>٦. زوجها مراسل لجريدة "الشعب".</p> |
| <p>The religious centers are not in this area.</p> <p>The religious centers were in this area.</p> <p>The religious centers were not in this area.</p> | <p>لَيْسَتْ المراكزُ الدينيةُ موجودةً في هذه المنطقة.</p> <p>كَانَتْ المراكزُ الدينيةُ موجودةً في هذه المنطقة.</p> <p>لَمْ تَكُنْ المراكزُ الدينيةُ موجودةً في هذه المنطقة.</p> | <p>٧. المراكز الدينية موجودة في هذه المنطقة.</p> |
| <p>You (f. pl.) are not nurses in the hospital.</p> <p>You were nurses in the hospital.</p> <p>You were not nurses in the hospital.</p> | <p>لَسْتُنَّ ممرضاتٍ في المستشفى.</p> <p>كُنْتُنَّ ممرضاتٍ في المستشفى.</p> <p>لَمْ تَكُنَّ ممرضاتٍ في المستشفى.</p> | <p>٨. أنتن ممرضات في المستشفى.</p> |
| <p>We are not important officials in the government.</p> <p>We were important officials in the government.</p> <p>We were not important officials in the government.</p> | <p>لَسْنَا مسؤولينَ مهمينَ في الحكومة.</p> <p>كُنَّا مسؤولينَ مهمينَ في الحكومة.</p> <p>لَمْ نَكُنْ مسؤولينَ مهمينَ في الحكومة.</p> | <p>٩. نحن مسؤولون مهمون في الحكومة.</p> |
| <p>You (f. sing.) are not a new employee.</p> <p>You were a new employee.</p> <p>You were not a new employee.</p> | <p>لَسْتُ موظفةً جديدةً.</p> <p>كُنْتُ موظفةً جديدةً.</p> <p>لَمْ أَكُونِي موظفةً جديدةً.</p> | <p>١٠. أنتِ موظفة جديدة.</p> |

Drill 26. Review. Negate each sentence below in an appropriate way. Fully vowel all verbs and give all case endings in your answers. Examples:

أنا ادرس العربية. انا لا أَدْرُسُ العربيةَ.

درست العربية. لم تَدْرُسِي العربيةَ.

سمير موجود في السجن. لَيْسَ سَمِيرٌ موجوداً في السجن.

The answers are below. The model sentences have been translated.

| | | |
|---|--|---|
| I understood all of the lessons which I have studied up until now. | لم أَفْهَمُ كُلَّ الدروسِ التي درستها حتى الآن. | ١. فهمتُ كل الدروس التي درستُها حتى الآن. |
| I spent a week in Morocco. | لم أَقْضِ اسبوعاً في المغرب. | ٢. قضيتُ اسبوعاً في المغرب. |
| We were in the embassy when the news reached us. | لَمْ نَكُنْ في السفارة عندما وصلتنا الأخبار. | ٣. كنا في السفارة عندما وصلتنا الأخبار. |
| They promised him that they would travel with him to India. | لم يَعِدُوهُ بالسفر معه الى الهند. | ٤. وعدوه بالسفر معه الى الهند. |
| I understand all of my lessons. | لا أَفْهَمُ كُلَّ دروسي. | ٥. افهم كل دروسي. |
| Samiir visits his friends in the Middle East every year.* | لا يَزُورُ سَمِيرٌ اصدقاءه في الشرق الاوسط كل سنة. | ٦. يزور سَمِيرٌ اصدقاءه في الشرق الاوسط كل سنة. |
| The husband fulfilled his promise to his wife. | لم يَفِ الزوجُ بوعده لزوجته. | ٧. وفى الزوج بوعده لزوجته. |
| Freedom of the press is a fundamental right. (Literally, "among the fundamental rights.") | لَيْسَتْ حرية الصحافة من الحقوق الاساسية. | ٨. حرية الصحافة من الحقوق الاساسية. |
| We said that he is crazy. | لم نَقُلْ انه مجنون. | ٩. قلنا انه مجنون. |
| The Arab delegate is present in his office. | لَيْسَ المندوبُ العربيُّ موجوداً في مكتبه. | ١٠. المندوب العربي موجود في مكتبه. |

| | | |
|---|-------------------------------------|-------------------------------------|
| You (f.s.) write many letters. (رسائل is a diptote so it has only one fatha and will not have nunation.) | لا تكتبين رسائل كثيرة. | ١١. تكتبين رسائل كثيرة. |
| The ministry denied the news about the hostage. | لم تنفِ الوزارة الاخبار عن الرهينة. | ١٢. نفت الوزارة الاخبار عن الرهينة. |

* Words such as اصدقاء and بناء which end with an alif and a hamza show the following seats for the final hamza when a pronoun suffix is attached. "His friends" in the nominative is اصدقاؤه, in the genitive it is اصدقائه and in the accusative, the hamza has no seat, اصدقاءه. If these words do not have a pronoun suffix attached, no seat is given to the hamza.

Authentic Arabic Exercise # 4. Below is another article taken from الشرق الأوسط from July 10, 1995, page 4. Go through this article and find every Form I verb and identify it as sound, hollow, defective, assimilated or doubled. Then identify the subjects of these Form I verbs and identify the direct objects if they have one. Then write up in English a two or three sentence summary of what the article is about. Don't worry about new vocabulary. If you wish to use your dictionary you may do so, but I would recommend using it little or not at all. The passage is translated in the key.

Each Form I verb in the passage appears in order in the chart below. The verb is displayed in the chart as it appears in the text. The chart also identifies the type of each Form I verb and gives its subject and direct object (if any). Following the chart, the passage is translated in full.

| Direct Object (if any) | Type | Subject | Verb |
|------------------------|--|--------------------|--------------------------|
| النِّقَابَ | sound | مصادرُ | كَشَفَتْ |
| | sound | لقاء | عَقِدَ (passive voice) |
| | defective | اللقاء | جَرَى |
| | hollow | تلك المصادرُ | قَالَتْ |
| | hollow | اللقاء | جاءَ |
| | sound | الملكُ حسين | سَبَقَ |
| | sound | الإشارةُ | تَجَنَّدَ |
| | hollow | اللقاء | جاءَ |
| | doubled | الاتفاقُ | تَمَّ |
| | sound | ("It" is implied.) | يُذَكَّرُ (passive) |
| | defective (see special section on this verb in Part III) | حزبُ الليكود | يَرَى |
| | assimilated | ("It" is implied) | يَجِبُ |
| | doubled | الحلَّ | يَبْمُ |
| | hollow | نتانياهو | كانَ |
| | doubled | الكشفُ | تَمَّ |
| | defective | لقاء | جَرَى |
| | hollow | ("It" is implied) | كانَ |
| سرياً | defective | لقاء | يَبْقَى (كانَ sister of) |

| | | | |
|----------|-------------------|-----------|-----------------------|
| ذَكَرَ | (“It” is implied) | sound | |
| جَرَتْ | المحادثات | defective | |
| دامَتْ | المحادثات | hollow | ساعتين |
| كَانَ | النائبُ ليفي | hollow | |
| يَشْغُلُ | النائبُ ليفي | sound | منصبَ وزيرِ الخارجيةِ |

اجتماع سري بين الملك حسين وزعيم حزب الليكود في لندن

كشفت مصادر صحفية اسرائيلية النقاب عن لقاء سري عقد في لندن يوم الاحد من الاسبوع الماضي بين الملك حسين عاهل الاردن وبنيامين نتنياهو زعيم حزب ليكود اليميني المعارض. وجرى اللقاء في القصر الريفي للملك حسين الواقع جنوب العاصمة البريطانية لندن بحضور شقيقه ولي العهد الامير حسن بن طلال.

وقالت تلك المصادر ان اللقاء جاء بناء على طلب خاص من الملك الحسين الذي سبق أن استضاف نتنياهو في العاصمة الاردنية عمان بشكل خاص بعد توقيع اتفاق السلام بين الاردن واسرائيل في العام الماضي وتباحث الطرفان حول المخاطر المتوقعة في منطقة الشرق الاوسط وسبل العمل المشترك بين اسرائيل والاردن في مواجهة تلك المخاطر.

وتجدر الاشارة الى ان هذا اللقاء جاء في أعقاب الاتفاق الذي تم بين الرئيس الفلسطيني ياسر عرفات وشمعون بيريز وزير خارجية إسرائيل بشأن تحديد موعد ال ٢٥ من يوليو (تموز) الجاري لانسحاب الجيش الاسرائيلي من الضفة الغربية.

ويذكر ان حزب الليكود يعارض انسحاب الجيش الاسرائيلي من الضفة الغربية ويرى ان الحل بالنسبة لهذه المنطقة يجب ان يتم بناء على تسوية مع الاردن.

وكان نتنياهو قد أيد الاتفاق الاردني الاسرائيلي وصوت مع نواب الليكود في البرلمان الاسرائيلي لصالح المصادقة الدستورية على الاتفاق في حين عارض زعيم الليكود ونواب حزبه الاتفاقات التي توصلت اليها حكومة حزب العمل بقيادة اسحق رابين مع الفلسطينيين وصوتوا ضدها في البرلمان.

وبناء على تلك المصادر تم الكشف عن اللقاء السري بين نتنياهو والملك حسين من جانب زعيم حزب الليكود إثر الكشف عن لقاء آخر جرى يوم الاثنين الماضي، كان من المفروض ان يبقى سرىا بين العاهل الاردني وديفيد ليفي الزعيم السابق في حزب ليكود والذي أعلن إنشقاقه لتشكيل حزب جديد في الشهر الماضي. وذكر ان المحادثات التي جرت بين نتنياهو والعاهل الأردني في الاسبوع الماضي قد دامت ساعتين وتركزت حول عدد من القضايا السياسية، حيث اهتم الملك حسين بالتعرف عن قرب على حقيقة الصراع بين زعيم حزب الليكود والنائب ليفي الذي كان يشغل في الماضي منصب وزير الخارجية في حكومة اسحق شامير.

A Secret Meeting Between King Hussein and the Head of the Likud Party in London

Israeli journalistic sources have disclosed a secret meeting held in London Sunday of last week between King Hussein, the monarch of Jordan, and Benjamin Netanyahu, the head of the rightist opposition Likud party. The meeting took place in the country palace located south of the British capital, London. The king's brother, Crown Prince Hasan Bin Talal also attended the meeting.

These sources said that the meeting came about on the basis of a special request on the part of King Hussein, who had previously hosted Netanyahu in particular, in the Jordanian capital, Amman, after the signing of the peace accord between Jordan and Israel last year. The two sides discussed (at that time) the dangers expected in the Middle East region and means for joint action between Israel and Jordan in confronting these dangers.

It should be pointed out that this meeting took place in the aftermath of the agreement between the Palestinian president Yasir Arafat and Shimon Peres, the Israeli foreign minister, regarding setting the date of the 25th of the current month of July for the withdrawal of the Israeli Army from the West Bank.

It is (also) worth noting that the Likud party opposes withdrawal of the Israeli army from the West Bank and believes that the solution with respect to this area must take place on the basis of a settlement with Jordan.

Netanyahu supported the Jordanian-Israeli agreement and voted with the Likud representatives in the Israeli Parliament in favor of the agreement's formal (literally "constitutional") ratification. At the same time, the Likud leader and his party's delegates opposed the agreements which the Labor government, under the leadership of Rabin, concluded with the Palestinians and voted against them in the Parliament.

According to these sources, the secret meeting between King Hussein and Netanyahu was disclosed by the Likud party leader after the disclosure of another meeting, which took place last Monday (and) which was supposed to have remained secret, between the Jordanian monarch and David Levy, the former leader of the Likud party who announced last month his splitting off (from the Likud) to form a new party.

It was mentioned that the talks which took place between Netanyahu and the Jordanian monarch last week lasted two hours and focused on a number of political issues, as King Hussein was concerned with familiarizing himself at close hand with the nature of the struggle between the leader of the Likud party and representative Levy who in the past occupied the position of foreign minister in the government of Yitzhaq Shamir.

Drill 27. Change each sentence from the past tense to the present and then to the jussive. If a word in the sentence is underlined, make it plural in your answers and make all other necessary changes. As usual, fully vowel all verbs and give all case endings in your answers.

The answers are in the chart below. The model sentences are also translated.

| | | | |
|---|---|--|--|
| The president appointed his new minister. | لم يُعَيِّنَ الرئيسُ <u>وُزَرَءَهُ</u> الجُدَّدَ. | يُعَيِّنُ الرئيسُ <u>وُزَرَءَهُ</u> الجُدَّدَ. | ١. عَيَّنَ الرئيسُ <u>وِزِيرَهُ</u> الجديدَ. |
| The committee decided to look into the matter. | لم تُقَرَّرْ اللجنةُ النظرَ في الموضوعِ. | تُقَرَّرُ اللجنةُ النظرَ في الموضوعِ. | ٢. قَرَّرَتِ اللجنةُ النظرَ في الموضوعِ. |
| We prayed in every important mosque in the city. | لم نُصَلِّ في كلِّ المساجدِ المهمةِ في المدينةِ. | نُصَلِّي في كلِّ المساجدِ المهمةِ في المدينةِ. | ٣. صَلَّينا في كلِّ مسجدٍ مهمٍّ في المدينةِ. (The verb in this sentence is a Form II, even though I did not write in the shadda. The same is true for other sentences below.) |
| An informed Arab diplomatic source confirmed that the minister's plan has failed. | لم تُؤَكِّدْ مَصَادِرُ دَيْبُلُومَاسِيَّةٍ عَرَبِيَّةٌ مَطْلَعَةٌ أَنَّ الخَطَّةَ الْامْرِيكِيَّةَ فَشَلَّتْ. | تُؤَكِّدُ مَصَادِرُ دَيْبُلُومَاسِيَّةٍ عَرَبِيَّةٌ مَطْلَعَةٌ أَنَّ الخَطَّةَ الْامْرِيكِيَّةَ فَشَلَّتْ. | ٤. أَكَّدَ مَصْدَرُ دَيْبُلُومَاسِيٍّ عَرَبِيٍّ مَطْلَعٌ أَنَّ الخَطَّةَ الْامْرِيكِيَّةَ فَشَلَّتْ. |
| A major Arab country has renewed its efforts in this sphere. | لم تُجَدِّدْ دَوْلَةٌ عَرَبِيَّةٌ كَبِيرَةٌ مَسَاعِيَهَا فِي هَذَا الْمَجَالِ. | تُجَدِّدُ دَوْلَةٌ عَرَبِيَّةٌ كَبِيرَةٌ مَسَاعِيَهَا فِي هَذَا الْمَجَالِ. | ٥. جَدَّدَتِ دَوْلَةٌ عَرَبِيَّةٌ كَبِيرَةٌ مَسَاعِيَهَا فِي هَذَا الْمَجَالِ. |
| I distinguished between the teacher and the university professor. | لم أُمَيِّزْ بَيْنَ <u>مُدْرَسِي</u> الْمُدْرَسَةِ وَأَسَاتِذَةِ الْجَامِعَةِ. | أُمَيِّزُ بَيْنَ <u>مُدْرَسِي</u> الْمُدْرَسَةِ وَأَسَاتِذَةِ الْجَامِعَةِ. | ٦. مَيَّزْتُ بَيْنَ <u>مُدْرَسٍ</u> الْمُدْرَسَةِ وَأَسَاتِذِ الْجَامِعَةِ. |
| The father named his boy "Samiir." | لم يُسَمِّ الْوَالِدُ وَلَدَهُ "سَمِيرَ". | يُسَمِّي الْوَالِدُ وَلَدَهُ "سَمِيرَ". | ٧. سَمَّى الْوَالِدُ وَلَدَهُ "سَمِيرَ". |
| You reconciled the two parties. | لم تُوَفِّقْ بَيْنَ الْجَانِبَيْنِ. | تُوفِّقُ بَيْنَ الْجَانِبَيْنِ. | ٨. وَفَّقْتَ بَيْنَ الْجَانِبَيْنِ. |
| We taught them Islamic history. | لم نُدَرِّسْهُمْ التَّارِيخَ الْإِسْلَامِيَّ. | نُدَرِّسُهُمُ التَّارِيخَ الْإِسْلَامِيَّ. | ٩. دَرَسْنَاهُمُ التَّارِيخَ الْإِسْلَامِيَّ. |

| | | | |
|--|--------------------------------------|------------------------------------|--|
| Fairuz sang about her love of her country. | لم تُغنَّ "فيروز" عن حبِّها لبلدِها. | تُغنِّي "فيروز" عن حبِّها لبلدِها. | ١٠. غنّت "فيروز" عن حبِّها لبلدِها. |
| I remained in the city of Basra a long time. | لم أبقَ في مدينة البصرة مدةً طويلةً. | أبقي في مدينة البصرة مدةً طويلةً. | ١١. بقيتُ في مدينة البصرة مدةً طويلةً. |
| We entered our names in the register. | لم نسجِّل أسماءنا في الدفترِ. | نسجِّلُ أسماءنا في الدفترِ. | ١٢. سجّلنا أسماءنا في الدفترِ. |

Authentic Arabic Exercise # 5. We turn now to the world of sports to practice some of what we have learned so far. The article is from الشرق الأوسط from July 10, 1995, page 16. Peruse the article below and do the following:

1. Find all dual nouns and adjectives and all dual pronouns and pronoun suffixes. Also find any verbs in the dual.
2. Find all Form I and Form II verbs and identify them as to Form and whether they are sound, hollow, etc.
3. Find any other defective and hollow verbs from Forms III-X if you can.
4. Tell me who won and who were the heroes of the game.

One caveat. This article is filled, filled, filled, with all sorts of foreign (that is, non-Arabic) names. Often the presence of non-Arabic names and words in an article confuses students. However, many articles include such names. So be careful.

All dual nouns, adjectives, pronouns, pronoun suffixes, and verbs in the dual are underlined below. All Form I and Form II verbs are identified in the chart below. That chart also identifies any defective or hollow verbs in Forms III-X. The passage is also translated below.

كأس أمريكا لكرة القدم الأرجنتين تبدأ دفاعها عن اللقب بالفوز على بوليفيا

حقق منتخب الأرجنتين، حامل اللقب، والولايات المتحدة الفوز في أول مباراتين لهما في إطار بطولة كأس أمريكا "كوبا أمريكا" لكرة القدم لعام ١٩٩٥.

فازت الأرجنتين على بوليفيا ١١٢ في أول مباراة لها في المجموعة الثالثة، تقدمت الأرجنتين بهدف سجله جابرييل باتيستوتا في الدقيقة ٦٨ من المباراة إلا أن ديميتريو انجولا استطاع ان يتعادل لبوليفيا في الدقيقة ٧٨.

وقبل انتهاء المباراة بسبع دقائق سجل ايبيل بالبو هدف الفوز للأرجنتين، وقد كان هذا الهدف ضربة قوية لكارزوس تروكو حارس مرمى بوليفيا البالغ من العمر ٣٧ عاما والذي أنقذ عدة كرات في الشوط الثاني.

ولكن بوليفيا التي بدت أكثر خطورة من الأرجنتين خلقت عدة فرص في المباراة القوية كانت كفيلة لأن تحسم النتيجة لصالحها. وضع المهاجم البوليفي ميجيل ميركادو فرصة ممتازة للتسجيل في بداية الشوط الثاني عندما

تأخر أكثر من اللازم في تسديد الكرة ليتمكن الأرجنتيني خافيير وانيكي من إيعادها الى خارج الملعب في الدقيقة الأخيرة.

في نفس المجموعة ذاتها فازت الولايات المتحدة ١١٢ ايضا على تشيلي، تقدمت الولايات المتحدة بهدفين سجلهما المهاجم اريك وينالدا في الدقيقتين ال ١٥ و ٢٦. وفي الدقيقة ٥٨ استطاع المهاجم التشيلي البالغ من العمر ١٨ عاما سباستيان روزينثال تسجيل هدف لبلاده، ولكن آمال تشيلي في التعادل تبددت بعد طرد المدافع خافيير مارجاس لعرقلة الامريكي تاب راموس في الدقيقة ٧٣.

وبذلك أصبحت الأرجنتين والولايات المتحدة تتصدران المجموعة برصيد ثلاث نقاط لكل منهما ولا شيء لفرقي بوليفيا وتشيلي. وتلتقي بوليفيا مع الولايات المتحدة في مباراتها المقبلة بينما تلتقي الأرجنتين مع تشيلي.

The Verb Chart is on the next page.

The chart below lists all the verbs you were asked to pick out from the text. The verbs are listed in the order in which they appear in the text, and are written as they are in the text but with the addition of the short vowels. If a verb appears more than once in the text, it will appear more than once in the chart.

| Category | Form | Verb |
|--|------|------------|
| sound | I | تَبَدَّأَ |
| doubled | II | حَقَّقَ |
| hollow | I | فَازَتْ |
| sound | II | سَجَّلَ |
| hollow | X | اسْتَطَاعَ |
| sound | II | سَجَّلَ |
| hollow | I | كَانَ |
| defective (this verb is بَدَأَ, يَبْدُو. It means "to appear." Do not confuse it with the verb "to begin" which has a hamza as its final radical.) | I | بَدَتْ |
| hollow | I | كَانَتْ |
| sound | I | تَحَسَّمَ |
| hollow | II | ضَيَّعَ |
| sound | II | سَجَّلَ |
| hollow | X | اسْتَطَاعَ |
| defective | VIII | تَلْتَفَى |
| defective | VIII | تَلْتَفَى |

The translation of the article is on the next page.

The America's Cup for Soccer
Argentina Begins Defense of its Title with a Victory over Bolivia

The Argentinean team, the title holder, and the United States team achieved victory today in their first matches in the America's Cup (*then in Arabic* "Kuba America") in soccer for the year 1995.

(The Arabic of the preceding paragraph begins literally with "The two teams of Argentina, the title holder, and the United States of America, achieved . . ." Also, literally, the text says that these two teams won "their first two matches." However, the meaning here is that each team won its first match not that each team has won two matches.)

Argentina was victorious over Bolivia 2-1 in its first match in group three. Argentina went ahead on a goal Gabriel Batistota (I have no clue how to spell some of these names in the Latin alphabet) scored in the 68th minute of the contest. However Dimitri Angola was able to tie for Bolivia in the 78th minute. Then the crowd fell asleep. (Just kidding about that last sentence. It's not in the Arabic.)

Seven minutes before the end of the match Abel Balbu scored the winning goal for Argentina. The goal was a strong blow to Karzus Truku, the Bolivian goalie, who is 37 years old and who had saved a number of balls in the second half.

However, Bolivia, which appeared more dangerous than Argentina, created a number of opportunities in the tough match which were (the meaning here is "would have been") adequate for deciding the match in her favor. The Bolivian attacker Mijeal Mircado wasted an excellent opportunity to score at the start of the second half when he waited longer than necessary to kick the ball and so the Argentinean Javier Waniti was able to knock it out of play at the last the last minute.

In the very same group, the United States was victorious over Chile, also 2-1. The United States took the lead by two goals scored by forward Eric Winalda at the 15th and 27th minutes. In the 58th minute, Chilean forward, 18 year old Sebastian Rosenthal, was able to score a goal for his country. However, Chile's hopes for a tie were shattered after defender Javier Marjas was expelled for interfering with the American Tab Ramos in the 73rd minute.

So Argentina and the United States now lead the group with a total of three points each with zero points for the teams of Bolivia and Chile. Bolivia meets the United States in its next match while Argentina meets Chile.

Drill 28. Each sentence below contains a verb in the past tense conjugation for the second person singular or plural, masculine or feminine. Convert each sentence into the appropriate positive and negative command conjugations. Fully vowel all verbs in your answers.

| Translation of Model Sentence | Negative Command | Positive Command | Model Sentence |
|---|---|---|------------------------------|
| You said that. | لا تَقُلْ ذلك. | قُلْ ذلك. | ١. قلتَ ذلك. |
| You (f.s.) studied Arabic. | لا تَدْرُسِي العربية. | أَدْرُسِي العربية. | ٢. درستِ العربية. |
| You (m. pl.) visited your friends. | لا تَزُورُوا الاصدقاء. | زُورُوا الاصدقاء. | ٣. زرتُم الاصدقاء. |
| You (m. pl.) fasted Ramadan. | لا تَصُومُوا رمضان. | صُومُوا رمضان. | ٤. صمتُم رمضان. |
| You answered him. | لا تَرُدَّ عليه. | رُدَّ عليه. | ٥. رددتَ عليه. |
| You (f.s.) counted the students in the bus. | لا تَعُدِّي الطلابَ في الباص. | عُدِّي الطلابَ في الباص. | ٦. عددتِ الطلابَ في الباص. |
| You taught Arabic. | لا تُدَرِّسِ العربية. | دَرِّسِ العربية. | ٧. درستَ العربية. |
| You (f.s.) made an appointment with him. | لا تُحَدِّدِي موعداً معه. | حَدِّدِي موعداً معه. | ٨. حددتِ موعداً معه. |
| You (m. pl.) believed the politicians. | لا تُصَدِّقُوا السياسيين. | صَدِّقُوا السياسيين. | ٩. صدقتم السياسيين. |
| You appointed that man as a minister. | لا تُعَيِّنْ هذا الرجلَ وزيراً. | عَيِّنْ هذا الرجلَ وزيراً. | ١٠. عينتَ هذا الرجلَ وزيراً. |
| You (f.s.) exerted many efforts. | لا تَبْذُلِي جهوداً كثيرةً. You can also have لا تَبْذُلِي . | أَبْذُلِي جهوداً كثيرةً. You can also have اِبْذُلِي . | ١١. بذلتِ جهوداً كثيرةً. |
| You promised him that. | لا تَعِدْهُ بذلك. | عِدْهُ بذلك. | ١٢. وعدتهُ بذلك. |
| You fulfilled your promise. | لا تَفِ بِالوَعْدِ. (I love this one almost as much as the positive command) | فِ بِالوَعْدِ. (I love this one.) | ١٣. وفيتَ بالوعد. |
| You invited him to the party. | لا تَدْعُهُ الى الحفلة. | أَدْعُهُ الى الحفلة. | ١٤. دعوته الى الحفلة. |
| You (m. pl.) invited her to the party. | لا تَدْعُوهَا الى الحفلة. | أَدْعُوهَا الى الحفلة. | ١٥. دعوتموها الى الحفلة. |

| | | | |
|--|--|---------------------------------------|---|
| You built this building. | لا تَبْنِ هذا البناءَ. | إِبنِ هذا البناءَ. | ١٦. بَنَيْتَ هذا البناءَ. |
| You (f.s.) built this building. | لا تَبْنِي هذا البناءَ. | إِبْنِي هذا البناءَ. | ١٧. بَنَيْتَ هذا البناءَ. |
| You prayed in this mosque. | لا تُصَلِّ في هذا المسجدَ. | صَلِّ في هذا المسجدَ. | ١٨. صَلَّيْتُ في هذا المسجدَ. |
| You (f.s.) visited Egypt last year. (Note that in the answers, the time reference has been changed to refer to "next year" since the commands would not make sense otherwise.) | لا تَزُورِي مصرَ السَّنَةِ الماضيةَ. | زُورِي مصرَ السَّنَةِ الماضيةَ. | ١٩. زُرْتُ مصرَ السَّنَةِ الماضيةَ. |
| You gave your life for you homeland. | لا تَهَبْ حَيَاتَكَ للوطنِ. | هَبْ حَيَاتَكَ للوطنِ. | ٢٠. وَهَبْتُ حَيَاتَكَ للوطنِ. |
| You named your boy Samiir. | لا تُسَمِّ وَلَدَكَ سَمِيرَ. | سَمِّ وَلَدَكَ سَمِيرَ. | ٢١. سَمَّيْتُ وَلَدَكَ سَمِيرَ. |
| You (f. pl.) sang about Lebanon. | لا تُغَنِّينَ عن لبنانَ. | غَنِّينَ عن لبنانَ. | ٢٢. غَنَّيْتُنَّ عن لبنانَ. |
| You (m. pl.) falsified the results of the election. | لا تُزَوِّرُوا نتائجَ الانتخاباتِ. | زَوِّرُوا نتائجَ الانتخاباتِ. | ٢٣. زَوَّرْتُمْ نتائجَ الانتخاباتِ. |
| You (f.s.) opened the door. | لا تَفْتَحِي البابَ. | إِفْتَحِي البابَ. | ٢٤. فَتَحْتُ البابَ. |
| You ate the bread. | لا تَأْكُلِ الخُبْزَ. | كُلِ الخُبْزَ. | ٢٥. أَكَلْتُ الخُبْزَ. |
| You (m. pl.) took him to prison. | لا تَأْخُذُوهُ إِلَى السِّجْنِ. | خُذُوهُ إِلَى السِّجْنِ. | ٢٦. أَخَذْتُمُوهُ إِلَى السِّجْنِ. |
| You (f. pl.) understood all of the lessons. | لا تَفْهَمْنَ كُلَّ الدُّوَرِ. | إِفْهَمْنَ كُلَّ الدُّوَرِ. | ٢٧. فَهَمَّتُنَّ كُلَّ الدُّوَرِ. |
| You read the newspaper every day. | لا تَقْرَأِ الجَرِيدَةَ كُلَّ يَوْمٍ. | اقْرَأِ الجَرِيدَةَ كُلَّ يَوْمٍ. | ٢٨. قَرَأْتُ الجَرِيدَةَ كُلَّ يَوْمٍ. |
| You (m. pl.) wrote a letter to your mother. | لا تَكْتُبُوا رِسَالَةً إِلَى أُمِّكُمْ. | اُكْتُبُوا رِسَالَةً إِلَى أُمِّكُمْ. | ٢٩. كَتَبْتُمْ رِسَالَةً إِلَى أُمِّكُمْ. |
| You (m. pl.) slept in this hotel. | لا تَنَامُوا فِي هَذَا الْفَنْدَقِ. | نَامُوا فِي هَذَا الْفَنْدَقِ. | ٣٠. نَمَتُمْ فِي هَذَا الْفَنْدَقِ. |

This conjugation looks and sounds like the past tense conjugation for this verb for the masculine third person plural.

Drill 29. Write in the case endings and then translate each item below. Then rewrite each item using **لِ** with the correct form of the subjunctive.

The answers are all in the chart below.

| Same Sentence Using the Subjunctive | Model Sentence Translated | Model Sentence With Case Endings. |
|---|--|--|
| ١. سافر الى الاردن لِيُدْرَسَ العربية. (Note the accusative case here and in other sentences below.) | He traveled to Jordan to study Arabic. | ١. سافر الى الاردن لدراسة العربية. |
| ٢. سافرنا الى الاردن لِنُدْرَسَ العربية. | We traveled to Jordan to teach Arabic. | ٢. سافرنا الى الاردن لتدريس العربية. |
| ٣. سافرت سميرة الى لبنان لِنَقُومَ بعملية ارهابية. | Samiira traveled to Lebanon to carry out a terrorist operation. | ٣. سافرت سميرة الى لبنان للقيام بعملية ارهابية. |
| ٤. درسوا الكثير عن الشرق الاوسط لِيَقْهَمُوا العرب. | They studied a lot about the Middle East in order to understand the Arabs. | ٤. درسوا الكثير عن الشرق الاوسط لفهم العرب. |
| ٥. سافرت الى السعودية لأَقْضِيَ شهر رمضان هناك. | I traveled to Saudi Arabia to spend the month of Ramadan there. | ٥. سافرت الى السعودية لقضاء شهر رمضان هناك. |
| ٦. عدنا من الشرق الاوسط لِنَبْحَثَ عن صديقنا. | We returned from the Middle East to look for our friend. | ٦. عدنا من الشرق الاوسط للبحث عن صديقنا. |
| ٧. عشت في الاردن لأَعْمَلَ في شركة خاصة هناك. | I lived in Jordan in order to work for a private company there. | ٧. عشت في الاردن للعمل في شركة خاصة هناك. |
| ٨. سافرت الى المغرب لَتَزُورِي صديقاتك. | You (f.s.) traveled to Morocco to visit your friends. | ٨. سافرت الى المغرب لزيارة صديقاتك. |
| ٩. كنا في بغداد لِنَبْنِيَ سداً كبيراً. | We were in Baghdad in order to build a large dam. | ٩. كنا في بغداد لبناء سد كبير. |
| ١٠. سافرنا الى جامعة القاهرة لِنُدْرِسَهُمُ الانكليزية. | We traveled to Cairo University to teach them English. | ١٠. سافرنا الى جامعة القاهرة لتدريسهم الانكليزية. Note the accusative case in this sentence. The verbal noun is taking a direct object. |

Part B: Identify the verbal nouns in the sentences below. Then translate each sentence.

The verbal nouns are underlined and each sentence is translated.

| | | | |
|---|---|--|---|
| I wrote a study about the future of culture in America. | ٥. كُتِبَ <u>بَحْثًا</u> في مستقبل الثقافة في أمريكا. | Studying the Arabic language is a very good idea. | ١. <u>دراسة</u> اللغة العربية فكرة جيدة جدا. |
| That study was very short. | ٦. كان ذلك <u>البحث</u> قصيرا جدا. | Appointing the ministers is among the duties of the president. | ٢. <u>تعيين</u> الوزراء من واجبات الرئيس. |
| I intend to go to the theater. | ٧. أنوي <u>الذهاب</u> الى المسرح. | Reading the newspaper every day is very important. | ٣. <u>قراءة</u> الجريدة كل يوم مهمة جدا. |
| Drinking the water in some American cities is a bad idea. | ٨. <u>شرب</u> الماء في بعض المدن الأمريكية فكرة سيئة. | Reading the newspaper ever day is not very important. | ٤. ليست <u>قراءة</u> الجريدة كل يوم مهمة جدا. |

Authentic Arabic Exercise # 6.

Below is an excerpt from an article in الشرق الأوسط dated July 9, 1995, on page 4. The article discusses the area of حلايب located on the Egyptian and Sudanese border. Both countries claim the area as their own, so حلايب has been a matter of dispute between the two countries for some time.

Read the article *all the way through* one time, **without using a dictionary**. Then read it a second time. This time, use your dictionary, but limit yourself to looking up only two words in each paragraph. (There are three paragraphs, so no more than six words.)

Then write a two-sentence summary of the paragraph in English. You can check yourself by looking at the translation of the article in the answer key.

After you have done the above, do the following:

The article is filled with verbal nouns, many of them from Forms I and II. Identify each Form I and Form II verbal noun in the article. Then see how many of them are in definite or indefinite idaafas and how many are not in an idaafa at all. How many of the ones not in idaafas are definite? How many of the ones in idaafas are definite?

If you can, then look for verbal nouns from other forms and ask yourself the same questions as in the paragraph above. Then check the answer key and see for yourself.

The chart below lists every verbal noun in the passage in order of occurrence. It will also tell you what form of the verb the verbal noun is from and whether it is in a definite idaafa, an indefinite one, or not in one at all. All idaafas are underlined in the copy of the passage which appears below the chart.

| Idaafa | Verb Form | Verbal Noun |
|--|--|--------------|
| Definite idaafa (حلايب is the last term. It is the name of a place, so it is definite) | II defective | تَنْمِيَة |
| Definite idaafa | III sound | مُنَاقَشَة |
| Last term of a definite idaafa | II sound (word is given in the plural) | تَرْتِيْبَات |
| Followed by a pronoun suffix | VIII sound | إِعْتِيَار |
| Not in an idaafa. The word is indefinite. | I sound | طَلَب |
| Definite idaafa | IV hollow | إِحَالَة |
| Not in an idaafa The word is definite in the passage. | II sound | تَحْكِيم |

| | | |
|---|--|---------------|
| Indefinite idaafa | II sound | تَكْأَيْف |
| Indefinite idaafa | I sound | عَقْد |
| First term of a definite three-term idaafa | I hollow | زِيَادَة |
| Last term of a definite three-term idaafa | VIII defective | إِنْتِمَاء |
| Definite idaafa. | I sound | رَصْد |
| Last term of a definite three-term idaafa | VIII sound (word is given in the plural) | إِعْتِمَادَات |
| Last term of a definite idaafa. | II sound | تَعْمِير |
| Definite idaafa. | II hollow | تَدْوِيل |
| Definite idaafa. | IV sound | إِقْنَاع |
| Last term of a definite three-term idaafa | I sound | أَمْن |
| Not in an idaafa. The word is definite in the text. | V sound | تَدْخُل |
| Definite idaafa. | II sound (this is the rarely used alternative pattern) | تَكَرَّر |
| Third term of a definite four-term idaafa | IV sound | إِلْزَام |
| Definite idaafa. | I sound | عَرَض |
| Last term of a definite idaafa. | III sound (Form III verbs can sometimes use the فِعال pattern for their verbal nouns.) | نِزَاع |
| Definite idaafa. | I sound | عَدَل |
| Not in an idaafa. The word is definite in the text. | II sound | تَحْكِيم |

مجلس الوزراء المصري يعقد جلسة خاصة لتبنيه مثلث حلايب

يخصص مجلس الوزراء المصري جلسته غدا لمناقشة الترتيبات الخاصة ببتمية مثلث حلايب باعتبارها "ارضا مصريا". وكانت القاهرة قد رفضت طلبا سودانيا باحالة قضية حلايب الى التحكيم الدولي.

وتعتزم الحكومة تكليف عدد من الوزراء بعقد مؤتمرات شعبية في حلايب في إطار ما*
وصف "بزيادة جرعات الانتماء للوطن للمقيمين هناك". وقررت الحكومة المصرية رصد كل
الاعتمادات المالية التي تحتاجها مشروعات التعمير في هذه المناطق.

وبخصوص المسعى السوداني لتدويل أزمة حلايب، كانت الخرطوم قد سعت لاقناع مجلس
الامن بالتدخل لتكرار سيناريو الزام قطر والبحرين بعرض نزاعهما الحدودي على محكمة العدل
الدولية للتحكيم.

*Note that ما when used as a relative pronoun meaning “what” can be the last term of an idaafa.

Below is a translation of the passage.

Egyptian Cabinet To Hold A Special Session on the Development of the Halaib Triangle

The Egyptian cabinet is dedicating its session tomorrow for discussion of the arrangements pertaining to the development of the Halaib triangle, viewing it as “Egyptian territory.” Cairo has already rejected a Sudanese request that the issue be referred to international arbitration.

The government is determined to task a number of ministers with the holding of popular conferences in Halaib under the rubric of “increasing feelings of national belonging among the residents there” (literally the text says “to increase the dosages of belonging to the nation of the residents there”). The government has decided to earmark all of the funds which the development projects in this area need. (Literally “in these areas.”)

With regard to the Sudanese effort to internationalize the Halaib crisis, Khartoum has attempted to convince the Security Council to intervene in order to repeat the scenario in which Qatar and Bahrain were required to submit their border dispute to the World Court for arbitration.

Drill 30. Each sentence below contains at least one active participle. Translate each sentence and note how each participle is being used. Then rewrite each sentence below making the underlined word(s) plural. Make all other necessary changes.

Each model sentence is translated in the central column below. The sentence is rewritten in the plural in the left column.

| | | |
|---|--|--|
| نحن ساكنون في بيروت. | I am living in Beirut. | ١. أنا ساكن في بيروت. |
| هم عاملون في هذا المصنع. If عامل is used as noun meaning "worker," as in the alternative translation, then the sentence could be هم عمال في هذا المصنع | He is working in this factory. (Or, "He is a worker in this factory.") | ٢. هو عامل في هذا المصنع. |
| كانت البنات طالبات جيدات. | The girl was a good student. | ٣. كانت <u>البنات</u> طالبة جيدة. |
| أنتن معلمات في المدرسة. | You (f.s.) are a teacher in the school. | ٤. أنت <u>معلمة</u> في المدرسة. |
| انتم كنتم ممثلين ممتازين. | You were a fine actor. | ٥. أنت <u>كنت</u> ممثلًا ممتازًا. |
| هذه المنبهات معطلة. | This alarm clock is broken. | ٦. هذا <u>المنبه</u> معطل. |
| قرأت كتب الكتاب العرب المشهورين. (If you have مشهور agree with كتب then you would have قرأت كتب الكتاب العرب المشهورة. This would be translated as "I read the famous books of the Arab writer.) | I read the book of the famous Arab writer. (I am making both مشهور and كاتب agree with عربي) | ٧. قرأت <u>كتاب</u> <u>الكاتب</u> العربي المشهور. |
| نحن كاتبون مقالة طويلة عن مدرسي اللغة العربية. (If you made مقالة plural, then you should have مقالات طويلة.) | I am writing a long article about the teachers of the Arabic language. (Note the nunation on كاتب. This means that it is not in an idaafa with مقالة and that مقالة is in the accusative case. If the sentence had كاتب instead, then there would be an idaafa. When unvoveled, the sentence is ambiguous.) | ٨. أنا <u>كاتب</u> مقالة طويلة عن مدرسي اللغة العربية. |

| | | |
|--|---|--|
| ٩. هو قاضٍ في المحكمة. | He is a judge in the court. | هم قُضاةٌ في المحكمة. |
| ١٠. هذا المكتب كاف للدارس. | This office is sufficient for the student. | هذه المكاتبُ كافيةٌ للدارسين. Note that كافٍ in the model sentence is the active participle of the verb كفى , يكفي . Also note that دارس only takes a sound plural. |
| ١١. كان الراكب ناجيا من الحادث. | The passenger was rescued from the accident. | كانَ الرُّكَّابُ ناجينَ من الحادث. Note that ناجياً in the model sentence is the active participle of the verb نجا , ينجو . You see ناجياً instead of ناج in the model sentence because the word is in the indefinite accusative. And, of course, in the plural, you do not have ناجيين but instead ناجين . |
| ١٢. هذا الداعي يدعو الناس الى الله. | This Muslim missionary calls the people to God. | هؤلاء الدعاةُ يَدْعُونَ الناسَ الى الله. |
| ١٣. هي مُغَنِّيةٌ لبنانية مشهورة وهو مُغَنٍّ امريكي معروف. | She is a famous Lebanese singer and he is a well-known American singer. | هن مغنياتٌ لبنانياتٌ مشهوراتٌ وهم مغنون امريكيون معروفون. |
| ١٤. هو استاذ زائر في جامعة الكويت. | He is a visiting professor at the University of Kuwait. | هم اساتذة زائرون في جامعة الكويت. (زائر is here used as an adjective. When used to mean "visitor" its plural is زُوَّار .) |
| ١٥. كنتُ سائحاً في الشرق الاوسط. | I was a tourist in the Middle East. | كنا سياحاً في الشرق الاوسط. (سائح is "a tourist." It can take either a sound plural or the broken plural used above. It is almost always used as a noun. Even though its middle radical is a waaw, the broken plural uses a yaa'. This will happen sometimes. |

Drill 31. Each sentence below has a blank and is followed by a verb at the end. Put the correct form of the active or passive participle (whichever is appropriate) in the blank. You may have to make it definite, plural, feminine, etc. Make sure you give it the right case ending.

The answers are filled in below and each completed sentence is translated.

| | |
|--|---|
| You (m. pl.) are not invited to the party. | ١. انتم لستم مَدْعُوَيْنَ الى الحفلة. دعا |
| We postponed the conference until a later time. | ٢. أَجَلْنَا المؤتمر الى وقت لاحق. لَحَقَ |
| They said that the problem is temporary. (Usually, instead of مَوْقَت a hamza is placed of the waaw for this passive participle. Both ways are correct.) | ٣. قالوا ان المشكلة مَوْقَتَةٌ. وَقَّت |
| We are forbidden from entering the fort. (But who wants to go there anyway.) | ٤. نحن مَمْنُوعُونَ من دخول المعسكر. منع |
| The international committee announced that the results of the election were falsified. | ٥. أعلنت اللجنة الدولية ان نتائج الانتخابات مَزُورَةٌ. زُورَ |
| The parties concerned with the issue attended the conference. | ٦. حضر المؤتمر الاطرافُ المَعْنِيَةُ بالقضية. عني |
| The Palestinians say that their rights have been usurped. | ٧. يقول الفلسطينيون ان حقوقهم مَسْلُوبَةٌ. سلب |
| There is an international war against drugs. | ٨. هناك حرب دولية ضد المَخْدَرَات. خذَر |
| Fairuz is a famous Lebanese singer (f.) and Abd Al-Alim Hafez is a famous Egyptian singer. | ٩. "فيروز" مَغْنِيَّةٌ لبنانية مشهورة و"عبد الحليم حافظ" مَغْنٍ مصري مشهور. غنى |
| This correspondent is known for her love of the Arabic language. | ١٠. هذه المراسلة مَعْرُوفَةٌ بحبها للغة العربية. عَرَفَ |
| Saddam Hussein is loathsome. (You could have used the active participle كَارِه meaning "reluctant." Or you could have said something like كَارَةٌ للناس. But somehow, it doesn't seem as appropriate as the passive participle.) | ١١. صدام حسين رجل مَكْرُوه. كَرِهَ |
| Actually, Saddam Hussein is crazy. | ١٢. في الحقيقة صدام حسين مَجْنُون. جنَّ |

Authentic Arabic Exercise # 7

This exercise is going to take a little time. It will require a relatively fair amount of reading and some real thinking about what you are doing. Please do it, step by step, as described below.

Below is an excerpt from another article from الشرق الاوسط . Read it, **without a dictionary**. As you read it, underline the following.

1. Every Form I and II active participle
2. Every Form I and II passive participle
3. Active and passive participles from Forms III-X if you can.

After you have read the article and underlined the words as requested in items 1-3 above, you should have some idea of what the article is about. Write out a two or three sentence summary of the article in English. **Do not use your dictionary.**

After you have done that, read the article a second time (**without the dictionary**) and underline the following:

4. Every Form I and II verb and its subject.
5. Every Form I and II verbal noun.

Now, read the article again. This time, use your dictionary, but look up **no more than 10 words** and look up only those words you have underlined in items 1-5 above. Then add to your summary some or all of the new information you learned during your second and third readings. Try and be as detailed as you can, but do not try to translate the article, or sections of it.

Then, go to the answer key and look at the translation in order to verify the information your wrote down. The key will also give you all the words you should have underlined in items 1-5 above.

Below is chart indicating, in order of appearance, every active and passive participle in the article. Each participle appears in the chart exactly as it does in the article. Definite articles are not included in the chart.

| Passive | Active | Form | Participle |
|---------|--------|------|----------------|
| | A | V | مُتَطَرِّقِينَ |
| | A | V | متطرفين |
| | A | I | تابع |
| P | | I | مَدْعُو |

| | | | |
|---|---|------|--|
| P | | VIII | مُصَنَّفِي |
| | A | V | مُتَوَرِّط |
| P | | III | مُبَارَك |
| | A | I | ماضٍ (الماضي) |
| | A | I | الصادر |
| P | | I | مَسْئُول |
| P | | VIII | مُعْتَقَلِينَ |
| P | | II | مُجَمَّع |
| P | | IV | مُنْشَأَت |
| | | | The word above is a plural of the feminine singular noun مُنْشَأَةٌ which is in turn derived from the passive participle مُنْشَأٌ which you probably will never see. |
| P | | VIII | مُصَنَّفِي |
| | A | V | مُتَطَرِّفِينَ |
| | A | V | مُتَطَرِّفِينَ |
| P | | III | مُحَافَظَات |
| | | | The singular is مُحَافَظَةٌ which is derived from the passive participle مُحَافِظٌ . |
| | A | I | حَاصِل |
| P | | I | مَسْئُول |
| | | | This is the passive participle of the verb سَأَلَ. The seat of the hamza becomes a waaw because of the presence of the waaw used in forming the participle. |
| | A | I | هَارِباً |
| | A | I | خَارِجَ |

| | | | |
|---|---|------|---|
| P | | II | مُحَمَّد |
| | A | I | رَأْسِيب |
| | A | IV | مُهْمَة The above word is a noun. It is derived from the active participle مُهِم. This word can also be vowelized as مَهْمَة and would then not be a participle. The two different vowelings are sometimes said to indicated different meanings, but these days the two are interchangeable. However, the plural of the latter vowelizing is مَهَام. |
| | A | V | مُتَفَجِّرَات |
| | A | I | خَارِج |
| P | | VIII | مُصْطَفِي |
| P | | VIII | مصطفى |
| | A | I | حَاصِل |
| | A | V | مُتَخَصِّص |
| | A | II | مُدْرَس |
| P | | I | مَسْؤُول |
| | A | I | قَاسِم |
| | A | V | مُتَخَصِّص |
| P | | VIII | مُعْتَقِلِينَ |
| P | | II | مُزَوَّرَة |
| | A | V | مُتَطَرِّفِينَ |
| | A | VIII | مُخْتَلَف |
| P | | III | مُبَارَك |
| | A | V | مُتَطَرِّفِينَ |
| P | | I | مَقْبُوض |

| | | | |
|--|---|---|---------------|
| | A | I | ماضٍ (الماضي) |
|--|---|---|---------------|

Note: You may be asking yourself why I have you do some of these exercises and then give you charts such as the one above. One thing I am trying to show you through these exercises is that if you can identify certain grammatical structures and morphological forms, you can account for almost every word in any passage. If you can identify every idaafa, noun-adjective phrase, verb and its form, verbal nouns, the subject and object of each sentence, and can identify active and passive participles, you have accounted for almost every word in any passage. If you can identify these structures and forms, you have a certain control over the language which will make reading much easier.

I also think that it is vitally important that you read, read, and read. The more control you learn to have over the language, the more likely you are to read new things that will have lots of new vocabulary. Do not be put off by the fact that what you are reading may contain a lot of new words. Learn just a few from each article and forget about the rest. Then go read some more.

Below is a chart listing every Form I and Form II verb and that verb's subject.

| Subject | Form | Verb |
|-------------------------|-----------------|----------|
| متطرفين | II | خَطَطُوا |
| مصدر | I | قال |
| محاولة إغتيال الرئيس | I | وَقَعَتْ |
| المعتقلين | I | دَخَلُوا |
| السلطات | II | نَفَذَتْ |
| المصدر | I | ذَكَرَ |
| القبضُ على المتطرفين | I | تَمَّ |
| مباحثُ امن الدولة | I | شَنَّتْ |
| حسني السيد حسين البحيري | I | كَانَ |
| التعليمات | I (assimilated) | تَصَلَّ |
| إتهامه | I | سَبَقَ |
| المصدر | II | أَكْذَ |
| المصدر is implied | I | قال |
| الشرطة | I | ضَبَطَتْ |
| الصحف | I | نَشَرَتْ |

| | | |
|---------|---|--------------------|
| قالَ | I | المصدرُ is implied |
| ظَلُّوا | I | المتطرفينَ |

All Form I and Form II verbal nouns (and words closely derived from them) are underlined in the text below.

مصر تعتقل ٥ متطرفين خطّوا لأعمال تخريبية

قال مصدر في وزارة الداخلية المصرية امس ان اجهزة الأمن اعتقلت ٥ متطرفين اعضاء في التنظيم التابع للمدعو مصطفى حسن حمزة المتورط في محاولة اغتيال الرئيس المصري حسني مبارك التي وقعت في اديس ابابا يوم ٢٦ يونيو (حزيران) الماضي، والصادر بحقه حكم بالإعدام غيابيا في مصر منذ عام ١٩٩٢. وأضاف المصدر المسؤول "ان المعتقلين الخمسة دخلوا الاراضي المصرية من السودان لتنفيذ عمليات تخريبية، اهمها نسف مبنى المجمع الحكومي في ميدان التحرير، وعدد آخر من المنشآت الأمنية في مصر بتكليف من مصطفى حمزة". كما نفذت السلطات المصرية حكم الإعدام في اثنين من المتطرفين امس ايضا.

وذكر المصدر "ان القبض على المتطرفين الخمسة تم عقب حملة شنتها مباحث امن الدولة داهمت فيها اوكر التنظيم في محافظات القاهرة والجيزة والقليوبية"، وهم:

- حسني السيد حسين البحيري - حاصل على دبلوم المعهد الفني الصناعي، والمسؤول التنظيمي عن الجماعة، الذي كان هاربا خارج مصر لفترة طويلة.
- محمد علي علي الشراقوي - راسب اعدادية، يشغل بنجارة "الموبيليا" ومهمته في التنظيم تنسيق الاتصال بين افراد الجماعة، وإعداد المتفجرات، وتلقي الدعم المالي من الخارج وتوزيعه حسب التعليمات التي تصل اليه.
- مصطفى عبد الحميد مصطفى السيد - وهو عنصر نشط، حاصل على دبلوم المدارس الثانوية الصناعية، متخصص في الاجهزة الالكترونية الحديثة.
- ربيع عيد عبد الغني خليفة - مدرس ابتدائي ومسؤول شفرات الاتصال في التنظيم.
- علي قاسم صيف المراكبي - متخصص في عمليات الرصد، وسبق اتهامه في عديد من القضايا التخريبية.

وأكد المصدر ان المعتقلين الخمسة "من عناصر التنظيم الذي تحتضنه قيادة الجبهة الاسلامية القومية في الخرطوم"، وقال "إن الشرطة ضبطت بحوزتهم ٣ بنادق آلية وطبجتين وقنبلة من نوع ف - ١ الشديدة الانفجار

وعددا من بطاقات الهوية المزورة التي يستخدمها المتطرفين في الهروب من السلطات، إضافة الى اوراق تنظيمية وشرح لعمليات التفجير، ومبالغ مالية من بينها ١٥ الف جنيه مصري، ونسخ من مختلف الصحف التي نشرت انباء محاولة اغتيال الرئيس مبارك.

وقال "إن المتطرفين المقبوض عليهم تلقوا تدريبات عسكرية العام الماضي في معسكرات سودانية تحت اشراف احد القيادات الذي ينتحل اسما حركيا آخر هو "ابو بكر السوداني"، وظلوا على اتصال معه بعد دخولهم الأراضي المصرية حتى إلقاء القبض عليهم".

Egypt Detains Five Extremists Who Planned Acts of Sabotage

A source in the Egyptian Interior Ministry said yesterday that security forces detained 5 extremist members of the organization belonging to a person named Mustafa Hasan Hamza, who has been implicated in the assassination attempt on Egyptian President Husni Mubarak which took place in Addis Ababa June 26. Two death sentences have been issued in absentia against him in Egypt since 1992. The official source added "The five detainees entered Egyptian territory from the Sudan in order to carry out sabotage operations, the most important of which was the blowing up of the government complex in Tahrir Square (literally "Liberation Square"), along with a number of other security facilities in Egypt, on the orders of Mustafa Hamza." Also yesterday, the Egyptian authorities carried out death sentences on two extremists.

(Note: In Arabic, the term **مَجْمَع** means complex. However, in this context, the reference is to a particular building in Tahrir Square referred to as "Al-Mugamma" by everyone.)

The source mentioned that "the arrest of the five extremists occurred after a campaign launched by the state security investigative offices during which they raided the organization's safe houses in the governorates of Cairo, Giza, and Al-Qalyubiya." The five men are:

- Husni Al-Sayyid Husayn Al-Buharyi - holder of (literally: "having obtained") a diploma from the Technical Industrial Institute and the one responsible for the group's organization. He had been a fugitive outside of Egypt for a long time.
- Muhammad Ali Al-Sharqawi - failed in preparatory school. Works in furniture carpentry. His task in the organization is the coordination of communications between members of the group, preparing explosives, and receiving financial support from abroad and distributing it according to instructions he receives (literally "instructions coming to him").
- Mustafa Abd Al-Hamid Mustafa Al-Sayyid - an active element (in the group). He holds a secondary trade school diploma and is a specialist in modern electronic equipment.
- Rabia Abd Al-Ghani Khalifa - a primary school teacher and responsible for communications codes within the organization.
- Ali Qasim Sayf Al-Murakabi - a specialist in surveillance operations and who has been previously accused of numerous sabotage operations.

The source confirmed that the five detainees are from the elements (من عناصر) “from the elements” here really just means “members”) of the organization which is supported by the leadership of the Islamic National Front in Khartoum (literally “which the leadership of the Islamic National Front in Khartoum embraces”). He said that “the police seized in their possession three automatic rifles, two pistols, and a high explosive F1 bomb, along with a number of counterfeit identity cards that the extremists use to get away from the authorities. In addition (they seized) organizational documents, instructions for bombing operations, cash (literally “monetary funds”) including 15 thousand Egyptian pounds, and copies of various newspapers which published reports on the attempt to assassinate President Mubarak.

He said that “the arrested extremists received military training last year in Sudanese camps under the supervision of a commander (literally “of one of the commanders”) who assumes a nom de guerre (literally “an organizational name”) of Abu Bakr Al-Sudani. They remained in contact with him after entering Egyptian territory until their arrest.”

Drill 32. Convert the following sentences into the present tense. Then negate them using the jussive. Fully vowel all verbs in your answers.

You know the routine by now. The answers are below. The model sentences have been translated.

| Model Sentence Translated. | Jussive | Present Tense | Model Sentence |
|---|--|---|--|
| The program helped the progress of the country. | لم يُسَاعِدْ المنهجُ على تقدّمِ البلدِ. | يُسَاعِدُ المنهجُ على تقدّمِ البلدِ. | ١. ساعد المنهج على تقدّم البلد. |
| The great powers participated in the building of the new dam. | لم تُشاركِ الدولُ الكبرى في بناءِ المصنّع الجديدِ. | تُشاركِ الدولُ الكبرى في بناءِ المصنّع الجديدِ. | ٢. شاركت الدول الكبرى في بناء المصنع الجديد. |
| Egypt continued its efforts in this sphere. | لم تُواصلِ مصر جهودَها في هذا المجالِ. | تُواصلِ مصر جهودَها في هذا المجالِ. | ٣. واصلت مصر جهودها في هذا المجال. |
| Israel exchanged land for peace. | لم تُقايضِ إسرائيلُ الأرضَ بالسلامِ. | تُقايضُ إسرائيلُ الأرضَ بالسلامِ. | ٤. قايضت إسرائيل الأرض بالسلام. |
| Egypt suffered from poverty. | لم تُعانِ مصر من الفقرِ. | تُعاني مصر من الفقرِ. | ٥. عانت مصر من الفقر. |
| We called on him to meet with us. | لم نُنادِهْ للاجتماعِ بنا. | نُناديه للاجتماعِ بنا. | ٦. ناديناه للاجتماع بنا. |
| His emotions boiled over and his tears flowed. | لم تَجشَّ عواطفه ولم تفيضْ دموعه. | تَجشُّ عواطفه وتفيضُ دموعه. | ٧. جاشت عواطفه وفاضت دموعه. |
| The earthquake shook every building in the city. | لم تهزَّ الزلزلةُ كلَّ عمارَةٍ في المدينةِ. | تهزُّ الزلزلةُ كلَّ عمارَةٍ في المدينةِ. | ٨. هزت الزلزلة كل عمارة في المدينة. |
| We agreed to the five points. | لم نوافقْ على النقاطِ الخمسِ. | نوافقُ على النقاطِ الخمسِ. | ٩. وافقنا على النقاط الخمس. |
| The government falsified the results of the elections. | لم تُزوِّرْ الحكومةُ نتائجَ الانتخاباتِ. | تُزوِّرُ الحكومةُ نتائجَ الانتخاباتِ. | ١٠. زورت الحكومة نتائج الانتخابات. |

Drill 33. Convert the following sentences into the passive voice (in the past tense). Then negate the new sentences using لم + the jussive. Fully vowel all verbs and give all case endings in your answers.

| Translation of Passive Past-Tense Sentence. | Passive Jussive | Passive Past Tense | Model Sentences |
|--|---|---|--|
| This article was written for the "Al-Ahram" newspaper. | لَمْ تُكْتَبْ هَذِهِ الْمَقَالَةُ لِجَرِيدَةِ "الاهرام". | كُتِبَتْ هَذِهِ الْمَقَالَةُ لِجَرِيدَةِ "الاهرام". | ١. كُتِبَتْ هَذِهِ الْمَقَالَةُ لِجَرِيدَةِ "الاهرام". |
| Her son was called. | لَمْ يُنَادَ ابْنُهَا. | نُودِيَ ابْنُهَا. | ٢. نَادَتْ الْأُمُّ ابْنَهَا. |
| The president of the republic was killed. | لَمْ يُقْتَلْ رَئِيسُ الْجُمْهُورِيَّةِ. | قُتِلَ رَئِيسُ الْجُمْهُورِيَّةِ. | ٣. قَتَلَ الْقَنَاصُ رَئِيسَ الْجُمْهُورِيَّةِ. |
| The employees were invited to the party. | لَمْ يُدْعَ الْمُوظَّفُونَ إِلَى الْحَفْلَةِ. | دُعِيَ الْمُوظَّفُونَ إِلَى الْحَفْلَةِ. | ٤. دَعَوْنَا الْمُوظَّفِينَ إِلَى الْحَفْلَةِ. |
| He was named Abdallah. | لَمْ يُسَمَّ عَبْدَ اللَّهِ. | سُمِّيَ عَبْدَ اللَّهِ*. | ٥. سَمَّاهُ عَبْدَ اللَّهِ. |
| His name was mentioned in your newspaper. | لَمْ يُذَكَّرْ اسْمُهُ فِي جَرِيدَتِكُمْ. | ذُكِرَ اسْمُهُ فِي جَرِيدَتِكُمْ. | ٦. ذَكَرْتُمْ اسْمَهُ فِي جَرِيدَتِكُمْ. |
| The voices of the birds were heard. | لَمْ تُسْمَعْ أَصْوَاتُ الْعَصَافِيرِ. | سُمِعَتْ أَصْوَاتُ الْعَصَافِيرِ. | ٧. سَمِعْنَا أَصْوَاتَ** الْعَصَافِيرِ. |
| The lessons were studied. | لَمْ تُفْهَمْ الدَّرُوسُ. | فُهِمَتِ الدَّرُوسُ. | ٨. فَهِمُوا الدَّرُوسَ. |
| These books were published this year. | لَمْ تُنْشَرْ هَذِهِ الْكُتُبُ فِي هَذِهِ السَّنَةِ. | نُشِرَتْ هَذِهِ الْكُتُبُ فِي هَذِهِ السَّنَةِ. | ٩. نَشَرُوا هَذِهِ الْكُتُبَ فِي هَذِهِ السَّنَةِ. |
| The tanks of the Syrian army were destroyed. | لَمْ تُدْمَرْ دَبَابَاتُ الْجَيْشِ السُّورِيِّ. | دُمِّرَتْ دَبَابَاتُ الْجَيْشِ السُّورِيِّ. | ١٠. دَمَرُوا دَبَابَاتِ الْجَيْشِ السُّورِيِّ. |
| The famous Egyptian writer (f.) was interviewed. | لَمْ تُقَابَلِ الْأَدِيبَةُ الْمِصْرِيَّةُ الْمَشْهُورَةُ. | قُوِبِلَتِ الْأَدِيبَةُ الْمِصْرِيَّةُ الْمَشْهُورَةُ. | ١١. قَابَلَتِ الْمَرَاثِلَةُ الْأَمْرِيكِيَّةُ الْأَدِيبَةَ الْمِصْرِيَّةَ الْمَشْهُورَةَ. |

* The verb سَمَّى belongs to a category of verbs that take two objects. If you are unclear as to why عبد is in the accusative, see Section D of Chapter Two, Part III where these types of verbs are discussed. The end of Section D gives examples of these verbs being used in the passive voice.

** The at at the end of أَصْوَاتُ does not represent a feminine sound plural ending. أَصْوَاتُ is the broken plural of صَوْتٌ. As such, it will show completely regular case endings.

| | | | |
|--|--------------------------------------|---------------------------------|------------------------------------|
| He was considered a great leader. | لم يُعَدَّ قائدا عظيما. | عَدَّ قائدا عظيما. | ١٢. عددناه قائدا عظيما. |
| It was said that he was an expert on this subject. | لم يُقَلَّ إنه خبيرٌ في هذا الموضوع. | قِيلَ إنه خبيرٌ في هذا الموضوع. | ١٣. قلتُ إنه خبيرٌ في هذا الموضوع. |
| It (f.s.) was built in six days. | لم تُبْنَ في ستة أيام. | بُنِيََتْ في ستة أيام. | ١٤. بنيناها في ستة أيام. |
| The director was found in his office. | لم يُوجَدَ المديرُ في مكتبه. | وُجِدَ المديرُ في مكتبه. | ١٥. وجدتم المديرَ في مكتبه. |

Drill 34. Negate each sentence below in an **appropriate way**. Be aware of what you are doing. The sentences are in *different tenses, voices, and moods*. Fully vowel your answers.

| Translation of Model Sentence | Negation | Model Sentence |
|---|--|---|
| The hero of the novel is called Nadia Abd Al-Rahman. | لا تُدعى بطلة الرواية نادية عبد الرحمن. | ١. تدعى بطلة الرواية نادية عبد الرحمن. |
| These cars were sold to the directors of the World Bank. | لم تُبَّع السيارات لمديري البنك الدولي. | ٢. بيعت السيارات لمديري البنك الدولي. |
| The American ambassador discussed this matter with the Israeli ambassador. | لم يَبْحَث السفير الأمريكي هذا الأمر مع السفير الاسرائيلي.* | ٣. بحث السفير الأمريكي هذا الأمر مع السفير الاسرائيلي. |
| We threatened to stop financial participation in the budget of the United Nations. | لم نَهْذَدْ بوقف المساهمات المالية في ميزانية الامم المتحدة. | ٤. هددنا بوقف المساهمات المالية في ميزانية الامم المتحدة. |
| The Palestinian representative said that to the American representative. | لم يَقُل الممثل الفلسطيني ذلك للممثل الأمريكي. | ٥. قال الممثل الفلسطيني ذلك للممثل الأمريكي. |
| The book was published at the beginning of the month. | لم يُنْشَر الكتاب في بداية الشهر. | ٦. نشر الكتاب في بداية الشهر. |
| The famous artist "Fairuz" was seen in Studio 54. | لم تُشَاهَد الفنانة المشهورة "فيروز" في "استوديو ٥٤". | ٧. شوهدت الفنانة المشهورة "فيروز" في "استوديو ٥٤". |
| She sang songs about Lebanon. (Note: اغان is the defective plural of أغنية. When it is accusative it will show the yaa'. When it is in the indefinite nominative or genitive, it will have two kasras instead. See the section in Part III for a review of defective nouns and adjectives.) | لم تُغَنَّ اغاني عن لبنان. | ٨. غنت اغاني عن لبنان. |
| We are leaving Cairo tomorrow. | لا نَغَادِر القاهرة غدا. | ٩. نغادر القاهرة غدا. |
| Beautiful songs were sung about love of country. (The verb in the model sentence must be passive since اغان does not show a yaa'.) | لم تُغَنَّ اغان جميلة في حب لوطن. | ١٠. غنيت اغان جميلة في حب الوطن. |

* Note the sukuun on يَبْحَث. Because the following word begins with a definite article, technically I should have vowelized it as follows لَمْ يَبْحَثِ السفير. The kasra replaces the sukuun and is the helping vowel which will elide the hamza on the definite article. You may see this sort of vowelizing in other books. I tend not to do it in this text as it confuses the students.

| | | |
|--|--|--|
| Egypt is called "the mother of the world." | لا تُسمَّى مصر "أم الدنيا". | ١١. تسمى مصر "أم الدنيا". |
| The explosions shook the buildings at the American University. | لم تهزَّ الانفجاراتُ المباني في الجامعة الأمريكية. | ١٢. هزت الانفجارات المباني في الجامعة الأمريكية. |

Authentic Arabic Exercise #8.

Below are excerpts from an interview conducted by the magazine الوسط with Muhammad Husayn Fadl Allah, a leading figure in Hizbullah, published in November, 1993, pages 20-25.

Read the entire selection all the way through **without using a dictionary**. Note any verbs used in the passive voice. Then look in the key to see if you have been able to determine correctly which verbs are passive.

Now you have a much bigger task. Try to translate all of the questions and answers as well as you can. If the vocabulary barrier is too much for you to handle, try to gist each question and answer, using your dictionary just to look up **a few words** to help you do this.

You will note that the questions and answers incorporate much of the grammar we have had so far, including hollow and defective verbs, active and passive participles, negation with لم , the use of ليس , verbal nouns, the accusative predicate with the verb كان , many idaafas and noun adjective phrases, the dual and plural, as well as grammar we have not covered yet, such as the conditional and verb forms beyond Form III. All of this is there in addition to the passive voice. Look for all of these elements as you read and translate the material below. If you get stuck on something, don't spend too much time on it. Skip it and continue. When you are done, look at the translation and comments in the key.

All passive-voice verbs in the passage are underlined below.

مسألة رشدي

• ماذا يكون موقفكم لو ألف لبناني كتابًا شبيهًا بكتاب سلمان رشدي؟

لقد ألف بعض الناس كتبًا أكثر من سلمان رشدي هناك مثلًا كتاب "تقد الفكر الديني" الذي ينقض الفقه الديني من الأساس وألف كثيرون كتبًا مشابهة ولم تصدر فتوى بإعدام أحد. مسألة رشدي لها علاقة بمسألة الاسلام والغرب. لقد استغل الغرب مسألة رشدي للحديث السلبي عن الاسلام في البداية ولذلك لم تأخذ القضية بُعد شخص الف كتابًا يتحدث فيه عن الاسلام بشكل سلبي. هناك نقطة أخرى وهي ان سلمان رشدي لم يكتب كتاب فكر ينقض فيه الفكر الاسلامي وانما كتب رواية تسخر وانا لا افهم ان تكون السخرية من مقدسات مليار انسان حركة في حرية الفكر.

• هناك كاتب لبناني اسمه مصطفى جحا أُغْتِيلَ¹؟

لم يُعْرِفْ لماذا قُتِلَ. حتى الآن لم يُحَقَّقْ² في ذلك. لو كان يُرَادُ³ قتله على هذا الأساس لَقُتِلَ منذ البداية لأنه بدأ بإعلان موافقه قبل عشرين سنة تقريبا. الواقع ان قتله كان حادثا غامضا لم يَتَبَنَّهُ احد ولم تصدر أي فتوى في هذا الموضوع.

• ما هي لحظة الضعف عندك؟

تلك التي اعيشها حيال المأساة التي تمس حياة الناس الذين يُشَرَّدُونَ ويُجْرَحُونَ وما الى ذلك.

• قصدت لحظة الضعف الشخصي؟

انني اعيش حالة انسانية طبيعية وليست فوق الطبيعة. مثلا عندما أفقد عزيزا او عندما اعيش حالة حصار شامل، فمن الطبيعي انني انسان اعيش نقاط ضعف.

• قِيلَ في السابق ان منفذي العمليات الاستشهادية ضد مقرري المارينز والوحدة الفرنسية في بيروت زارا مقرر قبل التنفيذ؟

وقلت في ذلك الوقت ان هذا الكلام اسخف من ان يُرَدَّ⁴ عليه. لماذا؟ هذا الكلام يستهوي القارئ الغربي. يقولون له هناك شخص يجلس ويقتنع انسانا بالجنة ثم يعطيه البركة. هناك من كتب انني خرحت لتفقد مواقع

¹ Past tense of the Form VIII hollow verb إِغْتَالَ, يُغْتَالُ. In the passive voice, this verb becomes أُغْتِيلَ. See Chapter Six of Part II for a discussion of Form VIII hollow verbs. See also the verb chart for Form VIII hollow verbs in the passive voice.

² This is an example of what is called the “impersonal passive.” The impersonal passive is discussed in Chapter Four of Part II.

³ This is the present-tense passive of the Form IV hollow verb أَرَادَ, يُرِيدُ. In the passive, this verb becomes أُرِيدُ, يُرَادُ. Note that a passive Form IV hollow verb in the present looks exactly the same as a passive Form I hollow verb does in the present.

⁴ The لَ attached to قِيلَ is used to introduce the result clause of a conditional sentence introduced by لَوْ. See Chapter Seven of Part II for a discussion of the conditional.

⁵ Another example of the impersonal passive. This time with a Form I doubled verb in the subjunctive.

المارينز بعد التفجير وكما لو كنت قائدا عسكريا. الذين وضعوا هذه الروايات كانوا يبحثون عن شيء يستهوي الإعلام الغربي ولكن الذي يعرف موقعي يسخر من هذا الكلام.

• هل حصلت محاولات لاغتيالك في الفترة القريبة الماضية؟

تدور احاديث بين وقت وآخر وأحيانا لا اعرف عنها شيئا. آخر محاولة كانت قبل عامين ومقادها ان فريقا وظف شخصا ليصلي خلفي في صلاة الجماعة وكان يحمل حزاما مفخخا. وحاول ان ينسحب على أساس انه ينوي تجديد وضوءه وترك الحزام في مكانه بشكل طبيعي لكن المسألة أُكْتُشِفَتْ قبل الانفجار.

The Rushdi Issue

- What would your position be if a Lebanese were to write a book similar to Salman Rushdi's book?

Some people have already written more books than Sal man Rushdi. For example, there is the book *The Critique of Religious Thought* which refutes religious knowledge in its entirety (literally: "demolishes religious knowledge from its foundation"). Many (others) have written similar books and no fatwa has been issued with respect to executing anyone. The Rushdi issue is related to the issue of Islam and the West. In the beginning the West exploited the Rushdi issue in order to talk negatively about Islam. Therefore the issue did not take on the dimension of a person who wrote a book in which he talked about Islam in a negative manner. There is another point which is that Salman Rushdi did not write an intellectual work in which he refutes Islamic thought. Instead, he wrote a novel which mocks (Islam). And I don't think that mockery of things held sacred by a billion people is a movement related to freedom of thought.

- There is a Lebanese writer named Mustafa Juha who was assassinated?

It is (literally "it was") not known why he was killed. Until now it has not been investigated. If his killing had been planned on this basis he would have been killed right from the beginning because he began announcing his positions about 20 years ago. In reality, his killing was a mysterious incident which no one advocated and no fatwa was issued on this matter.

- What is a moment of weakness for you?

That which I experience in the face of tragedy which befalls the lives of people who are made homeless and who are injured, etc.

- I meant a moment of personal weakness.

I live a normal human life, not a supernatural one. For example, when I lose one who is dear to me or when I feel completely besieged. It is natural that I am a human being who experiences moments of weakness.

- It has been said previously that those (dual) who carried out the suicide operations against the headquarters of the Marines and the French unit in Beirut visited your headquarters before carrying them out?

And I said at that time that this talk is too ridiculous to be responded to. Why? This talk seduces the western reader. They tell him that there is person sitting down and convincing someone (that he will go to) paradise, then he gives him his blessing. There is someone who wrote that I went out to inspect the Marines' locations after the explosion as if I were a military commander. Those who wrote up these stories were searching for something with which to entice the western media. However, he who knows my position scoffs at this talk.

- Have attempts to assassinate you taken place recently?

Talk circulates from time to time and sometimes I do not know anything about it. The last attempt was two years ago. The crux of it was that a group hired someone to pray behind me during the Friday prayer wearing a booby-trapped belt. He tried to leave on the basis that he had to renew his ablution and left the belt in his place in normal fashion. However, the matter was discovered before the explosion.

Drill 35. Each sentence below contains at least one blank and has an adjective in parentheses at the end. Put the correct form of the adjective in the blank. Often, but not always, you will need to use an elative form of the adjective. Make sure you can translate each sentence.

| | |
|--|---|
| The city of Damascus is older than the city of Tel Aviv. | ١. مدينة دمشق <u>أقدم</u> من مدينة تل أبيب. (قديم) |
| The city of Damascus is the oldest Arab capital. | ٢. مدينة دمشق <u>أقدم</u> عاصمة عربية. (قديم) |
| The Nile River is longer than the Euphrates. | ٣. نهر النيل <u>أطول</u> من نهر دجلة. (طويل) |
| Damascus is a very old city. | ٤. دمشق مدينة <u>قديمة</u> جدا. (قديم) |
| The Nile is the longest river in the Arab world. | ٥. النيل <u>أطول</u> نهر في العالم العربي. (طويل) |
| The issue of Palestine is the most important Arab issue. | ٦. قضية فلسطين <u>أهم</u> قضية عربية. (هام) |
| Samira is pretty than Fawzia. In fact, she is the prettiest student in the class. | ٧. سميرة <u>أجمل</u> من فوزية. بل هي <u>أجمل</u> طالبة في الصف. (جميل) |
| He is the stupidest president in the history of this country. | ٨. هو <u>أغبى</u> رئيس في تاريخ هذا البلد. (غبي) |
| These are the largest cities in the Middle East. | ٩. هذه هي <u>أكبر</u> مدن في الشرق الأوسط. (كبير) |
| Mention all of the great powers. (The phrase <u>الدول الكبرى</u> is a standard phrase in Arabic. <u>الدول الكبيرة</u> would mean "the large countries.") | ١٠. <u>أذكر</u> كل <u>الدول الكبرى</u> . (كبير) |
| There are many problems in central America. (Again, <u>الدول الوسطى</u> is a standard phrase. <u>الدول الوسيطة</u> means "the intermediary countries.") | ١١. هناك مشاكل <u>كثيرة</u> في أمريكا <u>الوسطى</u> . (وسيط) |
| This is the worst idea I have heard in my life. | ١٢. هذه <u>أسوأ</u> فكرة سمعتها في حياتي. (سيء) (س و ء The root here is ء) |
| The summit conference will be held at the soonest possible time. | ١٣. سيعقد مؤتمر القمة في <u>أقرب</u> وقت ممكن. (قريب) |
| Lucy is the most famous dancer in Egypt. | ١٤. "لوسي" <u>أشهر</u> راقصة في مصر. (مشهور) (The elative is derived from شهر) |
| The media in America are more modern than the media in Russia. | ١٥. وسائل الإعلام في أمريكا <u>أحدث</u> من وسائل الإعلام في روسيا. (حديث) |

* The plural word مشاكل is a diptote, so it will not take nunation.

Drill 36. Read each sentence below carefully. Indicate all case endings in each sentence. Then translate each sentence into English. Then negate each sentence in an appropriate way. Be careful; different tenses and voices are used. Not all verbs are Form IV.

The answers are in the chart below.

| Negation of Each Model Sentence | Translation of Model Sentence | Model Sentence with Case Endings |
|--|---|---|
| <p>لم يُكْرِمُوا اساتذَتَهُمْ. لا تُكْرِمُوا اساتذَتَهُمْ</p> <p>If you read the model sentence as a command, then the second sentence is your answer.</p> | <p>They honored their professors. (If you read the verb as أَكْرَمُوا, then the translation would be "Honor their professors.")</p> | <p>١. أَكْرَمُوا اساتذَتَهُمْ.</p> |
| <p>لم يَظِرَّ الوزيرُ قضيةَ فلسطين.</p> | <p>The minister brought up the issue of Palestine.</p> | <p>٢. اثار الوزيرُ قضيةَ فلسطين.</p> |
| <p>لم يُلقَ القبضُ عليه.</p> | <p>He was arrested.</p> | <p>٣. أُلقي القبضُ عليه.</p> |
| <p>لا تُجبِ على كلِّ سؤالٍ.</p> | <p>Answer every question.</p> | <p>٤. أَجبِ على كلِّ سؤالٍ.</p> |
| <p>لم تُعانِ مصرُ من الفقرِ.</p> | <p>Egypt suffered from poverty. (The verb is a Form III defective.)</p> | <p>٥. عانت مصرُ من الفقرِ.</p> |
| <p>لم يُصَبَّ عددٌ كبيرٌ من الجنودِ بجراحٍ.</p> | <p>A large number of the soldiers were wounded.</p> | <p>٦. أصيب عددٌ كبيرٌ من الجنودِ بجراحٍ.</p> |
| <p>من لا يُعِدُّ الطعامَ لنا؟</p> | <p>Who is preparing the food for us?</p> | <p>٧. من يُعِدُّ الطعامَ لنا؟</p> |
| <p>لا نُعيدُ بناءَ البيوتِ التي فجَّرها الاسرائيليون.</p> | <p>We are rebuilding the houses that the Israelis blew up.</p> | <p>٨. نُعيدُ بناءَ البيوتِ التي فجَّرها الاسرائيليون.</p> |
| <p>لم تُسَقِرْ المباحثاتُ عن نتائجٍ إيجابيةٍ.</p> | <p>The talks yielded positive results. (Note that نتائج is a diptote.)</p> | <p>٩. اسفرت المباحثاتُ عن نتائجٍ إيجابيةٍ.</p> |
| <p>لا تُعْطِنِي عنوانَكَ.</p> | <p>Give me your address.</p> | <p>١٠. أَعْطِنِي عنوانَكَ.</p> |

Part II:

Give the meanings of each verb below. Then give its active participle and verbal noun.

| | | | | | |
|-----------|-----------------------|-----------------------------------|------------|----------|--------------|
| أَسْلَمَ | افاد | أثار | أوضح | أعطى | |
| to submit | to benefit, to report | to provoke, to raise (a question) | to clarify | to give | Meaning |
| مُسْلِم | مُفِيد | مُثِير | مُوضِح | مُعْطٍ | Active Part. |
| إِسْلَام | إِفَادَة | إِثَارَة | إِضْاح | إِعْطَاء | Verbal Noun |

Give the meaning of each verb below. Then produce the passive participle of each verb.

| | | | | |
|-----------|------------|---------|----------------------|---------------|
| الغى | أَعَدَّ | اراد | اصاب | Verb |
| to cancel | to prepare | to want | to afflict, to wound | Meaning |
| مُلْغَى | مُعَدَّ | مُرَاد | مُصَاب | Passive Part. |

Give the command conjugation for أنتَ for the following verbs.

| | | | | |
|----------|--------|--------|--------|---------|
| أَكْمَل | اجاب | اعطى | أعد | Verb |
| أَكْمِلْ | أَجِبْ | أَعْطِ | أَعِدْ | Command |

Give the jussive conjugations for the following verbs in the *passive voice* for the pronouns هو , هي , هم and هن .

| | | | | |
|------------|-----------|------------|-----------|------|
| أَكْرَم | أعد | أعطى | اصاب | Verb |
| يُكْرَمَ | يُعَدَّ | يُعْطَى | يُصَبَّ | هو |
| تُكْرَمَ | تُعَدَّ | تُعْطَى | تُصَبَّ | هي |
| يُكْرَمُوا | يُعَدُّوا | يُعْطَوْنَ | يُصَابُوا | هم |
| يُكْرَمْنَ | يُعَدَّنَ | يُعْطَيْنَ | يُصَبْنَ | هن |

Drill 37. Fill in the blanks in the sentences below with إِنَّ , أَنَّ or أَنْ as appropriate. Sometimes you may have to add a pronoun suffix to your answers, so be careful.

The correct words are entered below and translations are provided.

| | |
|---|--|
| Official sources have confirmed that the American minister's plan has failed. | ١. أكدت مصادر رسمية <u>أَنَّ</u> خطة الوزير الأمريكي فشلت. |
| We demand that the government release the prisoners. (Note that in Arabic we actually say "We demand the government to release the prisoners.") | ٢. نطالب الحكومة <u>بِأَنْ</u> تطلق سراح المساجين. |
| They wanted to attend the press conference. | ٣. أرادوا <u>أَنْ</u> يحضروا المؤتمر الصحفي. |
| We allow them to say what they want. | ٤. نسمح لهم <u>بِأَنْ</u> يقولوا ما يريدون. |
| We learned that our representatives in the council were criminals. | ٥. علمنا <u>أَنَّ</u> ممثلينا في المجلس مجرمون. |
| They informed me that they are returning. | ٦. أخبروني <u>بِأَنَّهُمْ</u> يعودون. |
| We did not say to them that Muhammad Abduh is an Egyptian singer. | ٧. لم نقل لهم <u>إِنَّ</u> محمد عبده (a man's name) <u>مُغَنٍّ</u> مصري. |
| (Indeed) The Arabic language is the most beautiful language in the world. | ٨. <u>إِنَّ</u> اللغة العربية أجمل لغة في العالم. |
| I am thinking of traveling to Kuwait. | ٩. افكر في <u>أَنْ</u> اسافر الى الكويت. |
| We reject the view that the issue of Palestine is the most important issue in the Middle East region. | ١٠. نرفض القول <u>بِأَنَّ</u> قضية فلسطين أهم مشكلة في منطقة الشرق الأوسط. |

Drill 38. Read and translate each sentence. Then rewrite each sentence replacing أَنْ + the verb in the subjunctive (or أَنْ plus pronoun and the verb) with the verbal noun. Here is an example.

The sentences are translated and then rewritten below.

يريد أَنْ يَخْرُجَ من الصف.

يريد الخروجَ من الصف.

| | | |
|--|---|--|
| خاف من نسيانِ العربيةِ. | He was afraid to forget Arabic. (He must have had a mean teacher.) | ١. خاف من أَنْ ينسى العربيةِ. |
| قرروا التركيزَ على قواعدِ اللغةِ العربيةِ. | They decided to focus on the grammar of the Arabic language. | ٢. قرروا أَنْ يركّزوا على قواعد اللغة العربيةِ. |
| نحب دراسةَ العربيةِ. نحب تدريسَ العربيةِ. | We love to study Arabic. (If you read the verb as a Form II, then the sentence is "We love to teach Arabic.") | ٣. نحب أَنْ ندرس العربيةِ. |
| نؤينا الدفاعَ عن أنفسنا. | We intended to defend ourselves. | ٤. نؤينا أَنْ ندافع عن أنفسنا. |
| طلبوا مِنِّي مرافقتهم الى باريس. | They asked me to accompany them to Paris. | ٥. طلبوا مِنِّي أَنْ أرافقهم الى باريس. |
| لم يُرِدْ مغادرةَ البلدِ. | He did not want to leave the country. | ٦. لم يُرِدْ أَنْ يغادر البلدِ. |
| لا تفكّر في السفرِ الى اوروبا قبل الحصول على البكالوريوس. | Do not think of traveling to Europe before you obtain your bachelor's degree. | ٧. لا تفكّر في أَنْ تسافر الى اوروبا قبل الحصول على البكالوريوس. |
| أخبرناهم بسفره الى مصر. | We told them that he traveled to Egypt. | ٨. أخبرناهم بأنّه سافر الى مصر. |
| أكّد الوزير فهمه للمشكلة. This answer has a slightly different meaning than that of the the model sentence. "The minister confirmed his understanding of the problem." | The minister confirmed that he understood the problem. | ٩. أكّد الوزير أنه فهم المشكلة. |
| أمرهم بالذهاب الى جبهة القتال. أمر بذهابهم الى جبهة القتال. There is more than one way to convert the model sentence since the clause after أَنْ has a different subject than the main clause. | He ordered them to go to the battle front. (Literally, "He ordered that they go to the battle front.") | ١٠. أمر بأن يذهبوا الى جبهة القتال. |

Drill 39. A: Convert the sentences below into the passive voice.

The answers are in the chart below. Both the model sentences and the answers are translated.

| Translation of Answer | Answer | Translation of Model Sentence | Model Sentence |
|---|--|---|--|
| The books were looked for. | بُحِثَ عَنِ الْكُتُبِ. | We looked for the books. | ١. بحثنا عن الكتب. |
| This issue is being looked into. | يُنْظَرُ فِي هَذِهِ الْقَضِيَّةِ. | We are looking into this issue. | ٢. ننظر في هذه القضية. |
| The students are being taken to the university. | يُذْهَبُ بِالطَّلَابِ إِلَى الجامعة. | We are taking the students to the university. | ٣. نذهب بالطلاب إلى الجامعة. |
| She was brought to the entrance. | جِيءَ بِهَا إِلَى الْمَدْخَلِ. | We brought her to the entrance. | ٤. جئنا بها إلى المدخل. |
| The studying of Arabic until the day of resurrection was agreed upon. | وُفِّقَ عَلَى دِرَاسَةِ اللُّغَةِ العَرَبِيَّةِ حَتَّى قِيَامِ السَّاعَةِ. | You (m. pl.) agreed to study the Arabic language until the day of resurrection. | ٥. وافقتم على دراسة اللغة العربية حتى قيام الساعة. |
| The chairs were sat on. | جَلَسَ عَلَى الْكَرَاسِيِّ. | The students (f. pl.) sat on the chairs. | ٦. جلست الطالبات على الكراسي. |
| Saving the country from the Christian fundamentalists was called for. ("Called for" in the sense that someone wanted something done and called for it to be done.) | دُعِيَ إِلَى انْقَازِ الدَّوْلَةِ مِنْ شَرِّ الْأَصُولِيِّينَ الْمَسِيحِيِّينَ. | We called for saving the country from the Christian fundamentalists. | ٧. دعونا إلى انقاذ الدولة من شر الأصوليين المسيحيين. |
| An article is being written for the <i>Washington Post</i> . (This is the only sentence that is not in the impersonal passive.) | تُكْتَبُ مَقَالَةٌ لَجَرِيدَةِ الواشنطن بوست. | We are writing an article for the <i>Washington Post</i> . | ٨. نكتب مقالة لجريدة الواشنطن بوست. |

B. Each sentence below contains a verb in parenthesis. Replace the verb with the correct form of the passive participle of the verb in order to form a correct Arabic sentence.

The answers and their translations are below.

| | |
|---|---|
| These are the magazines being looked for. | ١. هذه هي المجلات (يبحث عن) <u>المَبْحُوثُ</u> عنها . |
| These are the men who are desirable. (That is "persona grata" as opposed to "persona non-grata" which in Arabic is <u>غيرُ مرغوبٍ فيه</u>) | ٢. هؤلاء هم الرجال (رغب في) <u>المرغوبُ</u> فيهم. |
| Yasser Arafat says that the rights of the Palestinians have been usurped. | ٣. يقول ياسر عرفات ان حقوق الفلسطينيين (سلب) <u>مَسْلُوبَةٌ</u> . |
| Their names are not included in the list of acceptable representatives. | ٤. اسماؤهم ليست (ادرج) <u>مُدْرَجَةٌ</u> في قائمة الممثلين (قبل) <u>المقبولين</u> . |
| We recorded all of the agreed upon points. | ٥. سجلنا كل النقاط (وافق على) <u>الموافق</u> عليها. |
| Students - is this understood and reasonable? | ٦. يا طلاب - هل هذا (فهم) <u>مَفْهُومٌ</u> و(عقل) <u>مَعْقُولٌ</u> ؟ |
| All of these activities are not permitted. | ٧. كل هذه الاعمال ليست (سمح ب) <u>مَسْمُوحاً</u> بها. |
| This decision is rejected. | ٨. هذا القرار (رفض) <u>مَرْقُوضٌ</u> . |

Authentic Arabic exercise #9.

Read the excerpts from the interview below and do the following:

1. Every time you see ان identify it as أَنَّ , إِنَّ , or أَنْ .
2. Find every Form IV verb, verbal noun, or active or passive participle from Form IV.
3. Find every defective verb of any Form and any active or passive participles from defective verbs.
4. Find any verbs in the passive voice.
5. Try to translate the excerpts.

Below are excerpts from an interview with the Kuwaiti Minister of Defense, Shaykh Nawaf Al-Ahmad Al-Sabah which appeared in the magazine الحوادث for the week of November 9, 1990 on pages 30 and 31.

All the words that look like ان are fully vocalized and are underlined in the passage below. All Form IV verbs, verbal nouns, and participles are underlined and vocalized below as well. Defective verbs and participles are vocalized, underlined, and in bold type. All verbs in the passive voice are in large bold type.

قال الشيخ نواف الاحمد وزير الدفاع الكويتي إِنَّ ما حدث لا يُمْكِنُ أَنْ يتصوره بشر او يستوعبه عقل سواء من حيث مبدأ العدوان او ما رافقه من بطش وإهدار للدم والعرض وتدمير للممتلكات والمُنشآت (من منشأة) العامة والخاصة واعمال نهب وسطو على البيوت الآمنة والمحلات التجارية التي (أُفْرِغَتْ) من مُحتَوَيَاتِهَا ونقلت الى العراق.

وأكد الشيخ نواف لـ "الحوادث" أَنَّهُ لا حل للأزمة الحالية الا بالانسحاب العراقي غير المشروط من الكويت . .
وأكد مجدداً أَنَّ اهل الكويت سيستمرون في الكفاح والنضال بأي وسيلة واي اسلوب لطرد الغزاة.
(The word غزاة is the plural of غاز which is an active participle of the Form I verb غزا , يَغْزُو .
"الحوادث": نسمع عن كثير من الممارسات الإرهابية (إرهاب from) من السلطات المحتلة ضد شعب الكويت. ما هي حقيقة ما يَجْرِي هناك؟

الشيخ نواف: إِنَّ ما يحدث في بلدي يفوق أعمال وممارسات طُغَاةِ التاريخ مجتمعين. إِنَّ صدام يمارس ضد الشعب الآمن كل أعمال التعذيب والإرهاب والإعدامات التي تتفدّ يوميا من قبل القوات العراقية الغازية. . . ودخلوا المُسْتَشْفَيَات وألقوا (ألقى، يُلقَى) الأطفال في الشوارع والمعوقين أيضا. نهبوا الأدوية والمعدات، ودمروا المؤسسات الحيوية. . .

(The word طُغَاة is the plural of طاغ which is the active participle of the Form I verb طغى , يطغى)

لقد نَسِيَ أو نَاسِيَ حاكم بغداد بِأَنَّ أبناء الكويت رجال ابطال وضَحَّوْا بكل شيء من اجل استقلال الكويت. "الحوادث": أجمع العالم شرقا وغربا على إدانة العدوان فيما اختلف العرب. برأيكم ماذا حدث؟

الشيخ نواف: من المؤلم والمُحْزَن أَنَّ بعض الدول العربية تركت المبادئ واهتمت بالمصالح. . . وإِنِّي أطالب قادة هذه الدول أن يُعيدوا النظر في مواقفهم وأن يتابعوا عن كثب ما عناهُ ويُعليه شعب الكويت من اضطهاد واعمال فيها الكثير من الوحشية. . .

(The Form III verb يُعاني , عانى is the verb underlined in the second line of the above paragraph. The past tense occurrence of the verb above is written with a alif at the end due to the presence of the pronoun 'u' which refers back to the word ما)

"الحوادث" يَرَى البعض أَنَّ إجراءات الاحتلال تدفع الى الحرب ولا بد من الحوار معه؟ (The verb underlined above is يرى , رأى. For conjugations of this verb, see Part III, Chapter Four.)

. . . فيم الحوار وقد أَجْمَعَ العالم على ضرورة انسحابه من اراضيها . . . وكان عدوانه وغدره آثما مُرِيعا لم يُراع القيم والمواثيق ولم يُراع الاخوة والجوار حتى حقوق الانسان في ممارساته التنترية البشعة.

"الحوادث": لقد سمعنا كثيرا عن بطولات فدائية لوححدات من الجيش الكويتي اثناء صده للعدوان. هل تسمح لنا بسرده بعض هذه الحقائق؟

الشيخ نواف: . . . وعندما رجع ولي العهد مساء يوم الاربعاء فوجئنا في الساعة الواحدة صباحا (بعد منتصف الليل) بأن القوات العراقية تتحرك وقد إِسْتَوَلَتْ على المراكز الامامية. لقد كذب على الملوك والرؤساء وخدع جيرانه والكل فوجئ. . .

Below is a translation of the passage.

Shaykh Nawwaf Al-Ahmad, the Kuwaiti defense minister, said that no one can imagine, nor can any mind fully comprehend (literally “absorb”), what is happening in Kuwait, either with respect to the principle of aggression or the accompanying oppression, shedding of blood and of honor, destruction of property and public and private facilities, acts of plundering and looting of peaceful homes and places of business which have been emptied of their contents. Their contents have been shipped to Iraq.

Shaykh Nawwaf stressed to *Al-Hawadeth* that there is no solution to the crisis other than Iraq’s unconditional withdrawal from Kuwait. . . He stressed again that the people of Kuwait will continue in their struggle through any means to expel the invaders.

Al-Hawadeth: We hear of many terrorist practices on the part of the occupying authorities against the people of Kuwait. What is really going on there? (Literally: “What is the reality of what is happening there?”)

Shaykh Nawwaf: What is happening in my country surpasses the acts of all of the tyrants in history. (Unsolicited translator’s comment: Nothing like just a little teeny, tiny bit of exaggeration.) Saddam is employing against a peaceful people all forms of torture, terrorism, and executions which are being carried out daily by the invading Iraqi forces. . . The have entered the hospitals and thrown the children into the streets, invalids too. They plundered medicines and supplies and destroyed vital institutions.

The ruler of Baghdad has forgotten, or pretended to forget, that the people of Kuwait are men who are heroes and have sacrificed everything for the independence of Kuwait.

Al-Hawadeth: The whole word (literally, “East and West”) is unanimous in condemning the aggression while the Arabs have differed. In your opinion, what happened?

It is painful and saddening that some Arab countries have forsaken principle and are concerned with self interest. . . I demand that the leaders of these countries reexamine their positions and follow closely what the people of Kuwait have suffered and continue to suffer with respect to oppression and very barbaric acts.

Al-Hawadeth: Some believe that the occupation’s measures are moving in the direction of war (literally: “pushing toward war”) and that dialogue with the occupation is a must.

. . . What is there to dialogue about? (Note: the Arabic *فيمَ* is a contraction of *في* and *ما* with *ما* used as a question word.) The world is unanimous on the necessity of his withdrawal from our territory. . . His aggression and treachery were evil and frightening, with no regard for values and treaties and no regard for brotherhood or neighborliness or even human rights (as evidenced by) his barbaric behavior.

Al-Hawadeth: We have heard much about acts of heroism on the part of Kuwaiti army units during their resistance to the aggression. Would you permit us to enumerate some of these facts?

Shaykh Nawwaf: . . . And when the crown prince returned on Wednesday evening, we were surprised at one in the morning (after midnight) that the Iraqi forces were moving and had captured the forward positions. He had lied to the kings and the presidents and deceived his neighbors. Everyone was surprised. . .

Drill 40. Translate each sentence below. Then rewrite each sentence in the present tense. Then negate each sentence using لم + the jussive.

The sentences are translated below and are also put in the present tense and the jussive.

| | | | |
|---|--|--|---|
| القوات البحرية لم تَتَكَوَّنْ من ست قطع. | القوات البحرية تَتَكَوَّنُ من ست قطع. | The naval forces were composed of six units. | ١. القوات البحرية تكونت من ست قطع. |
| القوات الفرنسية لم تَتَحَرَّكْ في البحر المتوسط على بعد تراوح بين ١٢ و ٣٠ ميلا. | القوات الفرنسية تَتَحَرَّكُ في البحر المتوسط على بعد تراوح بين ١٢ و ٣٠ ميلا. | The French forces moved through the Mediterranean at a distance that varied between 12 and 30 miles. | ٢. القوات الفرنسية تحركت في البحر المتوسط على بعد تراوح بين ١٢ و ٣٠ ميلا. |
| لم يَتَجَنَّبُوا الاقتراب من الشواطئ اللبنانية لتفادي الاستفزاز. | يَتَجَنَّبُونَ الاقتراب من الشواطئ اللبنانية لتفادي الاستفزاز. | They steered clear of approaching the Lebanese shores in order to avoid provocation. | ٣. تجنبوا الاقتراب من الشواطئ اللبنانية لتفادي الاستفزاز. |
| لم نَفَّذْ استفزاز الرئيس العراقي. | نَفَّذَ استفزاز الرئيس العراقي. | We avoided provoking the Iraqi president. | ٤. تفادينا استفزاز الرئيس العراقي. |
| لم يَنْفِ وزير الدفاع الانباء. | يَنْفِي وزير الدفاع الانباء. | The minister of defense denied the news. | ٥. نفى وزير الدفاع الانباء. |
| لم تَتَقَصَّ البعثة الحقائق في لبنان. | تَتَقَصَّى البعثة الحقائق في لبنان. | The delegation investigated the facts in Lebanon. | ٦. تقصت البعثة الحقائق في لبنان. |
| لم تَتَعَاوَنُ معه. | تَتَعَاوَنُ معه. | She cooperated with him. | ٧. تعاونت معه. |
| لم نَتَنَاوَلْ هذا الموضوع في مقاليتنا. | نَتَنَاوَلُ هذا الموضوع في مقاليتنا. | We dealt with this subject in our article. | ٨. تناولنا هذا الموضوع في مقاليتنا. |
| لم أَتَكَلَّمْ العربية كل يوم ولم أَتَعَلَّمْ كثيرا. | أَتَكَلَّمُ العربية كل يوم وأَتَعَلَّمُ كثيرا. | I spoke Arabic every day and I learned a lot. | ٩. تكلمت العربية كل يوم وتعلمت كثيرا. |
| لم يَتَرَاوَلُوا. | يَتَرَاوَلُونَ. | They corresponded. | ١٠. تراسلوا. |
| لم يُعِدَّ وزير الخارجية الامريكي خطة سلمية. | يُعِدُّ وزير الخارجية الامريكي خطة سلمية. | The American foreign minister prepared a peace plan. | ١١. اعد وزير الخارجية الامريكي خطة سلمية. |
| لم تَتَمَكَّنْ اللجنة من تجاوز جميع المصاعب. | تَتَمَكَّنُ اللجنة من تجاوز جميع المصاعب. | The committee was able to overcome all of the difficulties. | ١٢. تمكن اللجنة من تجاوز جميع المصاعب. |

Drill 41. Translate the following sentences.

The sentences are translated below.

| | |
|--|---|
| The Arabic language is a beautiful language which all students love. | ١. اللغة العربية لغة جميلة يحبها كل الطلاب. |
| Is there a religion which calls for racial discrimination? | ٢. هل هناك دين ينادي بالتمييز العنصري؟ |
| We looked into a request which the employee submitted. | ٣. نظرنا في طلب تقدم به الموظف. |
| They tasked us with writing a book treating all of the grammar of Arabic. | ٤. كلفونا بكتابة كتاب يتناول كل القواعد العربية. |
| We are in need of a spokesman who will express our views. | ٥. نحن بحاجة الى متحدث يعبر عن آرائنا. |
| Samiira is a Lebanese student I got to know during my stay in Beirut. | ٦. سميرة طالبة لبنانية تعرفت عليها اثناء اقامتي في بيروت. |
| Samiir is a lazy student whom his teacher killed. | ٧. سمير طالب كسلان قتله استاذة. |
| A joint committee was formed which will look into the issue of the homeless. | ٨. شُكلت لجنة مشتركة تنظر في قضية المتشردين. |
| Ghassan Kanafani is a Palestinian novelist who participated in the Palestinian nationalist movement. | ٩. "غسان كنفاني" راو فلسطيني شارك في الحركة الوطنية الفلسطينية. |
| We studied many books which Mr. Kanafani wrote. | ١٠. درسنا كتباً كثيرة ألفها السيد كنفاني. |

Drill 42. Part A. Put the correct form of **الذي** in the blanks in the sentences below. Add a pronoun suffix to the appropriate word in each sentence if necessary.

The sentences are completed and translated below.

| | |
|--|--|
| The Israeli minister said: "I am the sole obstacle which stands in the way of the establishment of a Palestinian state." | ١. قال الوزير الاسرائيلي "انا الحاجز الوحيد الذي يحول دون قيام دولة فلسطينية. |
| These are the forces which Israel supports in Lebanon. | ٢. هذه هي القوات التي تدعمها حكومة اسرائيل في لبنان. |
| The aid did not reach the residents who are suffering from hunger in the Sudan. | ٣. لم تصل المعونات الى السكان الذين يتضررون جوعا في السودان. |
| The Arab delegation expressed its apprehension about news which was leaked surrounding the government of Iran's conclusion of a military deal with Libya. | ٤. عبّر الوفد العربي عن قلق الدول العربية تجاه الانباء التي تسربت حول ابرام حكومة ايران لصفقة عسكرية مع ليبيا. |
| We became acquainted with the senators whom the Arab lobby influenced. (If you read مِمَّنْ as dual, then the blanks would be filled with الَّذِينَ and عليهما .) | ٥. تعرفنا على ممثلي مجلس الشيوخ الذين اثر عليهم اللوبي العربي. |
| I read the books which the famous Egyptian novelist Naguib Mahfouz wrote. | ٦. قرأت الكتب التي ألفها الراوي المصري المشهور نجيب محفوظ. |
| Mention the magazines you read today. | ٧. أذكرُ المجلات التي قرأتها اليوم. |
| We saw the two men about whom you talked in your lecture yesterday at the university. | ٨. رأينا الرجلين اللذين تحدثت عنهما في محاضرتك امس في الجامعة. |
| I met the two reporters (f.) who wrote about the Middle East for the <i>Washington Post</i> . | ٩. قابلتُ المراسلتين اللتين كتبتا عن الشرق الاوسط لجريدة الواشنطن بوست. |
| The two reporters (f.) spoke about the women they became acquainted with in the region. | ١٠. تحدثت المراسلتان عن النساء اللواتي تعرفتا عليهن في المنطقة. |

B. Put **مَنْ** or **ما** in the blanks as appropriate.

| | |
|--|---------------------------------|
| I do not know who will attend the meeting. | ١. لا اعرف مَنْ سيحضر الاجتماع. |
|--|---------------------------------|

| | |
|--|---|
| According to what I have read, your idea is sound. | ٢. وفقًا لِمَا قرأته فكرتك سليمة. |
| We want to acquire what will help us realize our objectives. | ٣. نريد الحصول على ما يساعدنا في تحقيق اهدافنا. |
| Every one who works in that office is an imbecile. | ٤. كل من يعمل في ذلك المكتب معتوه. |
| This is who I introduced you to yesterday. | ٥. هذا من عرقتك عليه امس. |
| We heard what they said and we know who said it. | ٦. سمعنا ما قالوه ونعرف من قالوا ذلك. |
| I do not believe what I read in the newspaper. | ٧. لا اصدق ما أقرأه في الجريدة. |
| We love who loves us. | ٨. نحب من يحبنا. |

Drill 43. Complete the following sentences using the cognate accusative based on the verb in the sentence. Here is an example.

درسوا العربية _____ طويلة.

درسوا العربية دراسةً طويلةً.

| | |
|---|--|
| The Arab countries cooperated greatly in the area of economics. | ١. تعاونت الدول العربية في ميدان الاقتصاد <u>تعاوناً</u> عظيماً. |
| The intellectual thought deeply about the matter. | ٢. فكّر المفكر في الموضوع <u>تفكيراً</u> عميقاً. |
| You do not understand your lessons well. | ٣. لا تفهم دروسك <u>فهماً</u> جيداً. |
| He welcomed me generously. | ٤. رحبوا بي <u>ترحيباً</u> كريماً. |
| He called his lord secretly. (Quran, 19:3) | ٥. نادى ربه <u>نداءً</u> خفياً*. |
| You (pl.) are helping us a lot. | ٦. تساعدوننا <u>مُساعدةً</u> كبيرة. |
| We resided in the country for a long time. | ٧. أقمنا في البلد <u>إقامةً</u> طويلة. |
| The problem was discussed painstakingly. | ٨. ناقشت المشكلة <u>مناقشةً</u> (نفاشاً) دقيقة. |
| They answered the questions in detail. | ٩. ردوا على الأسئلة <u>رداً</u> مفصلاً. |
| Zayd hit Amr very hard. | ١٠. ضرب زيد عمرواً <u>ضرباً</u> شديداً. |

* Remember that some Form III verbs have a second verbal noun pattern. The normal pattern is مُفاعلة, but فِعال is often the pattern used with some verbs. The verb in this sentence, نادى, ينادى, has both patterns for its verbal noun. Since the verb is defective, the فِعال pattern will end in a hamza, نداء. If you use the other verbal noun pattern, you would have to change خَفِيَّة to خَفِيّاً.

Authentic Arabic Exercise #10.

The article below is from the front page of الشرق الاوسط from August 13, 1995. Read it and do the following.

1. Identify every Form V and and Form VI verb and verbal noun used in the article and give the meaning in English.
2. Identify every definite and indefinite relative clause.
3. Find every passive and active participle for any form of the verb.
4. Find any verbs used in the passive voice.
5. Translate as much of the article as you can.

Form V and Form VI verbs are in bold type below. Verbal nouns from Forms V and VI are also in bold type. Definite relative clauses also underlined. Indefinite ones are in parentheses. Active and passive participles and passive verbs are fully voweled. (The active participles will be in bold type, the passives will not be.) The vowelings should tell you the form of the verb or the form from which the participles are derived.

٣٣٩ مليون ريال مَجْمُوعُ التبرعات لمُسْلِمِي البوسنة

جدة: من وهيب غراب
الرياض: "الشرق الاوسط" - وأس

أعلن الامير سلمان بن عبد العزيز امير منطقة الرياض ورئيس الهيئة العليا لجمع التبرعات لمُسْلِمِي البوسنة والهرسك ان جملة التبرعات التي تلقتها حملة خادم الحرمين الشريفين الملك فهد بن عبد العزيز للتضامن مع شعب البوسنة والهرسك بلغت ٣٣٨ مليوناً و٩٩٨ الفا و٩٨٧ ريالاً سعودياً وذلك حتى نهاية البث المباشر للحملة عبر تلفزيون المملكة العربية السعودية الذي بدأ بثه للحملة من الساعة الواحدة من بعد ظهر يوم امس الاول حتى الساعة الثالثة والرابع من فجر امس السبت، الى جانب بعض التبرعات العينية التي تمثل المواد الغذائية والتجهيزات الطبية والاعطية والملابس.

وقال الامير سلمان "ان هذه الاحصائيات مُجَرَّد احصائيات اولية ومن المَتَوَقَّع ان تظهر في وقت لاحق ارقام جديدة تُضافُ (this is the only passive verb) الى هذا الرقم".

جاء ذلك في (تصريح ادلى به الامير سلمان) لوكالة الانباء السعودية اثر انتهاء الحملة التي اشرفت عليها الهيئة العليا بالتعاون مع التلفزيون السعودي.

وقال الامير سلمان: "ان هذه الحملة التي بادر باطلاقها خادم الحرمين الشريفين وافتتح باب التبرعات بتبرعه بمبلغ خمسين مليون ريال لن تكون المحطة الاخيرة في مساعدات المملكة لمُسْلِمِي البوسنة والهرسك بل هي امتداد لمواقف الملك فهد التي اعلنها منذ اللحظات الاولى للهجوم الصربي على البوسنة والهرسك".

Below is a translation of the passage.

339 Million Riyals are the Total Contributions for the Muslims of Bosnia

Jeddah: Wahib Ghurab

Riyadh: Al-Sharq Al-Awsat - Saudi News Agency

Prince Salman Bin Abd Al-Aziz, the prince of the Riyadh region and the head of the Supreme Council for the Collection of Donations for the Muslims of Bosnia-Herzegovina, has announced that the total contributions which the Campaign in Solidarity With the People of Bosnia-Herzegovina (under the tutelage of) the Custodian of The Two Holy Sites, King Fahd Abd Al-Aziz, has received has reached 338,998,997 Saudi Riyals. This (figure) is as of the end of the satellite broadcast of the campaign via Saudi television which began its broadcast of the campaign at 1:00 p.m. the day before yesterday (and continued) until 3:15 a.m. yesterday, Saturday, morning. (This figure) is in addition to some contributions in kind in the form of foodstuffs, medical supplies, blankets, and clothing.

Prince Salman said that "these statistics are merely preliminary and it is expected that later on figures will appear which will be added to this number."

This came in a statement Prince Salman delivered to the Saudi News Agency after the end of the campaign which the Supreme Council supervised in conjunction with Saudi Television.

Prince Salman said that "this campaign, which the Custodian of the Two Holy Sites initiated, and opened the donations for, by his donating an amount of 50 thousand Riyals, will not be the last stop in the Kingdom's help for the Muslims of Bosnia-Herzegovina. Rather it is an continuation of the King's positions which he declared from the very first moments of the Serbian attack on Bosnia-Herzegovina."

Translation Notes:

Line 3: وكالة الأنباء السعودية وأس is an abbreviation for .

Paragraph One: This paragraph is a classic example of a run-on style common in journalistic Arabic. I have tried to render it so you can match up the English to the Arabic easily. If I were translating the paragraph professionally, and for people who do not know Arabic, my English version would really be a complete rewriting of the paragraph instead of a translation.

البث المباشر is literally “direct broadcasting” and is a term used to refer to broadcasts via satellite.

Paragraph Two: مُجَرَّد is a Form II passive participle. When it is used as the first term of an idaafa, as is the case here, it means “merely” or “only.” هذا مجرد كلام means “This is just talk.”

Paragraph Three: The verb جاء is commonly used in journalistic Arabic in phrases such as جاء في البيان أن. Literally, this means, “It arrived in the statement that.” Normally, I would translate it as “It was mentioned in the statement that,” or “It was reported that.”

Drill 44. Negate each sentence in an *appropriate* way. Fully vowel all verbs and give all case endings in your answers.

The model sentences are translated below. Each sentence is then negated in an appropriate way.

| | | |
|--|--|---|
| ١. إنتشر الاسلام انتشارا كبيرا بعد موت النبي. | Islam spread greatly after the death of the Prophet. | لم يَنْتَشِرْ الإسلامُ إنتشاراً كبيراً بعد موت النبي. |
| ٢. تحتاجين الى مزيد من النقود. | You need more money. | لا تحتاجين الى مزيد من النقود. |
| ٣. إهتموا بدراسة الشرق الاوسط. | They were interested in studying the Middle East. | لم يَهْتَمُوا بدراسة الشرق الاوسط. |
| ٤. ازداد عدد المسلمين في الولايات المتحدة ازيدا كبيرا. | The number of Muslims in the United States increased greatly. | لم يَزِدْ عدد المسلمين في الولايات المتحدة إزدياداً كبيراً. |
| ٥. تمتاز الدول العربية بحكمة حكامهم. | The Arab countries are distinguished by the wisdom of their leaders. (And the Cubs are going to win the World Series.) | لا تَمْتَازُ الدولُ العربيةُ بحكمة حُكَّامِهِمْ. |
| ٦. أقامت الشركات الاجنبية عددا كبيرا من المصانع في البلاد العربية. | Foreign companies have established a large number of factories in the Arab countries. | لم تُقَمْ الشركاتُ الاجنبيةُ عدداً كبيراً من المصانع في البلاد العربية. |
| ٧. في المستقبل سوف تدير هذه المصانع شركات خاصة. | In the future, private firms will manage these factories. | في المستقبل سوف لا تُدِيرُ هذه المصانع شركات خاصة. |
| ٨. إحتل المسلمون اسبانيا مدة طويلة. | The Muslims occupied Spain for a long time. | لم يَحْتَلِ المسلمون اسبانيا مدة طويلة. |
| ٩. إنحلت تلك المنظمة في سنة ١٩٧٩. | This organization was dissolved in 1979. | لم تَحُلْ تلك المنظمة في سنة ١٩٧٩. |
| ١٠. إنعقد الاجتماع في تونس. | The meeting was held in Tunis. | لم يَنْعَقِدِ الاجتماعُ في تونس. |
| ١١. احتجنا الى مساعدة حكومية. | We needed governmental assistance. | لم نَحْتَجْ الى مساعدة حكومية. |
| ١٢. احتجت المعارضة العراقية على سجن بعض اعضائها. | The Iraqi opposition protested the imprisonment of some of its members. | لم تَحْتَجِ المعارضةُ العراقيةُ على سَجْنِ بعضِ اعضائها. |
| ١٣. امتازت الجامعة باساتذتها المتخصصين في الهندسة النووية. | The university was distinguished by its professors who specialized in nuclear engineering. | لم تَمْتَزِ الجامعةُ باساتذتها المتخصصين في الهندسة النووية. |

| | | |
|--|--|--|
| ١٤. اطلع الوزيرُ الرئيسَ على الوضع في الضفة الغربية. | The minister informed the president of the situation in the West Bank. | لم يُطْلِعَ الوزيرُ الرئيسَ على الوضع في الضفة الغربية. |
| ١٥. اطلعنا على الوضع في الضفة الشرقية. | We informed ourselves about the situation in the East Bank. | لم نَطْلِعْ على الوضع في الضفة الشرقية. |
| ١٦. قالت مصادر مطلعة ان الوضع في الضفتين غير جيد. | Informed sources said that the situation on the two banks is not good. | لم تَقُلْ مصادرُ مُطْلَعَةٌ ان الوضع في الضفتين غير جيد. |
| ١٧. ادعى انه من امريكا. | He claimed that he was from America. | لم يَدَّعِ أَنَّهُ من امريكا. (This is the Form VIII from دعا , and is one of my favorite verbs in the language.) |
| ١٨. إتضح ان المشكلة معقدة. | It became clear that the problem was complicated. | لم يَتَّضِحْ انَّ المشكلةَ مُعَقَّدَةٌ. |
| ١٩. اصطدمت السيارة بالشاحنة الكبيرة. | The car struck the large truck. | لم تَصْطَدِمِ السيارةُ بالشاحنة الكبيرة. |
| ٢٠. انتهيت من الدراسة في السنة الماضية. | I finished my studies last year. | لم أَنتهِ من الدراسة في السنة الماضية. |

Now give the command conjugations for أَنْتَ and أَنْتِ for the verbs below.

The commands are in the chart below.

| Pronoun | ادَّعى | انتهى (من) | استمع | أقام | انضم | اضطر |
|---------|--------|------------|--------|-------|-------|-------|
| أنتَ | ادَّعِ | انتهِ | استمع | أقم | انضم | اضطر |
| أنتِ | ادَّعي | انتهي | استمعي | أقيمي | انضمي | اضطري |

Now for the same verbs give the verbal nouns and active participles.

| | ادَّعى | انتهى (من) | استمع | أقام | انضم | اضطر |
|-------------------|----------|------------|------------|----------|------------|------------|
| Verbal Noun | إِدِّعاء | إِنْتِهَاء | إِسْتِمَاع | إِقَامَة | إِنْضِمَام | إِضْطِرَار |
| Active Participle | مُدِّعٍ | مُنْتَهٍ | مُسْتَمِع | مُقِيم | مُنْضِم | مُضْطَر |

Drill 45.

Part A. Combine each pair of sentences below using a haal clause as in done in the example below.

قرأ الأستاذ الجريدة. شرب الأستاذ القهوة.

قرأ الأستاذ الجريدة وهو يشرب القهوة.

The sentences are combined below using a haal clause. The answers are then translated. (The answers for Part B are inserted in parentheses.)

| | | |
|--|--|---|
| The man stood in the street waiting for his friend. | وقف الرجل في الشارع وهو ينتظر (مُنتظراً) صديقه. | ١. وقف الرجل في الشارع. إنتظر الرجل صديقه. |
| The Iraqi revolutionary stood up saying "Iraq for the Iraqis." | قام الثائر العراقي وهو يقول (قائلاً) "العراق للعراقيين". | ٢. قام الثائر العراقي. قال الثائر "العراق للعراقيين". |
| We entered the room laughing. | دخلنا الصف ونحن نضحك (ضاحكين). | ٣. دخلنا الصف. ضحكنا. |
| They were killed fighting in the path of God. | ٤. قُتلوا وهم يجاهدون (مُجاهدين) في سبيل الله. | ٤. قُتلوا. جاهدوا في سبيل الله. |
| The American teacher learned a lot about Jordan while teaching English in the city of Irbid. | ٥. تعلمت المدرسة الامريكية كثيرا عن الاردن وهي تدرس (مُدّرسةً) الانكليزية لطلاب اردنيين في مدينة اربد. | ٥. تعلمت المدرسة الامريكية كثيرا عن الاردن. درّست الانكليزية لطلاب اردنيين في مدينة اربد. |
| We participated in many parties while living in Amman. | ٦. شاركنا في حفلات كثيرة ونحن نقيم (مقيمين) في عمان. | ٦. شاركنا في حفلات كثيرة. أقمنا في عمان. |
| They (f.pl.) sat in the mosque listening to the sermon. | ٧. جلسن في المسجد وهن يستمعن (مُسْتَمِعَات) الى الخطبة. | ٧. جلسن في المسجد. استمعن الى الخطبة. |

| | | |
|--|---|--|
| The Muslim brother journeyed from place to place calling the people to righteousness. | رحل الاخ المسلم من مكان الى مكان وهو يدعو (داعياً) الناس الى التقوى. | ٨. رحل الاخ المسلم من مكان الى مكان. دعا الاخ المسلم الناس الى التقوى. |
| The economy of the country collapsed while suffering from many problems. | إنهار اقتصاد البلاد وهو يُعاني (مُعانياً) من مشاكل كثيرة. | ٩. إنهار اقتصاد البلاد. عانى اقتصاد البلد من مشاكل كثيرة. |
| They read the biased news of the American paper about the Middle East while insulting its editor-in-chief. | قرأوا اخبار الجريدة الأمريكية المغرضة عن الشرق الاوسط وهم يشتمون (شائمين) رئيس تحريرها. | ١٠. قرأوا اخبار الجريدة الأمريكية المغرضة عن الشرق الاوسط. شتموا رئيس تحريرها. |

Part B. Rewrite your answers above using the active participles in the haal clause instead of the verbs in the imperfect.

This could be done in two ways. One way is to use وَ plus the proper pronoun and then the active participle in the nominative case. The other way is to drop the وَ plus pronoun and use the active participle in the accusative case. The participle will show appropriate number and gender. The second of the two alternatives is what is included here. It has been inserted in parenthesis in the appropriate place in the chart above.

Part C. Rewrite sentences 8,9, and 10 using the past tense for the haal clause. Then negate the haal clauses in the three new sentences.

The answers are below.

| | | |
|--|---|--|
| رحل الاخ المسلم من مكان الى مكان وما دعا (ولم يَدْعُ) الناس الى التقوى. | رحل الاخ المسلم من مكان الى مكان وقد دعا الناس الى التقوى. | ٨. رحل الاخ المسلم من مكان الى مكان. دعا الاخ المسلم الناس الى التقوى. |
| إنهار اقتصاد البلاد وما عانى (ولم يَعا) من مشاكل كثيرة. | إنهار اقتصاد البلاد وقد عانى من مشاكل كثيرة. | ٩. إنهار اقتصاد البلاد. عانى اقتصاد البلد من مشاكل كثيرة. |
| قرأوا اخبار الجريدة الأمريكية المغرضة عن الشرق الاوسط وما شتموا (ولم يَشْتَمُوا) رئيس تحريرها. | قرأوا اخبار الجريدة الأمريكية المغرضة عن الشرق الاوسط وقد شتموا رئيس تحريرها. | ١٠. قرأوا اخبار الجريدة الأمريكية المغرضة عن الشرق الاوسط. شتموا رئيس تحريرها. |

Drill 46.

Fill in the blanks in the sentences below in a way which gives a correct tamiiz construction. Then translate each item. Here is an example.

هو _____ مني _____ . (كبير، سن)

هو اكبر مني سنا. (He is older than I am (greater than me with respect to age).

| | |
|---|---|
| The Arabs love their language more than other peoples do. | ١. العرب أَكْثَرُ من الشعوب لآخرى حُباً للغتهم. (كثير، أحب) For the Form IV verb أَحَبَّ , the Form I verbal noun, حُبَّ is used instead of إحياب.) |
| The Bedouins are more famous than the French with respect to honoring visitors. | ٢. البدو أَشْهَرُ من الفرنسيين باحترامهم للزوار. (مشهور، إحترم) |
| My friend is more interested in ancient history than I am. | ٣. صديقي أَكْثَرُ مني إهتماماً بالتاريخ القديم. (كثير، إهتم) |
| My wife is more successful in her understanding of French than I am. | ٤. زوجتي أَنْجَحُ مني في فهمها للفرنسية. (ناجح، فهم) |
| My wife understands French better than I do. | ٥. زوجتي أَحْسَنُ مني فهماً للفرنسية. (كثير، فهم) |
| We are more strident than they are in defense of our rights. | ٦. نحن أَشَدُّ منهم دِفاعاً عن حقوقنا. (شديد، دافع) |
| Fayruz has a more beautiful voice than Umm Kulthum. | ٧. "فيروز" أَجْمَلُ من أمّ كلثوم صوتاً. (جميل، صوت) |

Authentic Arabic Exercise #11.

The article below is from the front page of الشرق الأوسط on August 13, 1995. Read it while looking for the following.

1. Haal Clauses
2. Every verbal noun and its Form.
3. Every hollow, defective, or assimilated verb of any Form or tense.
4. Each occurrence of أَنَّ, إِنَّ, or أَنْ.
5. Translate the article into Moroccan Arabic.
6. Ignore item number 5.
7. All indefinite relative clauses and any relative clauses using ما.
8. Every dual verb, noun, or pronoun.

The haal clauses are listed in order below.

وأكد انه بدأ يتحرك بسرعة لتنفيذ ذلك كله علنا، مؤكدا انه

وأكد انه سيبدأ اتصالات واسعة بالعرب والعالم نافيا ان يكون قد أجرى

رد على اسئلة الصحافيين مفندا ما قاله

In the chart below, verbal nouns and hollow, defective, and assimilated verbs are listed in the order they appear in the article. They are included in the chart, fully voweled, exactly as they are written in the passage. If a verbal noun appears more than once, it will still appear in the chart only one time.

| Assimilated Verbs | Defective Verbs | Hollow Verbs | Verbal Nouns |
|--------------------|-----------------|--------------|--------------------|
| وَصَفَهَا (وَصَفَ) | دعا | يَكُونُ | V لِلتَّحَرُّكِ |
| | أَجْرَى | أَضَافَ | II لِتَغْيِيرِ |
| | أَلْقَى | حَاوَلَ | I الوَضْعِ |
| | | قَالَ | IV إسْقَاطِ |
| | | قَامَتِ | III النِّظَامِ |
| | | لَيْسَ | X لِلاِسْتِغْدَادِ |

| | | | |
|--|--|---------|---------------------------------|
| | | أشارَ | بِسُرْعَةٍ (سُرْعَة) I |
| | | يَزِيدُ | لِتَتَفَيَّذَ II |
| | | | فِعْلاً (فَعْل) I |
| | | | إِتِّصَالَاتٍ (إِتِّصَال) VIII |
| | | | دَعْوَتِهِ (دَعْوَة) I |
| | | | الأَصْلَاحَ IV |
| | | | مُبَاشَرَةً III |
| | | | تَرْجَمَةً V |
| | | | خِيَانَةً I |
| | | | اِخْتِلَافَاتٍ VIII |
| | | | بِإِجْرَاءٍ (إِجْرَاء) IV |
| | | | بِهَدَفٍ (هَدَف) I |
| | | | جَعَلَ I |
| | | | إِضَافَةً IV |
| | | | تَحَرُّكَاتٍ V |
| | | | لِلْحِمَايَةِ I |
| | | | تَأْكِيدٍ II |
| | | | تَهْدِيدٍ II |
| | | | الإِغْلَامَ IV |
| | | | الاسْتِمْرَارَ X |
| | | | بِمُهَاجَمَةٍ III |
| | | | تَحْدِيداً II |
| | | | هُجُومٍ I |
| | | | سَفَرٍ I (used for Form III) |
| | | | لِلْبَقَاءِ (بَقَاء) I |
| | | | مُحَاوَلَةً III |

| | | | |
|--|--|--|-------------------------------|
| | | | تَحْمِيلِ II |
| | | | الوُضُوح I |
| | | | قَوْلِ I |
| | | | رِئَاسَةِ I |
| | | | عَهْدِ I |
| | | | تَوَلَّى (تَوَلَّى) V |
| | | | اعْتِمَادِهِ (اعْتِمَاد) VIII |

The words أَنْ , أَنَّ and إِنَّ are fully voweled in the text below. All indefinite relative clauses and relative clauses using ما are underlined in the text. Anything that is dual, is in bold type.

Now that you have found and identified the items above, summarize the article in English in about 75 words.

The article is translated below.

حسين كامل: صدام انتهى
وأدعو الضباط للتحرك
لتغيير الوضع الراهن

عمان: "الشرق الاوسط"
لندن: من امير طاهري
دمشق: من سلوى الاسطواني
بغداد: وكالات الانباء

أعلن الفريق اول حسين كامل الرجل الثاني في العراق أَنَّهُ خرج من العراق لَأَنَّهُ قرر تغيير الوضع الراهن العراقي واسقاط النظام، ودعا في مؤتمر صحفي عقده في الديوان الملكي بعمان كافة ضباط الجيش والحرس الجمهوري والحرس الخاص للاستعداد للتغيير، وأكد أَنَّهُ بدأ يتحرك بسرعة لتنفيذ ذلك كله علنا، مؤكدا أَنَّهُ يعمل فعلا لاسقاط نظام الرئيس العراقي صدام حسين، وأكد أَنَّهُ سيبدأ اتصالات واسعة بالعرب والعالم نافيا أَنَّ يكون قد أجرى اتصالات حتى الآن، وقال إِنَّهُ واثق من أَنَّ العراقيين يعرفون جدية دعوته هذه سواء على مستوى الشعب او الجيش او الحزب. . و اضاف أَنَّهُ حاول كثيرا الاصلاح في الداخل، ولكن دون جدوى.

وبعد أن ألقى حسين كامل بيانا مختصرا نقله التلفزيون الاردني مباشرة مع ترجمة فورية بالانكليزية، رد على اسئلة الصحفيين مفندا ما قاله عنه الرئيس العراقي صدام حسين من خيانة واختلافات فقال إنَّ هذا كلام مناقض.

وقامت السلطات العراقية امس واول امس باجراء تغييرات عسكرية واسعة وبسرعة فائقة شملت قيادات وقطاعات ومواقع ومقرات وذلك بهدف جعل أي معلومات لدى الفريق اول الركن حسين كامل غير مفيدة اضافة الى تحركات عسكرية امنية للحماية الداخلية، مع تأكيد أنَّه ليس من اهدافها تهديد الاردن.

وحرصت وسائل الإعلام العراقية امس على الاستمرار بمهاجمة حسين كامل تحديدا بعنف بعد هجوم صدام حسين عليه اول امس وكذلك نائب رئيس الحكومة طارق عزيز، وأشار التلفزيون العراقي الى أنَّ ابنتي صدام (رعدة ورناء) الموجودتين بين اللاجئين ظننا أنَّ سفرهما هو لبلغاريا وليس للبقاء في الاردن، وذلك في محاولة لتحميل زوجيهما حسين كامل وشقيقه صدام كامل مسؤولية عدم الوضوح معهما ، حسب قول مصادر عراقية في عمان.

وأكدت انباء بغداد امس أنَّ لجنة عراقية رئاسية تشكلت برئاسة عدي الابن الاكبر للرئيس العراقي . . . وبدأت اللجنة إجراء حركة تغييرات كبيرة في الدولة العراقية وصفها المراقبون بأنَّها اوسع حملة يشهدها العراق في عهد الرئيس صدام حسين. . . وتولي رئاستها من جانب عدي يؤكد أنَّ الرئيس صدام حسين سوف يزيد من اعتماده عليه ويركز على مسؤولياته الكبيرة المقبلة.

On the following page is a translation of the passage.

Hussein Kamil: Saddam is Finished
I Call on the Officers to Move to Change the
Status Quo

Amman: *Al-Sharq Al-Awsat*

London: From Amir Tahiri

Damascus: From Salwa Al-Ustuwani

Baghdad: News Agencies

General Hussein Kamil, the number two man in Iraq, has announced that he left Iraq because he had decided to change the Iraqi status quo and to bring down the regime. In a press conference which he held at the Royal Court in Amman, he called on military officers, the Republican Guard, and the special forces to be prepared for change. He confirmed publicly that he has begun moving quickly to implement all of this, stressing that he is indeed working to bring down the regime of Iraqi President Saddam Hussein. He confirmed that he will begin wide-ranging contacts within the Arab world and in the world at large, while denying that he had conducted such contacts yet. He said that he is confident that the Iraqis know the seriousness of this call of his, whether at the level of the people, the army or the (Ba'th) party. He added that he had often attempted reform from within to no avail.

After giving a short statement, which Jordanian television broadcast directly ("directly" here meaning "via satellite"), along with a simultaneous translation in English, he answered reporters' questions while refuting what Iraqi President Saddam Hussein had said about his (having committed) treason and (about) differences (between Kamil and the regime.) He called (Saddam's) talk contradictory.

The Iraqi authorities yesterday undertook wide-scale and extraordinarily rapid military changes involving leadership, sectors, positions, and headquarters, with the goal of making general Hussein Kamil's information valueless. In addition actions (were undertaken) for internal protection (related to) military security, along with assurance that these did not have threatening Jordan as one of their goals.

The Iraqi media yesterday kept up its violent attack on Hussein Kamil in particular, after Saddam Hussein's attack on him and that of Vice-President Tariq Aziz. Iraqi television reported (literally "pointed out") that Saddam's two daughters, Raghda and Rana, who are among the asylum seekers (literally: "the refugees"), thought that their trip was to Bulgaria and not to Jordan. This (report) was an effort to charge their husbands, Hussein Kamil and his brother Saddam Kamil, with responsibility for being unclear with them (note: The meaning here is that the husbands are accused of deceiving their wives.), according to Iraqi sources in Amman.

Baghdad news yesterday confirmed that a presidential Iraqi committee has been formed under the leadership of Udai, the eldest son of the Iraqi President. . . The committee has begun making major changes in the Iraqi state which observers described as the largest (such) campaign Iraq has witnessed during the Saddam Hussein era. . . The assumption of the leadership of this committee on the part of Udai confirms that Saddam Hussein will increase his reliance upon him and underscores his upcoming major responsibilities.

Drill 47. Negate the sentences below using لم + the jussive. Fully vowel all verbs and give all case endings in your answers. Make sure you can translate your answers.

The answers, and their translations, are provided below.

| | | |
|---|--|--|
| We did not benefit from studying Arabic. | لم نَسْتَفِدْ من دراسة اللغة العربية. | ١. إستفدنا من دراسة اللغة العربية. |
| They did not deduce that from the available evidence. | لم يَسْتَبْطُوا ذلك من الادلة المتوفرة. | ٢. إستببطوا ذلك من الادلة المتوفرة. |
| The president was not assassinated in the theater. | لم يُغْتَل الرئيس في المسرح. | ٣. اغتيل الرئيس في المسرح. |
| We were not able to benefit from our knowledge of Arabic. | لم نَسْتَطِيعْ ان نَسْتَفِيدَ من علمنا بالعربية. | ٤. إستطعنا ان نستفيد من علمنا بالعربية. |
| The immigrants did not settle in the settlements. | لم يَسْتَوِطِن المهاجرون الجدد في المستوطنات. | ٥. إستوطن المهاجرون الجدد في المستوطنات. |
| Egypt did not become independent in 1952. | لم تَسْتَقِلْ مصر سنة ١٩٥٢. | ٦. استقلت مصر سنة ١٩٥٢. |
| Samiira did not board the plane. (Note that the verb in this sentence is the same as in the previous sentence. The meaning is entirely different here.) | لم تَسْتَقِلْ سميرة الطائرة. | ٧. استقلت سميرة الطائرة. |
| Samiira did not resign from the company. (The verb in this sentence is a different verb than the one used in the previous two sentences.) | لم تَسْتَقِلْ سميرة من الشركة. | ٨. استقالت سميرة من الشركة. |
| We did not buy it. | لم نَشْتَرِها. | ٩. اشتريناها. |
| We did not seek the advice to the advisors. | لم نَسْتَشِرِ المستشارين. | ١٠. اشتشرنا المستشارين. |
| We were not able to do without them. | لم نَسْتَغْنِ عنهم. | ١١. إستغنينا عنهم. |
| The professor's book did not benefit us a lot. | لم يُقَدِّنا كتابُ الاستاذِ افادةً كبيرةً. | ١٢. افادنا كتابُ الاستاذِ افادةً كبيرةً. |
| He did not fall in love with her when he saw her for the first time. | لم يُحِبَّها عندما شاهدها لأول مرة. | ١٣. أحبها عندما شاهدها لأول مرة. |
| The Iraqi president did not comply completely with the demands of the United Nations. | لم يَسْتَجِبِ الرئيسُ العراقيُّ الى مطالبِ الأمم المتحدةِ استجابةً كاملةً. | ١٤. استجاب الرئيس العراقي الى مطالب الأمم المتحدة استجابةً كاملةً. |
| The policeman did not interrogate the suspect. | لم يَسْتَجْوِبِ الشرطيُّ المشتبه فيه. | ١٥. استجوب الشرطي المشتبه فيه. |

Drill 48. Review exercise. Identify the form of each verb in each sentence. Then convert each sentence to a negative command. Make sure you can translate each sentence.

The verb forms are indicated for each model sentence in the chart below. The model sentences are translated and the negative commands are provided.

| Negative Command | Translation | Model Sentence |
|---|---|--|
| لا تَجْتَمِعْ مع المدير. | You met with the director. | ١. اجتمعَ مع المدير. VIII |
| لا تَتَّصِلْ بالاسْتاذ. | You (f.s.) contacted the professor. | ٢. إتصلتْ بالاسْتاذ. VIII |
| لا تَنْصَرِفُوا من المكتب وأنتم غاضبون. | You (m. pl.) left the office angry. | ٣. إنصرفتم من المكتب وأنتم غاضبون. VII |
| لا تَدَّعِ أنك مُخلص. | You claimed that you were sincere. | ٤. ادعيتَ أنك مخلص. VIII |
| لا تُترجمْ كتبه المشهورة الى عدة لغات. | You translated his famous books into several languages. | ٥. ترجمتْ كتبه المشهورة الى عدة لغات. I Quad |
| لا تَتَّضِمَ الى الجيش. | You joined the army. | ٦. انضممت الى الجيش. VII |
| لا تَحْزَ الى المنظمة. | You were partial towards the organization. | ٧. انحزت الى المنظمة. VII |
| لا تَحْتَلِ الضفة الغربية. | You occupied the West Bank. | ٨. احتلت الضفة الغربية. VIII |
| لا تَهْتَمِ بدراسة العربية. | You (f.s.) were interested in studying Arabic. | ٩. اهتمت بدراسة العربية. VIII |
| لا تَطْلُعْ على هذه الكتب. | You studied these books. | ١١. إطلعت على هذه الكتب. VIII |
| لا تُكْرِمُوا استاذكم. | You (m. pl.) honored your professor. | ١٢. أكرمت استاذكم. IV |
| لا تُعْطِه كتاباً. | You gave him a book. | ١٣. أعطيته كتاباً. IV |
| لا تَفِ بوعدك لنا. | You fulfilled your promise to us. | ١٤. وفيت بوعدك لنا. I |
| لا تُزَخِّرُوا بيوتكم لعيد الميلاد. | You (m. pl.) decorated your house for Christmas. | ١٥. زخرفت بيوتكم لعيد الميلاد. I Quad |

Drill 49. Review exercise. Negate each sentence using لم + the jussive. Fully vowel all verbs and give all case endings in your answers. Make sure you can translate your answers.

The sentences are negated below. The negated sentences are then translated.

| | | |
|--|--|--|
| You (f.s.) did not prepare the kibbe for us. | لم تُعِدِّي الكبةَ لنا. | ١. أعددتِ الكبةَ لنا. |
| The revolutionary was not forced to leave the country. | لم يُضْطَرَّ الثوريُّ الى مغادرةِ البلد. | ٢. اضطرَّ الثوريُّ الى مغادرةِ البلد. |
| This woman did not renounce Islam. | لم تَرْتَدَّ هذه المرأةُ عن الاسلام. | ٣. ارتدت هذه المرأة عن الاسلام. |
| They did not regain their land. | لم يَسْتَرِدُّوا ارضهم. | ٤. استردوا ارضهم. |
| The singer did not sing. | لم يُغَنَّ المغني. | ٥. غنى المغني. |
| The Intifada did not last a long time. | لم تَسْتَمِرَّ الانتفاضةُ مدةً طويلةً. | ٦. استمرت الانتفاضة مدةً طويلة. |
| Iraq did not hasten to rebuild the nuclear reactor. | العراق لم يَسْتَعْجِلْ لاعادة بناءِ المفاعلِ النووي. | ٧. العراق إستعجل لاعادة بناء المفاعل النووي. |
| A prominent Arab capital did not receive important information from its embassy. | لم تَتَلَقَّ عاصمةٌ عربيةٌ بارزةً معلوماتٍ مهمةً من سفارتها. | ٨. تلقت عاصمة عربية بارزة معلومات مهمة من سفارتها. |
| I did not finish my studies in 1995. | لم أَنْتَه من الدراسة في سنة ١٩٩٥. | ٩. انتهيت من الدراسة في سنة ١٩٩٥. |
| He did not throw light on the subject. | لم يُلْقِ الضوءَ على الموضوع. | ١٠. القى الضوء على الموضوع. |

Drill 50. Review exercise. Negate each sentence in an appropriate way. In your answers, fully vowel all verbs and give all case endings. Pay attention to what you are doing since different tenses, voices, and moods appear. Translate your answers.

Each sentence is negated and the negated sentences are translated.

| | | |
|---|---|--|
| 1. درست اللغة العربية. | لم تَدْرُسْ اللغةَ العربيةَ. (لم تَدْرُسْ اللغةَ العربيةَ.) | You (or "she") did not study Arabic. (You could also read the verb as دَرَسَ.) |
| 2. شاهد هذا الفيلم. | لا تَسَاهِدْ هذا الفلم. | Do not see this film. |
| 3. زوري لبنان. | لا تَزُورِ لبنانَ. | Do not visit (f.s.) Lebanon. |
| 4. أعطاني هذا الكتاب. | لم يُعْطِنِي هذا الكتابَ. | He did not give me this book. |
| 5. عدنا من الشرق الاوسط. | لم نَعُدْ من الشرقِ الاوسطِ. | We did not return from the Middle East. |
| 6. استقبل الملك في المطار من قبل بعض المتمردين المتطرفين وقتل اثناء معركة ضارية معهم. | لم يُسْتَقْبَلِ الملكُ في المطارِ من قبل بعض المتمردين المتطرفين ولم يُقْتَلَ اثناء معركة ضارية معهم. | The King was not met at the airport by some extremist rebels and was not killed during a vicious battle with them. |
| 7. اضافت مصادر مطلعة ان الحال في الضفة الغربية لا تزال خطيرة. | لم تُضَفْ مصادرُ مطلعة ان الحال في الضفة الغربية لا تزال خطيرة. | Informed sources added that the situation in the West Bank is still serious. |
| 8. دعونا كلهم الى الحفلة. | لم نَدْعُ كُلَّهُم الى الحفلة. | We did not invite all of them to the party. |
| 9. ستدرس العربية في القاهرة. | سوف لا تَدْرُسُ العربيةَ في القاهرة. (لن تَدْرُسَ العربيةَ في القاهرة.) | You (or "she") will not teach Arabic in Cairo. (You could use لن instead. The meaning will be stronger and the subjunctive verb must be used. Also, you could have read the verb as a Form I.) |
| 10. ضع دائرة حول الاجابة المناسبة. | لا تَضَعْ دائرةً حولَ الاجابة المناسبة. | Do not put a circle around the appropriate answer. |
| 11. الطائرة ستقل الركاب من بيروت الى لندن. | الطائرة سوف لا تُقَلُّ الركابَ من بيروت الى لندن. (لن تُقَلَّ) | The airplane will not transport the passengers from Beirut to London. |
| 12. أعد الطعام لنا. | لم يُعَدَّ الطعامُ لنا. | The food was not prepared for us. |
| 13. سموه عمر. | لم يُسَمَّوْهُ عمرَ. | They did not name him Umar. |

| | | |
|---|---|---------------------------------------|
| Do not benefit from the book. | لا تَسْتَفِدُّ من الكتابِ. | ١٤. إِسْتَفِدُّ من الكتابِ. |
| We are not completing the job which we started. | لا نُكْمِلُ الشَّغْلَ الَّذِي بدأناه. | ١٥. نكمل الشغل الذي بدأناه. |
| We will not build our company in this region. | سوف لا نَبْنِي شركتَنا في هذه المنطقة. (لن نَبْنِي) | ١٦. سوف نبنِي شركتَنا في هذه المنطقة. |
| The party was not held in the White House. | لم تُقَمْ الحَفْلَةُ في البيتِ الأبيضِ. | ١٧. اقيمت الحفلة في البيت الأبيض. |
| A new house was not built in the village. | لم يُبْنَ بيتٌ جَديدٌ في القريةِ. | ١٨. بني بيت جديد في القريةِ. |

Drill 51. Identify the form of each verb below. Then derive the verbal noun and the active participle for each verb. Then write each verb in the present tense for the third person masculine plural.

| Present Tense for هم | Active Participle | Verbal Noun | Verb Form | Verb |
|-------------------------|-------------------|----------------------------|-----------|--------|
| يُوجِدُونَ | مُوجِدٌ | إِيجَادٌ | IV | أوجد |
| يُرَبِّونَ | مُرَبٌِّ | تَرْبِيَةٌ | II | ربى |
| يُحَاكُونَ | مُحَاكِ | مُحَاكَاةٌ | III | حاكى |
| يَسْتَشِيرُونَ | مُسْتَشِيرٌ | إِسْتِشَارَةٌ | X | استشار |
| يَتَسَمُّونَ | مُتَسِمٌ | إِتْسَامٌ | VIII | إتسم |
| يَتَلَقَّوْنَ | مُتَلَقٍ | تَلَقٍّ | VI | تلقى |
| يَلُمُّونَ | لَائِمٌ | لَوْمٌ، مَلَامٌ، مَلَامَةٌ | I | لام |
| يَسْتَعِدُّونَ | مُسْتَعِدٌّ | إِسْتِعْدَادٌ | X | استعد |
| يَلْتَقُونَ | مُلْتَقٍ | الْتِقَاءٌ | VIII | التقى |
| يُجْرُونَ | مُجْرٍ | إِجْرَاءٌ | IV | أجرى |
| يَنْتَخِبُونَ | مُنْتَخِبٌ | إِنْتِخَابٌ | VIII | انتخب |
| يَقِيدُونَ | مُقِيدٌ | إِفَادَةٌ | IV | أفاد |
| يُسَيِّطِرُونَ | مُسَيِّطِرٌ | سَيِّطَرَةٌ | I (Quad) | سيطر |
| يُوسِّسُونَ | مُوسِّسٌ | وَسْوَسةٌ | I (Quad) | وسس |
| يَسْتَوْطِنُونَ | مُسْتَوْطِنٌ | إِسْتِطْيَانٌ | X | استوطن |
| يَتَحَدُّونَ | مُتَحَدٌّ | تَحَدٍّ | V | تحدى |
| يَسْتَغْنُونَ | مُسْتَغْنٍ | إِسْتِغْنَاءٌ | X | استغنى |
| يَسْتَمِعُونَ | مُسْتَمِعٌ | إِسْتِمَاعٌ | VIII | استمع |
| يُقْضُونَ | مُقْضٍ | إِقْضَاءٌ | IV | أقضى |
| يَسْتَجِيبُونَ | مُسْتَجِيبٌ | إِسْتِجَابَةٌ | X | استجاب |
| يَمْدُونَ | مَادٌ | مَدٌّ | I | مد |
| يَنْقُضُونَ | مُنْقُضٌ | إِنْقِضَاءٌ | VII | أنقضى |
| يَنْتَهُونَ | مُنْتَهٍ | إِنْتِهَاءٌ | VIII | انتهى |

| | | | | |
|--------|----|-------------|------------|--------------|
| اشار | IV | اشارة | مُشير | يُشيرونَ |
| اعد | IV | إعداد | مُعدّ | يُعدّونَ |
| توافر | VI | توافُر | مُتوافِر | يَتوافرونَ |
| عَعَّ* | II | تَعْعِيع | مُعْعَع | يُعْعَعونَ |
| وعى | I | وَعِي | واع | يَعونَ |
| استنوق | X | إِسْتِوَأَق | مُسْتِوِيق | يَسْتِوِقونَ |

* This verb was invented by an administrator whom I knew at AUC. It means “to die from speaking Arabic.” I will not reveal this person’s name.

Drill 52. Convert each sentence below to the present tense. Then negate each sentence below using the jussive. Then turn each sentence into a positive command.

Each model sentence is translated below. Then each sentence is negated using the jussive. Then each sentence is made into a positive command.

| Positive Command | Negated with the Jussive | Translation | Model Sentence |
|---|--|---|---|
| قُولُوا إِنَّ قَرَارَ ٢٤٢ مَقْبُولٌ. | لَمْ تَقُولُوا إِنَّ قَرَارَ ٢٤٢ مَقْبُولٌ. | You (m. plural) said resolution 242 was acceptable. | ١. قَلْتُمْ إِنَّ قَرَارَ ٢٤٢ مَقْبُولٌ. |
| تَعَلَّمِي الْعَرَبِيَّةَ. | لَمْ تَتَعَلَّمِي الْعَرَبِيَّةَ. | You (f. s.) learned Arabic. | ٢. تَعَلَّمْتِ الْعَرَبِيَّةَ. |
| كُنْ رَجُلًا. | لَمْ تَكُنْ رَجُلًا. | You were a man. | ٣. كُنْتَ رَجُلًا. |
| اسْتَمِعُوا إِلَى الْإِخْبَارِ. | لَمْ تَسْمَعُوا إِلَى الْإِخْبَارِ. | You (m. pl.) listened to the news. | ٤. اسْتَمَعْتُمْ إِلَى الْإِخْبَارِ. |
| أَعْلِنُوا اسْتِقْلَالَ فِلَسْطِينَ. | لَمْ تُعْلِنُوا اسْتِقْلَالَ فِلَسْطِينَ. | You (m. pl.) declared the independence of Palestine. | ٥. اَعْلَنْتُمْ اسْتِقْلَالَ فِلَسْطِينَ. |
| أَشِيدُوا بِالرَّئِيسِ الْجَدِيدِ. | لَمْ تُشِيدُوا بِالرَّئِيسِ الْجَدِيدِ. | You (m. pl.) praised the new president. | ٦. أَشَدْتُمْ بِالرَّئِيسِ الْجَدِيدِ. |
| اسْتَجِبْ لَطَلْبِ الْمَدِيرِ. | لَمْ تَسْتَجِبْ لَطَلْبِ الْمَدِيرِ. | You complied with the director's request. | ٧. اسْتَجَبْتَ لَطَلْبِ الْمَدِيرِ. |
| فِ بِالْإِتْفَاقِ. | لَمْ تَفِ بِالْإِتْفَاقِ. | You fulfilled the agreement. | ٨. وَفَيْتَ بِالْإِتْفَاقِ. |
| إِتَّصَلِي بِالْوَزِيرِ. | لَمْ تَتَّصَلِي بِالْوَزِيرِ. | You (f. s.) contacted the minister. | ٩. اِتَّصَلْتِ بِالْوَزِيرِ. |
| أَوْجِدُوا حَلًّا لِلْمَشْكَالَةِ. | لَمْ تُوجِدُوا حَلًّا لِلْمَشْكَالَةِ. | You (m. pl.) found a solution to the problem. | ١٠. اَوْجَدْتُمْ حَلًّا لِلْمَشْكَالَةِ. |
| أَقِيلُوا الْمُوظَفِينَ. | لَمْ تُقِيلُوا الْمُوظَفِينَ. | You (m. pl.) fired the employees. | ١١. أَقَلْتُمْ الْمُوظَفِينَ. |
| تَعَاوَنُوا مَعَ كُلِّ الدُّوَلِ الْعَرَبِيَّةِ. | لَمْ تَتَعَاوَنُوا مَعَ كُلِّ الدُّوَلِ الْعَرَبِيَّةِ. | You (m. pl.) cooperated with the Arab countries. | ١٢. تَعَاوَنْتُمْ مَعَ كُلِّ الدُّوَلِ الْعَرَبِيَّةِ. |
| خَافُوا اللَّهَ. | لَمْ تَخَافُوا اللَّهَ. | You (m. pl.) feared God. | ١٣. خَفْتُمْ اللَّهَ. |
| إِحْتَلُّوا أَرْضَ الْعَدُوِّ. | لَمْ تَحْتَلُّوا أَرْضَ الْعَدُوِّ. | You (m. pl.) occupied the land of the enemy. | ١٤. احْتَلَلْتُمْ أَرْضَ الْعَدُوِّ. |
| إِطْمَئِنُّوا عَلَى أَسْدِقَائِكُمْ فِي الْبُوسْنَةِ وَالْهَرَسْكَ. | لَمْ تَطْمَئِنُّوا عَلَى أَسْدِقَائِكُمْ فِي الْبُوسْنَةِ وَالْهَرَسْكَ. | You (m. pl.) were reassured about your friends in Bosnia-Herzegovina. | ١٥. إِطْمَئِنَّتُمْ عَلَى أَسْدِقَائِكُمْ فِي الْبُوسْنَةِ وَالْهَرَسْكَ. |

Drill 53. Conditional puzzles. Study and translate the sentences below. Be aware of all the grammar you have previously covered. This is a somewhat difficult drill.

The sentences are translated below.

| | |
|--|---|
| If your lord had so willed, he would have made the people one nation. | ١. لو شاء ربك لجعل الناس أمة واحدة. (القرآن ١١، ١٢٠) |
| If you live in the Middle East, you will understand the importance of the Arabic language. | ٢. إذا أقمت في الشرق الأوسط فهمت أهمية اللغة العربية. |
| If you do not want to speak Arabic, then do not visit the Middle East. | ٣. إذا لم ترد أن تتكلم بالعربية فلا تزر الشرق الأوسط. |
| If Iraq had withdrawn from Kuwait, American forces would not have attacked Iraq. | ٤. لو انسحب العراق من الكويت لما هاجمت العراق القوات الأمريكية. |
| Live contentedly and you will be a king. | ٥. عش قَتِيْعًا تكن ملكا. |
| If you go to his house you will eat the best Arabic food in America. | ٦. إن تذهب الى بيته تأكل احسن طعام عربي في امريكا. |
| If not for Islam, the Arabic language would have disappeared. | ٧. لولا الاسلام لاخترقت اللغة العربية. |
| Give me the gold and I will give you one thousand dinars. | ٨. أعطني الذهب أعطك الف دينار. |
| If I give you the sun and the moon, you will (still) never be satisfied. | ٩. إن أعطيتك الشمس والقمر فلن تَقْنَع بهما. |
| He who tries, succeeds. | ١٠. من حاول نجح. |

The following is an excerpt from a column in the magazine الحوادث from February 2, 1990. The author is غادة السمان who writes a regular feature for the magazine called لحظة حرة. In my humble opinion, she writes very well and is very thoughtful in her comments. Her language is often very complicated; the novice American may have some trouble following her.

The excerpt below is the most difficult such item included in this book. Read it. Yes, I said read it. Use the method I outlined in Chapter Four of Part II. Do not translate it. Do not even summarize it. Try to comprehend it as well as you can. When you are done, you can refer to the translation in the key to verify how much you understood.

Also, you might want to make some mental notes regarding how many of the grammar points covered in this book appear in the excerpt.

الرجل الشرقي؟ . . . يا للهول!

١

عشرة أعوام من الفراق، وما زالت تحن اليه. شدتها اليه في البداية قصة حب شرقية تقليدية، قطعها فاصل من سفره الى بريطانيا وسفرها الى المانيا لمتابعة العلم. وحين عادا كان الحب قد ازداد تأججاً وحين تحاورا مجدداً صرخ في وجهها: "انت امرأة متحررة .. يا للهول". وصرخت في وجهه: "رجل شرقي؟ يا للهول".

وافترقا. وعادت الى المانيا لتتزوج من زميلها الجامعي الالمانى وتتجب طفلين وتظل تحن الى حبيبها الأول. هذه باختصار حكاية "القارئة" كما كتبتها لي طالبة النصح، أمام حنين يعذبها وعشرة أعوام تحسها لحظات عابرة. . . لم اكتب لها رداً. ماذا اقول لها؟ هل أنصحها بالطلاق كي تطوح بطفلين في الفضاء؟ هل أعلن لها بلا مواربة أن حنينها الى الحبيب القديم هو شوق رمزي الى الوطن، وأن زواج المرأة العربية "المتحررة" من أجنبي خطوة بحاجة الى دراسة لأن ما يجمعها في النهاية مع "الرجل الشرقي" قد يكون أكبر وأعمق مما يربطها بالغربي المتحرر؟.. هل اقول لها ان الزواج من أجنبي خطوة لا أحبها شخصياً ولو استشارتني من قبل لنصحتها بما

نصحت به جدتي البدوية عثمة بنت مطرود البجلية حين قالت لأختها خود: "تري الفتيان كالنخل، وما يدريك ما الدخل؟. . إن شر الغريبة يعلن، وخيرها يدفن، تزوجي في قومك ولا تغررك الاجسام". . .

"تزوجي في قومك" هي النصيحة التي أتمنى أن أقولها لكل عربية تشكو لي حبيبها ومواطنها واهمة ان الحل يكمن في الزواج من غربي ناسية انها هي نفسها - في قاعها - امرأة شرقية في مرحلة تطور، ما تزال تقطن لاوعيا خبرات جداتها ونساء قبيلتها قبل تعاليم الكتاب الذهبي الغربي لتحرير المرأة.. وكل تناقض تراه في رجلها الشرقي له مثيله في شرايينها النفسية المتحررة.. وعقدة التفوق على شريك العمر لا تحل المشكلة، بل هي بداية التكسر النفسي الداخلي لمرايا تحاول عبثا ان تعكس ما لا تحويه.

Below is a translation of the passage.

An Eastern Man? . . . Oh No!

1

Ten years of separation and still she longed for him. What pulled her toward him was a traditional eastern love story, interrupted by his travel to Britain and her travel to Germany to pursue her studies. (Lit: "to pursue knowledge".) When they returned, their love had increased in intensity, but when they talked to one another again he shouted in her face, "You are a liberated woman. . . Oh no"! And she shouted into his face, "An eastern man? Oh no"!

They parted. She returned to Germany to marry her university colleague, and to give birth to two children, while still longing for her first love.

This, in short, is the story of "a reader", as she wrote it to me, requesting advice in the face of a longing (still) torturing her, and (after) ten years, ten years which she perceived as a few passing minutes. . . I did not write her an answer. . . What do I say to her? Do I advise her to divorce so she can leave two children in limbo? Do I announce to her unequivocally that her longing for her old lover is a symbolic desire for her homeland? (Should I also say) that the marriage of a "liberated Arab woman" to a foreigner is a step which requires reflection, because, in the end, what unites her with "the eastern man" might be greater and deeper than what links her to the western liberal man. . . Do I tell her that marriage to a foreigner is a step I personally do not applaud, and if she had sought my advice beforehand I would have counseled her with the advice of my Bedouin ancestor, Athma Bint Matroud Al-Bajaliyyah, when

she said to her sister Khoud: “Oh, young men are like palm trees. How do you know what is inside? The bad of the woman who is an outsider is proclaimed while her good is defamed. Marry within your own people, and don’t let appearances deceive you”.

“Marry within your own people” is the advice I would like to relate to every Arab woman complaining to me about her beloved and her compatriot, imagining that the solution lies in marriage to a westerner and forgetting that she, herself, in her (very) core, is an eastern woman in a developmental stage. The experiences of her female forebears and of the women of her tribe still dwell in her unconscious, before the teachings of the golden western book of women’s liberation. Every contradiction which she sees in her eastern man has its counterpart in her liberated psychological veins. A superiority complex over her life partner will not solve the problem. Rather, this complex is the beginning of the internal psychological breakdown of mirrors trying in vain to reflect what they do not contain.

